



THE

Extravagant Shepherd:

OR, THE

HISTORY

Of the SHEPHERD

LYSIS.

AN

Anti-Romance;

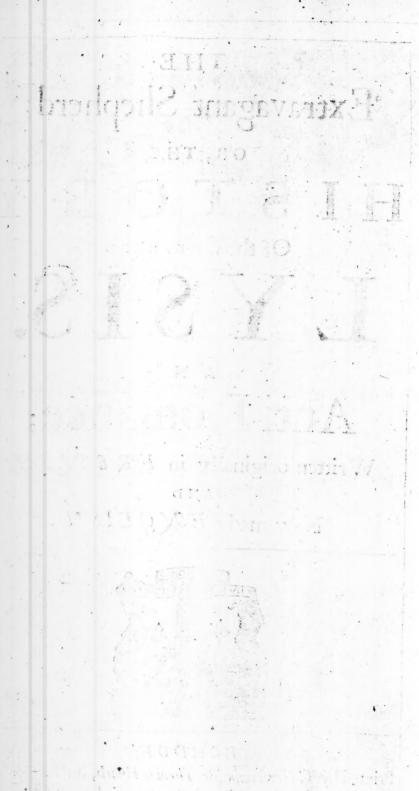
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TO THE

RIGHT HONOURABLE

MARY

Countels of Winchelley,&c.

MADAM,

Hen I have thrown my self at your Ladiships seet, with the humblest Reverences I can be capable of, I must confess I cannot be excused from the greatest Presumption I

am able to make. For to acknowledge that the meanest person in the world hath assumed the boldness to offer this Piece to one of the most illustrious Ladies of this Island, is so small an argument for my Pardon, that I must, not without much regret, profess my self to be in the highest degree unfortunate, in having no nobler a Sacrifice to offer at the Shrine of so much Honor and Vertue.

A

They

The Epistle Dedicatory.

They are Arangers to England, Madam, that are ignorant of your Excellencies; and yet all those Auraits, all those Graces, all that Majesty which you carry about you, and like the Sun in its sphere, incessantly disperse, are far short of those Endowments which the fairer guest, your Soul, is possess'd of. Your strange Vivacity and Recollection, excellent Prudence, severe and generous Chastity, and your great and exemplary Affection to your Noble Lord, hath rendred you in the opinion of all the interessed in Vertue, as one much above your years, and perfected in the highest Practises and Experiences to Con-Summation; Nature. who accomplishes others by degrees, having finished you in a manner in an instant, and from your Childhood brought you to that perfection, as if she intended to endow you, with what others acquire, and lift you up to your Meridian, affoon as you were come above your Horizon.

But, Madam, I fear I make an affault upon your Vertue, and confess these declarations unnecessary to a Soul so fully comprehensive as yours is, and must be. It might have been enough if I had only said you are derived from the Royal and beroick Families of SEYMOUR and DEVEREUX, and that you are the true Pattern of that great & good Lady Marchioness of Hartford, your mother, whose noble example is all you can find in books. For this expression

The Epistle Dedicatory.

of Charite's Beauty, 'tis but your Ladiships in reverse; and those vain and idle Adorations which Lysis payes her, are but such as are really due from all Mankind to You.

But, Madam, as I ought to be modest in my Authors behalf, who was esteem'd one of the most resin'd Wits of France; so I beseech you recollect in that great and piercing Mind of yours, that, as excellent pieces of Painting have been done from the ugliest Faces, and have had their places in the Cabinets of Princes, so I have been bold to present this (which is a Picture of one of the greatest and most pleasant Extravagances) to your Ladiship; and if my endeavours have done my Author his right, I hope they may find the same reception from your Ladiship in English, as the Author's did in his language; which is the passionate desire of

MADAM,

Tour Ladiships most bumble,

and

most devoted Servant,

JOHN DAVIES.

 $v_i(barite)$ Beauty Eight possibilition is $v_i(barite)$ and those value of ideas as a configuration as a



THE

Translator to the Reader.

end be l'asila le sue gailler

Here is nothing in the world of so nice and ticklish a nature as Poetry, a thing which consists all in extremes, and like a Melon is either all gold or dirt. Tis that which if it proceed from a regular and a great Mind, not only ravishes and astonishes the present, but establishes it self an Empire in the surre time. But as it happens in the life of man, that Vices are infinitely more numerous then Verines, so it happens in Poetry (which is the Representation of the Life of man) that the offences of it are innumerable, the excellences

Others there have been

rery rare and few. For it being a chymical extraction of all that the excellences of Thomphs, but also a noble refraint of fudgment, over and above some sury or enthulialin, which may strike life into all the rest; it hath been a thing so inaccellibly seated, that he observed very well that said. The number of Poets truly so called have not been as many as the Ages they lived in. Whereas, on the other side, the delight which tickles younger minds puts them also on emulation; and the motions of the imagination being swift and easie, and commonly the weakest minds most spirituall, in regard they result nothing, hath been that which hath begot into the world huge numbers of sixtle and impertment Poets, who have spawn dorth things, which though they were crooked and deformed in themselves, yet so blind hath the people been, that they have found esterm, which after some small time hath turn of to Reverence and Authority. So that even some spirits of a better mould have been seduced to the same opinion, and expected no small glory, if they could but arrive at a good imitation: A humour so generally unfortunate, that unless it be Virgil (and yet some great men have not been wanting to dispute it) there is none that I know of, but hath multiplied the faults of his predecessor. For aiming either immediately to please, by descending to put sortish lownesses as lay level to the people, they have less then them, as great matters, some very pittifull and ridiculous sooleries, or at least things so common and so mean, that they might have been said by any man on this side an Ideot. Others that have bid at more magnificence, consulting rather with their own dark and narrow imaginations then with the passions and altions of men, instead of representing noble, and generous images of Liste, have straid into the greatest Grotesques and madnesses and generous images of Liste, have straid into the greatest Grotesques and madnesses also shis time, hash lest us so odd an account both of Divinity and Mankind, that I proses, to me is o

Others there have been, who willing out of what had been left by others, to melt down what they thought fitting into their own works, that have not been much more lucky then the former, but only disguis a foolery it to the other; or elle grave and ferious things into things very ridicular bringing Hieroglyphical fearning into literal Fables, hath amate the oddel and most children whimles that ever were. Thus Aris and the local the Legend, hath taken a good many actions, intended there is a contract that the defend of the legend, and transform of them into Amorous that and Devation, and transform of them into Amorous that the societ. Nay, and thus many men not weighing discreetly the effective cases the perfort and places, which they have had to represent, have fallen and errors of

persons and places, which they have had to represent, have fallen mo error versus misbecoming. The Indecorum of Homers gods, the fault in Virgils, Chronology, Tasso making Christians speak like Heathers, Spencer's confusion, and different choice of names, are things never to be formived.

of names, are things never to be forgiven.

Nay, even that Poerry which comes to the City, and which feems rather to look upon the reprehension of Vice, then the encouragement and representation of Vertue, as it hath not wanted its feveral indecorums; fo hath it been feveral times to unfortunate as to teach that which it would deter men from The common Rogneries and cheats presented in Plays, I believe have rather taught wiekedness, then made it odious, fince even the worlt of men want the Theory of it, which that furnishes, and the Satyrifts, which pretend to be the severest enemies of all vice, it is to be feared have the most taught it. There is no greater Morality in any Book I know, then in Invenales, yet in repeating the vices of the times, he is forced unto such obscanity, that he hath registred vices ugly above the common conceit of humanity, and fuch as this age, or at least this clime hath not wickedness enough to prachife; hay things to transcendently bad he doth not forbear to mention, that even, Scaliger hath adjudged him not fit for Christian ears: Not but in all these Books, somewhat considerable is scattered up and down, but the mischief is, that the generous and noble parts are so outnumbred by the light, flat, and impertinent, that they hold no proportion at all. But as the mind of man early receives the worst impressions, but is very difficultly labour d into vertie; so among things of this nature, finding things to unwhollome, and that is commonly, it very easily swallows them, and neglects the other. But among all Books that ever were thought on, those of Knight-Errantry and Shepherdry have been to excellently trivial and on, those of Knight-Errantry and snepherary have been to exclude the range and naughey, that it would amuse a good judgement to consider into what strange and vast absurdates some imaginations have strange de what odde and needless impossibilities, what ill preservation of Character? what impropriety of actions, the same actions and method perpetually repeated, though in a new deal. The Knight constantly killing the Grant, or it may be whole Squadrons; the Damosel certainly to be relieved just upon the point of ravishing, a little childe carried away out of his

eradle, after some twenty years discovered to be the Son of some great Prince; a Girlaster seven years mandring and cohabiting, and being stole, confirm d to be a Visin, either by a Panterb, Fire, or a Fountain: and lastly all ending in marriage, and that all of a day, and in the same place; where to make up the number, some body must be fresh discovered, some suddenly change their affections, and others rise

as it were from the dead.

These are the noble entertainments of Books of this kinde, which how profitable they are, you may judge; how pernicious, 'tis easily seen, if they meet but with an intentive Melancholy, and a spirit apt to be overborn by such follies. Such a one was our LYSIS, who is here presented, one that thought their Satisfes. examples of life, and those other impertment circumstances which they bring producible into present practise. And therefore by imitating them, he hath amass'd rogether a number of the most considerable follies that ever were seen; such a one hath our Author made him, and that very justly, fince all the Fooleries of all Men and Books of this nature, he hath arraign'd and convicted in this one Person, and this one Book; with a defign, not only judicious enough, but also profitably pleafant. For while he brings on the stage their fooleries, though with better judgement and nobler invention then ever they were before, he brings them withal fo habited. that it will not be easie for any sober minde to be further enamour'd of them. Befides that, confidering how pleasant such kinde of trash is, and what heads and hands it entertains, it must needs be acknowledg'd a courtesie to bring any thing that may scourge and banish it out of estimation. But because our Author treads cross to such a multitude, and is so over-voye'd; and for that the curious and judicious may upon the first thoughts misconceive of some passages, and the ignorant draw them into some absurdities, I shall for their sakes take the pains, out of what himfelf hath more largely faid, and what I shall think fit to adde, to give this account for him in his vindication.

To infift on all particulars, were to make one book upon another; and to be importunate at least to those, who in this fruitful age of Poets and Romances mult needs be acquainted wherein consist the flowers and ornaments of those excellent works, and would too much discover the nakedness of those mighty Champions of the Pen, who when they have done all they can, are as unprofitable in the Commonwealth, as so many Vermin in a Warren. And yet they think it an injury, if they are not call'd Wits, as if it were as proper for the people to speak of them with the attributes of Wit, Ingenuity and Learnedness, as they do by that of Worship to a Justice of Peace, and expect that adoration and reverence which was anciently paid to Orators and Philosophers. But since there are withal in the world a many excellent men, who make a Recreation, and not a profession of Writing, a more particular censure will be more becoming; and since the quarrel I am engaged as to the other, is with their works, and not with their persons, I shall forbear to bring them into further contempt, and not envy them the acclamations of the belotted populacie, since I perceive they are so obstinate, as to be more taken with the extravagancies of those men, then with any thing relative to the publike good, or the conduct of

humane life.

The first thing I shall note, is, the transportation of our Shepherd, while he contemplates those excellent Reliques he had gather'd of his Mistresses. This, it may be, may seem ridiculous, and such a stupidity as could not fall into the minde of man, however transported by his own imaginations. If I produce as ridiculous in the more serious and admired Authors, shall it be taken for good payment? Lopa de Vega in his Pilgrim, brings Pamphilius and Nisa into Bediam (their extravagancies having been such, that they were taken for mad) where Nisa sindes no presents for her Pamphilius, but that which the stoor afforded, dust, dirt, straws, and the like, wherewith yet he embroidered his cloathes, as if they had been precious stones or feathers. Were they not worthily disposed where they were? If this be not as extravagant as our Lysis, I know not what is. The Author of the History of Lysander and Calista, hath as good stories: alas, Lovers put another value

on things then other men; and that Knight in Africa, who falling in love with a Lady whom he had detain d in chains (being difguis d in Mans cloachs) pals d his time afterward in Killing and courting the chams, and wearing them about his neck never putting them off but when he went abroad. I think is one may well make hands with Lyfis.

That he thinks the Stars living creatures, is not fo strange a Philosophy, as that of those who maintain they feed on the vapours of the earth and the fea. If you will not believe him, believe Ronfard in his hymns, who fays, they feed in the Plains of

Heaven all night, and in the morning the Day Par (who is the Keeper) brings arm together, tels them over, and drives them for all day into the thade.

As for Adrians Relation, tis natural, and fuch as becomes a man of his quality. who is a dull loft-headed Citizen, not much acquainted with Remances; and the Books, he quotes are fuch as he understands, that is, fuch as children to to felicof withall. And for his name, it becomes him better then to call him Lucidorns or Polemarchin; names very fir, are they not, for a Tradefinan Flan 2015

As for Lyfs's demanding of Verfes of the Country-Shepherd, he that knows any thing of Romances, knows how familiar it is there to have Shepherds inswer one another in Verses, and the Authors make whom they please excellent extemporary Poets. As for his description of his Misselses beauty, he's not the only man hath given fuch extravagant power to the eyes of a Beauty. Ask La Roans and

Since the decreed that fire fall surprise This world, is mift be that of your fair Eyes.

a prophaner expression by much then that of Lygs.

And now he comes to the Dialogue with the Ercho: Which because it hat been a generall Ornament in all Love-stories and Books of Shepherdry, and is withbeen a general Ornament in all Love-forses and Books of Snepherary, and is with all fuch a gross impertanence, our Remark on it finall be so much the larger. The Pastorals of Juliatia are pester'd with them, though far-fetch'd: Nay, the witty Erasmus hath not in this been very fortunate; otherwise why should the Eccho answer in Greek, when she was spoken to in Lating? This as if a man should ask her somewhat in English, and the should answer in Welsh or Irish. But to forgive that, when a man hath spoken ten or twelve lines, how can she answer all in one wood? But of all the Composers of Eccho's that ever were, a Gentleman of our own Country, and an Author, hathbeen to fortunate, that he hath brought two or three hundred into the compais of one sheet of paper, and his Conceits are withat incomprehenfible: Thave heard fome fay of them, that had they been to find out to many, they might have worn out ten Dictionaries to find out the rimes. But what our Author says in defence of himfelf is, that all the wonder in his was, that it was Lyff's good fortune to light on things, that Anfelms could either answer or rime to with some sense.

But for the discourter of Anselms concerning the Eccho, I may say they are no ordinary invention. I could make long Remarks on the Pantonines, which were a fort of people of old that counterfeited the cry of birds and beafts. Parment counterfeited the grunting of a Pig so excellently well, that it became a Proverb : so that when another Actor brought a real Pig under his cloak upon the stage, and made it grunt, yet the people cry'd out, that was not Parment's Plg; whereupon he thew'd them the Pig, to convince them Parmeno could do no better. This story, as it well discovers the foolishness and obstinacie of prepossessed minds, so was it a fit example for Anselme, speaking of the Eccho, which they say imitates all

voices.

The Eccho which is made of Condults of congeal'd aire is an Invention in the Seganography of Beroaldm', but much advanc'd and clear'd up by An-

Nor is his discourse of the Deftinies less admirable. There is an Italian Dialogue between Life and Death, speaking as if they were the me Definies; and that when one hath perfected the web of a mans life, the other cuts it off. This frath

more wit then that of the Ancients.

Not are Lyfis's descriptions of his Mistresses beauty so extravagant, but I can easily match them. A certain poor man had a daughter; yet if her Beauty were sruly ansidered, he might be said to be a very rich man I for in her face he posses'd Diamonds, Rubies, Goral and Pearl. This is an Imagination in one of the Nounelles. But is it not enough to fay, Lips are of Coral, and so of the rest, but it must be said they can enrich a body? If this poor man wanted any thing he must pull out one of his daughters Eyes, or cut off her Lip, and carry it to the Goldminns.

This observation of his Mistrelles colour is in Lysis extraordinary, and argues his invention. Tis true, the Turks bear a great respect to Gress; Mahomes's Turbant was of it, and it is now a prerogative of those only of that race; and if any be to be punished, for some crime, the Turbant is first taken of as sacred. But the reason why Lyfis bates the Turks, is, because they know nothing of Romances and a

Shepherds life.

That he calls the Kuchin-maid Goddefs of the Pottage pat, it rubs the ancient flu-pldity, especially that of the Romans, who put their Gods to all the offices and services they had to do. They had a Chacina, which we may call Scavangera, or the Goddess of the Common-shores. There were no less then three Gods about one Cradle; one kept the Child from crying, another rock of the Cradle, a third looky to the Womans breatls.

Now we come to the day of Judgment at J. Cloud. The examples of this kind are infinite. When London-Bridge was afire, the Country-people that faw it afar off, thought the world was at an end, and that it began to burn at this great City. where more iniquity had been committed then elfwhere. The day of Judgment hath been for often foretold both by Ministers and Alfrologers, that many now believe there will not be any at all. A certain rich man in Leicester-soire, upon the reading of an Almanack, bestow'd between his friends and the poor all he page, and came afterwards to beg his bread. Nay, such was the stupidity of Mankind, that even in the first Ages there wanted not Enthuliasts to amuse the people. Every persequing Emperor was thought to be Antichrist: nay, the Fathers were not much more refeitte in this point then others. But I have no mind to shew my reading here of that, nor yet to advance the divers opinions have been held of the end of the

Montvalerian is a place neer St. Cloud, where live six Hermites. This I tell you, became the Author of Lyfander and Califfa says, that when their Majesties went to see one of them, who had not been seen in 48 years, he also saw him, and Ly

fander tiv'd with him afterwards in his Cell.

But the people of St. Cloud are beholding to Lysis and his Poets, at least were they not the next morning? If a Lover should say he burn'd in mid-winter, would not a fimple man think he were in a feaver? If he fhould fay he were on the rack. and that that Fiend Love fed on his heart, as the Vulture did on that of Prometheus, would not a fober man unacquainted with. Poetry think his meaning were that he was damn'd in this life?

The Pattorals of Leon, the River Ezla, and the Shepherd Sirons have had for

their Celebrator George of Montemajor, of which book anon.
Those of Vefter, Lysis contemns, as representing things with too much probability, as Country-people may leve now; but he is for Cyrenus, Celudon, and those

other illuftrious Shepherds.

As for Lysis's dismission of the Rout, it's an humour clashes not with his extravagance; for mad as he was, he remembred that now being entred into the condition of a Shepherd, he was to live peaceably with all men, and confequently not to be transported so far by passion as to give one blow for another.

And thus much by way of Remark on the first Book, wherein I have been the larger, because I would show how much more I might have faid in justification of

my Author. In the rest I shall confine my felf to the most confiderable heads: And fo I pals to the more wit allowed at or the Artients.

note with the trust of the wife enes. Not are 1.76's defer here of his bilitacies beauty to explaving art, but I can cellly mate in the result. A core is possible a deapt of the fact here is more than sufficient, he might be fail \$\frac{1}{2} \omega \om ments, Relies, Coral and Ponel. This is an Imagination in one of the Nexuell. But is it rest enough to they have of Corel, in the of the reft. Less and the

This's contempt of good Books, thews he efteems all pedantry that is not Romantick; and for his meeting with the Satyre, tis an humor any one al-

most of his Authors could have furnish'd him with.

But the chiefest matter of this Book, is that of the Metaphorical Pillure, which he had given directions for in the first. The descriptions of Beauty have been such as Lysis mentions, ever fince there were any Poets in the world; and it should feem to be their chiefest study and emulation to describe it the more extravagantly, and the more fantastically. But the grand foolery is, that when they have described their Beauties with Suns, Coral, Diamonds, Ivory, &c. they cannot let alone poor isno-cent women that have but flesh and blood. But as for the Picture, you must needs think it was much more noble when it was in colours, as Anfelme had done it the particulars explain themselves.

In the discourse between Anselme and Montenor, I shall quote one thing as to the Language. Antithefes and Contrarieties are mighty ornaments ; as to fay Love is a pleasure sull of sadness; a torment sull of delight; a despairing hope, and a hoping despair: I think what Montenor saies is more gentle, If Love be a poison, it a pleasant one; if a disquiet, 'tis de streable; if a death, peaceable; if a prison, there wants only liberty, and misery reigns not there as in others. Is not this better said, then to say that Love is a free prison, and an incarcerated liberty? But these things

I shall leave to the observation of the Reader.

Tis not the sea makes women more or less vertuous or perfect, nor yet more vicious; but to the latter, the perseverance and iteration of mens temptations have contributed much, fince it is the knowledge of all things beget the defire of them. All that I have to say, is that the Poets who idolize them with all the attributes of Divinity are also those that load them with all the calumny possible. A Part shall desfie a Tripe-woman if the be his Mittres; but though the be never to handsom, if the be withal disdainful, Bear, Serpent, Viper, Wasps, Fiends, is not language fit to describe her.

As for the humor of the difference between Montenor and Anselme, whereof Lyfis is Judge, 'tis ordinary in Love-stories, and 'tis the Ore of the Golden-Age, when the first man met wasthe Judge of all controversies. All the proceedings in this have very good Authors, but it is not to much purpose to quote them

As for Lyfis's Serenade, his Letter, and all the circumstances of it, other Lovers have done things of the like nature, and therefore I pass them over. But as for the Letter, I must do him right, it was his own as to the composure; but for the expressions, his Countrymen Ronfard, Marot, and others, could have furnished him with much more extravagant and greater contradictions; but Lyhi's complements came ever out of his Common-places; for he bore fuch a reverence to those good Authors, that he chose rather to deliver himself in their language then in his own. I heard of a Country-Gentleman, that having bought the Academy of Complements. came to court his Mistress, where after he had pass'd his Complement, he wondered she did not answer him as it was in the Book. The next time he came to London he bought one for her, that so she might be able to continue the Dialogue with

As for Lysis, who would light the candle at his Mistresses eyes, tis not more then Poetical; all his conceptions about the flyes, the trees growing, &c. betray his reading to him that knows any thing. Laton down wed vad bloom tobs of risgra

As for the burning of his hat, he might early believe it was his Militele didit; for better his acquaintance with the Boers, some difference have delivered talast fire hath iffied out of the heads of divers people; as Lavy lates of Sec. Indicated Carpenof a friend of his; why might not Lyfs think his Militele could do as usual as any of them? I take a diding to the diverse and his differences and actions thereupon Lyft's dream is nothing extraor dinary, and his differences and actions thereupon

peak him not so extravagant as some other Lovets have been a but above all things it is to be observed, that let him do what he can, he fill comes thort of his Manters the Poets.

But his calling his Muffrels the Ready of Beautier, is his owned his a little sulgar, yet few confider it expresses not what they intend; and that that expression is only proper in this. The King of King of that is too fay, a King that governs other Kings, but the beauty of Beautier, signifies but a Beauty is So the Romance of Romance, or the Shepherd of Shepherds; tray, rather it signifies a Beauty that belongs to other Beauties, which is contrary to our intention in This is called Gallimathus.

suighty execution on the baid pates. What need had the malicious Post stifftenil on his of shreek adaptives despressed of the stifft. To adapt the standard of the standard of

ordinary Lover.

The considerations of Lysis's departure, and of Charite's, are such as could be wish'd. The sad Tyrcis is he in Astrea, that would love none this Clean, though the were dead. Bassis is the celebrated King of the Country so happy, that fugiter is the Protector of it, and the Gods come down and live there familiarly among men. This is he that goes into the defare with his wife and daughters, having learn'd by the Oracle, that a Son in Law of his should take away his Kingdom from him; and is like him that kill'd himself for four of death.

the Gods: That A leminist Physician; the Gods had need of one ever fine Homer at the first of they may OG B thrill Find The Gods, may make us haugh at the hotalages. Its Fire many at ages, that is, what he hash decreed must come to pass, and the first here the come to pass, the first here the come to pass.

Refents us with that pleasant falley of Lyfir at the Play-house, where be took all things for real; his desire to be acquainted with some of his own Prosession might easily transporthing to far. And that at the Painters, tells us he was one of those who imagine others can think of nothing but them. But I hasten to the Banquet of the Gods, which takes up the best part of this Book. My Author bath been somewhat large on the several particulars of that relation; which I conceive he hath done not only to show he hath done these Divinious no injury, nor said any thing of them which some Peer hath not before hinted, but also to acquaint the world, that after the reading of his Banquet, and what he hath said on it, whoever shall quote any of these bussis desired by the same for no wifer then those who sometimes ador'd them, and shall thenceforward forfeit his wit.

There are in the beginning five reasons of the Dew. The Poets had in a manner but one, and that was, that it was the terms of Aurora, yet can they not truly tell us why this Aurora should shed tears thus every day. But they say it was for the death of her son Memnon. What a pittiful Divinity is this, to weep ever since the war of Troy, where this Memnon was killed. But who sees not this silly shift? If a Prince or Nobleman dye, Aurora mult weep as if she were one of his friends, or mourn for him. Clarimonds imaginations are far beyond this, especially the last, where he saies it is that the horses of the Sun shake their mains as they come out of the sea.

Why may not the Snn be thought to make use of a Night-cap, fince he wants reft fometimes, as much as ever did Holfon the Carrier.

But for Jupiters, hearing from his Palace the addresses of men, I refer you to Lurian, who saies that when he had a minde to hear their prayers, he opens certain holes, and listned and when he was weary that them again.

Juno's

basid to them. But that invention of the Gods Market is Charlet was heverally Poet could tell us what became of the thread of ineral lives. Capital multiple of the thread of ineral lives. Capital multiple the treated as a Child, lines the Poets lay he was hardly able to draw file turning the states of his mothers bed when the lay with Mars, which is that malle the first indicate them in chears and sogneries, and his discourse to Charon is as like that of training was to invite. I cannot omit a fiction of Ariofo's, an Angel, wanting stable to bring an Army upon some enterptile without noise, went to look for her in those waste on in the state of the interpretation of Ariofo's, an Angel, wanting stable to bring an Army upon some enterptile without noise, went to look for her in those places where it is sotbidden to speak, as in Modafferies; but fletch he finds Discourse well and gray hair, which seem'd to fight one with another. Her flands were full of Charactry Bills and Law-writings, and the had about her an Army of Councellors and Sollicitors; the face also President at a Chapter when the Monket being on the election of a Prior, divide into such factions, that the Breviaries do mighty execution on the bald pates. What need had this malicious Poer this to abuse the Monket, who are not all maught, and to candalize a Religion he had before defended? But what a simple Angel hath he pitch'd on, that was to seek what he know not where to find? The analyse of those divine Spirits, and him whose Agents they are, and

Pythagoral less for the fauces, fince he was the belt acquainted with herbs and fruits a And what is faid of him and the other Philosophers? Is home to their Tenths and to was the best acquainted with herbs and fruits a And what is faid of him and the other Philosophers? Is home to their Tenths and in not a tall, abord and borness grand and grand and an always.

The Raillerie which follows along is obvious, as that of taking down the Signes by Brontes and Pyragmon, who are Vulcan's Kitchin-boyes; the divers entries of the Gods: That Afalapius is Physitian; the Gods had need of one ever since Homer affirm'd they might be hurt or sick. The Arms of the Gods, may make us laugh at their Statues.

Tis Fate makes Terminus eat, that is, what he hath decreed must come to pass, and 'tis he only hath the key of his padlock. Priagus and Venus are well seated together But that Jupiter should fall to hearthy to the Souli, is not without rasen, since some Philosophers have held, that all fouls were reunited in the foul of the worth which they held to be Jupiter. But as the Gods live only or fant, and idear, so have I seen a Bulguet of Poets and their food was the vowell in a Verse which are tut of and not pronounced, its day of the Contains to the contains and their food was the vowell in a Verse which

them with all other vices. stade and heart of their fcore, who have furnished them with all other vices.

The forme between the Pedees and the Pages about the wing of the foule of a Turkey, to to thew that those fouls had the forms of bodies, and are dispersed this parts of the body to exercise their functions.

As for the Signs of Heaven, I quarrel not with their names, because I have not thing to say to the Astrologers, though they have not the images of those beasts by whose names they call them. But why should our Poets build their fables on them, and so fill Heaven with Adulteries and other crimes? Die Burras and others, to take away the momory of those villanies, would needs change the sable into a sacred story, saying the Lyon belongs to Sampson, the Ship to Noal's Ark, Tanina to S. Lake, and Virgo and Via lasten to the Virgin Mary, etc. but they cannot carry out the burnour.

There was no fuch way to abuse the odd personages which the Poets attribute to the Gods, as that of the latter band of Gods; and we must never more speak any otherwise then abusively of them all, as my Author does.

I know I have omitted diversellings which deferve to be taken notice of? For there is not any passage in this Banquet which hath not a secret grace, besides that it contains the whole story of all the ancient sables, and that digested into a natural order. Lucian in his Dialogues may have somewhat of this humour, but he is im-

perfect :

perfect; and it was his delign to deny the eternal Providence, which is not taken

away with the loss of those names he quarrels with.

That's no less subtle attacque to the Fables, of Montenor's, as to the confusion of them. If Phaeton and his Father, as they say, fell into the River Eridan, why do they not tell us how they got out again? But there's no less inconvenience, if we say that that Torch of the Day is sastened to the Chariot of Phaebus; for Ovid says the Chariot was broke all to peeces.

That there is as much morality in ROBERT the Devil, as in the story of Hercules, is certain; for that was a sturdy fellow, and Mythologie hath a great latitude, for a wicked man may be made vertuous. If one man kill another, the meaning is, the victory of the wise man over the passions; and so of the

reft.

Natalis Comes hath pefter'd us with his Mythologies; and for his Genealogies of the Gods, they are so various, that every one hath three or four fathers. Mr. Ross hath gone beyond him, and hath defil'd the Sacred history with the ordure and filth

of Heathen fables.

Lysis's descriptions of Beauty, being by him spoken seriously, are an open abuse to the Poets, whose disciple he is. Nor is he less himself, where he proposes that every one should relate his story. And for his discourse with Charite, considering what he is, and what she is, it is very natural. What would a simple Country-Lass say, if a man said she had hurt him, but ask whether she had prick'd him, or scratch'd him? But Lysis had learn'd out of his Romances, that a Lover ought to speak al-

Austrely to somewhat his Mistress had said.

Clarimond concludes with that saying; That to be happy, a man must be either King or Fool. Wherein he is in the right. Pleasure is not measur'd by the reality of things, but the imagination of them. There was a Serving-man, who would not live with any Master, but upon condition he might have one hour in the day to do what he pleas'd in his chamber. Having led this life a long time, his Master would needs know how he spent the time. Coming to his chamber-door, he perceiv'd through some chink, his man sate in a chair with a Crown on his head, having before him on the wall a draught of the Pope and Consistory; there did he make a speech for the Pope, and answer'd it in the name of the Emperor. But the Master discovering himself, the Fool folded up his Picture and went his ways, and was never seen since. Such a one is Lysis, who though he be not stark mad, yet conceives himself happier then an Emperor in his Pastoral and amorous imaginations. But he advances in his Extravagances, and finds my Author work for a

Fourth BOOK.

Herein though in some things he exceed his predecessors, yet in some he shews himself more sober and more rational, as may appear by the discourse about the despair of Lovers, whom he finds in his books to have arriv'd at that madness, as to have hang'd and drown'd themselves. But this you must attribute to his good intervals. Clarimond's discourse, and his replies touching Poetry, and his own History, (which he is extremely carefull to have come abroad) are not ordinary.

The Golden As is a work of Apuleins; the argument of it stollen out of Lucian, only he hath added the sable of Psyche and some old wives tales. All the excuse I can make for this, is, that haply in his time Lucian's works were very rare, and he was in hope they would have been lost, that so no man might discover the cheat;

otherwise certainly he would have acknowledg'd his Benefactor.

His explication of Dreams argues his wit and reading: But for what is faid of the Muses, and particularly where he fays Love stands Sentinel at his bolster, I cannot but admire it. His Song, I can assure you, was set to a very excellent air, but

very mournful; the dames of Paris sing it to this day in memory of this samous

Shepherd.

Lysis's song is follow'd with a notable abuse of the Poets; for they never delebrate the kindeness nor the cruelty of their Mistresses, but when some since their mindes fit to express those qualities, rhiming it seems is such a rack. Lysiander calls Calista in his songs, sometimes Hippolita, sometimes Sylvia; which made the Gentlewoman very jealous of his constancy.

To think a Hermit a Magician, he might haply have had it from Taffo, who in his ferufatem, makes the Christian Hermits all Magicians, and withal celebrates them

for very devout and religious men.

His coming to *Hircans* wood, and his confiderations there, betray a huge reading, but his thoughts running still on magick, was that made him take *Hircan* for a Magician, and what he sayes to confirm him in that opinion, is founded on what the Poets say of the ancient Sorceresses.

Armida was a Sorceres that in a minute of an hour, caus'd a great castle to be

built, if you believe Taffo.

For his difguifing himself like a Maid, and his perswasions that he was really one, and was taken for one, 'tis an humor so thread-bare in all Books of Shepherdry and Love-stories, that I need say no more of it; only I shall note, that it is more probable in Lysis; for Hircan caus'd him to be trim'd, a thing those Authours thought not on, but putting on other cloathes, without any other circumstance they are presently what sex they please.

As for what is faid of the Nymphs, 'tis to abuse those that are such admirers of Antiquity. If they had good in Greece as people do now in France, we should have had the Nymphs dress'd after another mode. And for Fables, why may not we invent as good ones as the Ancients? and why should it be thought ridiculous for us to see the Gods dress'd like us, more then the Greeks were to see them habited

like them?

The crime this counterfeit Maid is accus'd of at Oronter's, brings upon the stage the many Trials they had, whereby to know whether a maid or wife had done any thing dishonorable: because in History we finde some whose innocency hath been try'd certain ways; as the vestal Tania, that being accus'd of unchastity, carried water in a five from Tiber to her Goddestes Temple, to justifie her innocency; therefore the Poets must invent so many ridiculous Fables for the same effect; as if it were nothing to set God a work on miracles at their pleasure, unless if one, for example, be cast into the sire for tryasof his innocency, a Pantarb (which is a certain stone which frees from slames) does the work; as you may see in the story of Chariclea in Heliodorus. But the miracle you must conceive, is to be attributed to certain Magical Characters that were graven on the Stone, a very probable Foolery.

For Lysis's discourse to Charite, let us do the Poets no wrong, he hath it from them. Medasairmen'd all before her into stones, and Anaxarete was the Missels of that Iphis that hang'd himsels at her door. These are hard names, and Charite

might take them for abuses.

Some have not thought there was so much grace in Carmelins speeches; but they are to know; that by Common places, Lysis means a sort of Pedantick books, where a man may Alphabetically finds somewhat on every thing. And the French Margarites is a book much like the Academy of Complements, only it hath this excellency withal, that it is good to learn bad French by.

The statue of Monagon, out of which proceeded an harmonious found, when smitten by the rays of the Sun, goes hear to give me a vomit, I can shew a dozen books of good account, that in the Epistles Dedicatory bring in this into comparison: but never was it better applyed then by Lyft, when looking up towards the Sun, it made him sacre.

For the stone Panthura, I shall note this, That it is a trivial learning to bring comparisons from stones, fishes, herbs, birds, and other as intertain things, which

we must take upon Mr. Pliny's credit. The fesuits in their harange to the people entertain them much with these similarities, whereas a man would think, that it were more convincing, to draw them from somewhat familiar to them. The Author of the Abridgement of Long-studies, was a chest, and fit to be Carmelins Master.

Fontenay is a true French name, and there have been Lacquey's talled Gringales and Champagn, and why may they not, according to their quality, affront the Callidorus's and the Aristander's of our Romances? The Greeks were not asham'd of their own names as we are, but enoted them in their Fables.

Charite is here called a Chambermaid, a word for the City dames, and meaner fore of Gentry, those of any quality have their Woman, or Waiting-Gentlewoman. But

the word now a late bath been extended to the former.

Lysis takes it not well to be compar'd to Don-Quixot, for extravagant as he is,

he thinks himself wifer then that Knight.

For his Love-letter, which in French is called *Poulet*, that is a *Pullet*, he is the first that ever gave the reason of it, and made the best application of it. *Ronsard* says, that Love is a *Bird*, that he hath laid *Eggs* in his bosom, and that when they are *hatch'd*, they'll prey on his *heart*, and when they have done sie away, if he do not lay Bird-lime or nets to catch them, &c. But to satisfie those that know not the reason of the Pullet, that expression rise from the folding of the *Love-Letter*, much like a bird.

The Fable of Hero and Leander is one of the ancientest we have, twas a sad thing this poor Lover was forc'd to swim an arm of the sea, almost two mile over, to enjoy his Mistress. I believe it took off some of his courage: if he had had Cla-

rimonds advice, 'tis likely he had not been drown'd.

As for the wayes which Lovers have found out to get their Letters delivered to their Mistresses, though the Romances might have furnished Lysis with choice, yes such a pregnant invention hath he, that he addes to all things.

Where he saies the fruits of the earth ought to be common, it seems he is almost persuaded that he hath already reduc'd the Golden-Age, wherein the Poets say, there were no inclosures, and men understood not those two words, Mine and Thine.

If in his swound he would not have Carmelin trouble himself for any water, but make use of his tears, he remembred our unfortunate Prince Edward, who, when his Murtherers had after much hard usage, gotten him to a River side, and were going to fetch some water to shave him, so to disguise him the more; Les alone that cold water, sayes he, here's warm comes out of my eyes. This indeed was a little Romantick: but Lysis's affliction is so much the further from restoring him to his wits, that it heightens his folly: as we shall see in the

Fifth BOOK,

Here we finde him metamorphos'd, 'Tis the sad sate of things, that are not understood, to lose much of their grace, and that hath happened to this Book, from those, who being unacquainted with Fables and Metamorphoses, do not finde that Satyre in this, as in other parts. But I cannot omit what I receive from the Poets touching Amora, who is the forerunner of the Sun: What necessity had the Ancients to imagine that the Sun must be usher'd in by such a Goddes? But then why must she have a Chariot? she had not so far to go, but assoon as she had done her work in heaven in the morning, she might have taken her pleasure with Cephalus on earth. Why do not the Poets clear up these things to us? Virgil sayes in one place, that the Chariot of this Goddes is drawn by four horses, and in another by two; sometimes they are white, sometimes red, but this I'll reconcile, 'tis to be thought she hath horses of all colours in her Stable.

But how learned are all Lysis's considerations of the Metamorphoses? and for

his being chang'd into somewhat that might be usefull to his Mistress, I think he hath learn'd it of Belleau, whom I shall make speak to much English.

O that I were a Looking glass, that I

Might all her Beauties in my felf deserged a second of the might wear, and Contract I were a Smock which the might wear, and Cor yet a Walh ball her white hands to clear; or the Sweet-powder which perfumes the air, or the envious Vail which makes her frem more fair or the Neck-lace which her skin cannot outwy, dead or but the Pattin of my Detty!

He that confiders his farewels to his friends upon his Metamorphosis, and hath read Ovid, may judge whether were the madder of the two. But that which he says of his hat and cloaths, is such an abuse to all hath been said of these matters, that nothing can be added: For either what he says must be true, or else when the Gods were minded to metamorphose any, they must bid them put off their cloaths first, or should do it for them; which, what an absurdity it is, I leave any man to judge.

Nay, such was the blindness of the Ancients, that they believ'd the Trees of Dodona spake: but we are to believe there never spake any Tree in this world, unless it were such a one as Lyss, who tels us why Astrologers and Wizards cannot foresee

what shall befall themselves.

As for Clarimona's subtilty to make him take some sustenance, 'tis admirable. But for the exercises and recreations of the Nymphs and rural Divinities, I might produce whole Odes out of Des Portes and Rosifard, to acquaint you what they were; but take upon my credit, they are such as our Shepherd meets with. For their names, it may be 'twill not be ungratefull to rip up so much ancient sottishness. They had Dryads, whom I take to be Nymphs of Forrests; Hamadryads were such men as were chang'd into Trees; the Nayads were the Nymphs that presided over the Waters, and were such as had been chang'd into Fountains; the Napaa are the Nymphs of the Flowers, the Oreades of the Mountains, and the Nereides of the Sea.

I do not tell you what part of Brie Lysis was in, nor where the River Morin begins; 'tis an humour of Ronsard's, to make a long comment on every proper which I will not imitate.

name, which I will not imitate.

As for the Fable of Morin, I maintain it to be much more ingenious then any

thing of Ovid's, or any other Poet.

Those things which we bring in under the name of Histories, are Fables. Among the Greeks, the word Fable was restrained to those relations that concerned the Gods; History, to the affairs of men: But because a Fable signifies only a narration, and that what they said of their Gods was false, it is come to pass that a Fable signifies that which is false.

As for the Stories of Synopa and Lucida, and their Metamorphofes, they are ingenious and probable: whereas the Poets can only tell us, that to be metamorphos'd into Water, there was no other invention then to weep away, as Ovid fays of Biblis. But where Lyfis takes away that contrariety of being chang'd into water, and yet retaining the form of a humane body, which must be compos'd of watery vapours, he shews nothing escapes him. He had read somewhere what the Magicians say of the apparition of Spirits, viz. that the Terrestrial spirits assume bodies of the vapours of the earth, and the Aquatick of those of the water.

What

What follows concerning the Violin, and the Nymphs who deny'd Digga the Sweet-meats, all is natural, and their punishment too. For the latter, certainly 'os as easie for the Gods to make Trees bear fruit preserved, as to thange men into Trees: And if my Author had said that the Cypress into which the Violin was thang'd bore Fiddles and Violins ready made, it had been as probable. These stories we are beholding to Clarimond for; who feeing the Greek Poets had invented Motamorphofes for the Fountains and Rivers of their Country, would do the like to the honour of Brie: but the truth is, he is gone far beyond them.

Carmelin's Questions to his Master, give him occasion to clear up the ancient Fables, wherein tis wonderfull to see how well he is read.

I know not whether the Gum of the Tree Lysis be well taken; yet tives a particularity could not be omitted: His mind ran then upon Myrrhs, and the Sitters of Phaeton, who weep Amber. However it be, the story of the Excrement in Barclay's Argenis is as bad, upon which too there is an Ode.

At the second rencontre with the Rural Divinities, I note Lyfe's abuse of the Gods and Nymphs for offering to run away for fear of mortals. The Ancients might have made that question to those that talk'd of so many Gods, which no

man could ever perceive.

Carmelin's speech to the Nymphs is nothing but a fort of contradictions. Rosfard and other Poets have thought them mighty ornaments; for Carmelin is one

that in this case is no Author, I assure you.

I do not observe Lysis's reading fail him, till I come to the bathing of Carmelin. And I wonder at it; for Ronfard could have taught him what ceremonies were required to make a Mortal fit for a celebial conversation. He had forgot that the Ancients wash'd themselves before they consulted the Oracle, as also the Victius when they facrificed; and that Magicians bathe themselves in running-water, before they fall to their conjurations.

Certainly Lysis must needs be troubled not to find his Tree; yet must be needs play the Tree, till Hircan, with the help of Agrippa, conjur'd him into a Man again. The apparition of the Winds hath nothing in it fantastick, compar'd with what the Poets say of them. That Lysis believ'd Hirran more powerfull then the Gods, it Thews him to be of the Creed of the Ancients, who believed the Gods were subject to the charms of Magicians; and that when the Moon was ecclips'd, it was some Sorceres had forc'd her from heaven.

Thus have we feen Lysis chang'd into a Tree, and the Tree into Lysis again. We

are now to fee how he behaves himself in the

Sixth BOOK.

Thich begins with Lysis's moral learning. The pains he takes to find out Carmelin, speaks his good nature. But to arrest the Nymphs that stole this poor fellows hat, Lysis tels him he must have a relestial Serjeant, such as Mercury; and he is in the right: for he is the Apparitor of heaven; 'tis he that carries the fouls to the prisons of hell; 'tis he that summons the inferior Deities to appear before Jupiter; and when Venus had once lost her fon, twas he that cry'd him all over the world. You see Lysis understands the offices of the very Gods.

Carmelin's being out of his lesson, argues he is no great Clark; but Anselme reconciling him and his matter, faying that Love who is Master of all Arts, will teach him to do better another time, and to that fend quoted a discourse out of a certo some, I shall take the pains to put it down here. Tis in the travels of Aristens

and Amaryllis.

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Among

Among all that have spoken of the nature of Love, there is none hath better described it then the divine Plato, who calls it Pandidascala; that is to fay, Master of all Arts, for there is no Art nor Science which he teaches nor his Schollars. In the first place he teaches them Grammer, and the eight parts of speech, beginning with the nown or name of the beloved, and then the pronown of their good Qualities, which he makes them repeat often. Thence he passes to the Adverbs of the infinite time of their perseverance, and those of the swearing of their fidelity. Then he makes them understand the allive and passive verbs, acting and fuffering all things for the Beloveds fake. Then he teaches them the Pare ticiple, by which they must divide and part between them the good and the bad, the thorns and the roles, the pleasures and the torments of this life. From thence . he proceeds to the Conjunction and conformity of their honest delires, to the vertuous affections of the beloved, which brings in the Preposition, teaching thereby to prefer the pleasure and satisfaction of the beloved, before their own; and lastly, he teaches them the sad and forrowing Interjections, full of pittiful . Alas; and interrupted by fighs.

When the Lover is become a perfect Grammarian, his Tutor Love prefers him to Rhetorick, which helps him to a many eloquent speeches, sometimes in the Lemonstrative kinde, remonstrating to his beloved how much he suffers for her . fake : fometimes in the Deliberative, refolving rather to dy, then change his . affection; fometimes in the Judicial, befeeching his beloved to think him worthy

of a reciprocal love.

The Lover having gone through Rhetorick, Love brings him into Logick, at-. tended with her ten Predicaments; that is to fay, the Substance of his heart, real-" ly converted into that of his beloved; the quantity of his sighings, the quality of his affection, which ought to be pure and innocent; the relation between his of foul and his Beloveds: the action of his minde, the passion of his heart, the time . of his fufferings, the place of his repose; which is the heart of his beloved; the . Scienation of his defires, upon the firm rock of Constancy; and lastly, he shews of what colours his habit should be; that is to say, grey and white, to intimate, unto him, that he must suffer all things to approve his integrity and his faith. . Having gone so far, he teaches him to crack an Argument, but his Syllogisms must for the most part be in Barbara, Ferio and Frisesomorum, enduring all bar-. barous torments, all furious affaults, and all froming and frosty returns, though , it were in the heart of his fummer. But at length he must conclude all his Argu-

ments in Celantes, for he must conceal all things.

Logick being attained, he brings him into the eight books of Physicks, shewing , him first the three natural Principles; which are, the matter of the Lovers faith, the form of the Beloveds vertues, and the privation of the satisfactions of Love. . This done, he advances to the second Book, which treats of the four causes of his passion; the material, which is no other then his own natural inclination : the of formal, an enflam'd defire of the thing loved; the efficient, the attractions, fa-., vours and goodness of the Beloved; and the final, her vertue and her honor.
. Out of this he passes into the third, which treats of the perpetual motion of the Lovers heart, by which it moves, sometimes suddenly to the service of his Beloved, fometimes flowly, as it were, from enjoyment to privation, from joy to fadness, and from rest to labour. This done, he steps into the fourth, where he thews him the infinitum of his fufferings, the concentrick place where his heart ought to be; that is, the Beloved: the vacuum of his foul exhausted of all pleafures, and the time of his affection, which is perpetual. This being dispatch'd, this excellent Doctor leads him into the fifth book, which treats of the generation of his noble and generous thoughts, his chafte intentions, and his honest designs, and the corruption of all his impure desires, and irregular affections. Thence does he .. bring him to understand the nature of mixt bodies, which are the matter of the fixth book, where he learns what causes the piercing thunder of his complaints, the interlaced clouds of the vapours of his fadness; the blustering winds and tempefts

befrof his fighs, and the plentiful sowers and dems of his Tears. Thence he at advances to the leventh book, where he findes that the earth is nothing elfe but "his constancy. The water his tears, the ayr his fighs, and the fire his defires: the Moon, his want of Refolution, Mercury his enchanting Remonstrances and Mars his milde Disposition, the Sun his Vertue, Mars his Courage, " Inpiter his Discretion, Saturn his Judgement; the Firmament his Constancy the "Empyrean Heaven, the Purity of his affection, and the primum mobile his ver"tuous love. And lastly, he finishes his course of Physicks with the eight Book, where he contemplates the excellency of a foul that's perfectly loved with a noble " and confummate affection.

When the Lover is become a good Philosopher, Love instructs him in the Ma-"thematicks: first he shews him Arithmetick, and the four principal parts of it: that is to fay, the Addition of present to past sufferings, the Subfraction of difhonest entertainments, the Division of his complyant minde from it self, and the Multiplication of the pains he takes night and day. Thence he Screws him into Musick, teaching what an harmonious compliance is expected from him, by the Diapajon, which is composed of three Notes, whereof the lowest is Constancy, the next Patience, and the highest Fidelity. In this musical Love, the rests are very frequent, and very sweet, sharpes there are none at all. When he is Master of Musick, Love shews him the Dimensions of Geometry; that is to say, the profundity of his services and submissions, the beight of his imaginations, the breadth of his hopes, and the length of his perseverance. To make him an Afterloger requires but little time, thewing him the course of the Sun, in the Sphere of his heart; and his Ediple upon the Horrison of his eyes, whose effects are fad and ruful; and that so much the more, as other malignant constellations, contrary influences, and cross affects of the stars shall contribute thereto.

The Mathematicks well understood, he brings the Lover into the study of Phyfick, teaching him to let blood, and open the veyns of the heart, and thence to draw the blood through the eyes, and to make a Diet of the ptesence of his

beloved, if need be.

From hence he alcends to the Civil Law, and her three general Precepts; and that teaches him to live honeftly with his beloved, not to offend her any way,

and to bear her all the respect, and render all the services he can.

Being arrived to this perfection he must needs learn Navagation, and embargue
himself into the sea of his Fears, being at the mercy of the minds of his sighs,
under the conduct of the North star of his Loyalty. Lastly, he instructs him in
the Art Military, shewing him how he must by main force carry the fors of the heart of his Beloved, sometimes with the affiftance of the fire of a pricking passion, sometimes by the water of his tears, sometimes by the mines

of his fighs, fometimes by the affault of a vehement grief, or at least annoying the besieged place by a patient perseverance; and when it is once Delivered up, the teaches the Lover how to keep it with Modesty, Diffretion, Honour and Vertue. end for pass with him to the

Now do I think I have oblig'd two forts of people, the judicious, by furnishing them with matter of sport, and the weak with matter of entertainment. Besides that, I am put in hopes that if fome young Schollers chance to read this, they will take it for an Encuclopadia, for it will mightily rub up their memories. But I pray what is there in all this which a man would not decifively attribute to a Grammotion or a Pedant? yet the Author is very serious in it. There is mother honks call'd Loves Philosophy, much pestered with the like stuff. But I wonder this Man doth not make Love teach his disciples, all Trades and Professions, since the inequally Matter of them as About here to trade boold in But to acture to Lyfe, who would bring in a new Afterologie, directing all to his Mistress, yet not so pernicious as what the Poets say of theirs. For they say, they are come down from heaven to conquer all the world and an fe themselves Altars

may, those conceptions which bring with them the most eminent Atheism and Ido. latry, are ever the best with them. But for Carmelin, he's not the onely ignorant man that made Almanacks: which makes true what Machiavel fays, that as long as there it one that can deceive, there will be one to be deceived.

But Lysis's constant text is the Golden Age : yet whatsoever he says as extrava-

gant, his Authors the Poets fay as much. Ronfard fays,

Then fall the Honey from the tall Oaks flow, And Damask-Roses Shall on Asbes grow: The Ram, that flurdy Emp'rour of th' Down, Shall march before us in a Scarlet-gown, &cc.

What needs this? are not Roses as good, if they grow as they do? But Claris bond hath fufficiently ripp'd up these absurdities. But it were enough to confute the Golden Age, to confider the Celebrators of it, the Poets, who of all men the most complain of want; and 'tis they that preach up Community, because they have nothing of their own.

Clarimond with much reason studies the Reformation of Fables, since we must be troubled with them; as for example, that Fable of Cupid, who might better carry a Piffol then Bow and Arrows.

The next thing is the indiscreet curiosity of Lysis, in opening the Box wherein he thought the Eccho was; but his comparing himself to Pandora, Aglaura, and Plyche, is that which brings with it such a mass of fables, that I am weary of re-

peating the absurdities of them.

Lysis's conformities are very remarkable, yet he wants not presidents; for they fay that a Lover must ever be sick of his Mistresses disease: and for his Picture being in her blood, it comes from the same forge. His discourse upon the musick made by Carmelin and the other Shepherd, is much like the Corollaries which the Poets have at the end of their Eccloques, which he fays he'll one day make them recise

The rencontre of Philiris and the other Shepherds, is certainly Romantick and Portick enough. All I have to fay, is, that their conceptions are far neater then the

Authors they imitate.

Lysis says, Daphne and Syring were chang'd one into a Laurel, the other into a Reed, for having slighted the love of the Gods; though some say it was to keep their maidenheads, for the Gods had a greater leachery to maids then married women. But no Poer hath yet made us understand whether the Meramorphosis were a pleasure or a torment.

Lysis certainly hath a great opinion of himself, fince he says that Fame is grown hoarfe by celebrating what he hath done already. But he'll still find her more work;

and fo I pass with him to the

Seventh BOOK.

THich after other things comes to the Metamorphofis of Parthenies, which brings Lyfis and his Companions into excellent confiderations; and among others to that of the Stone which Virgil fays Tarnus cast at Enam, which was so massie, that twelve men of his time could not lift it. Nor is the humour of the Goats blood that foftens the Adamant any better : For those Lovers who threaten to kill themselves, to soften the Adamantine hearts of their Miltreffes, confider not that they compare themselves to the most naity and most stinking among the four-footed Beasts.

But I cannot but take notice of Lysis's inventions in the Metamorpholis, and befides his judgment far beyond the Poets; for they never give any reason of their Meramorpholes, it being the most absurd thing in the world to advance things; even in fictions, which defie probability. As for example, Polyphemus being jealous to have feen Acis with Galathea, cast a great piece of a Rock at him, with which he was forc'd into the ground; but his Mistress and the Nymphs changed him into a River. Should they not rather have succoun'd him? But now I had rather suppose a man chang'd into water by an extraordinary swear, through some violent exercise or sickness, or by distillation. Yet Carmelin unacquainted with the Poets, cannot fwallow that Metamorpholis; for Des Portes would have taught him, that the teares of a Poet are a certain water distill'd from the Roses, Lilies, and other flowers of his Mistresses beauty; his Love is the fire, his Heart the furnace, and his Eye the beak of the Alambick, and his Sighs are the bellows. I think Lyfis's proposition to Carmelin is not more extravagant then what this Poet says; only I think fit Carmelin's nose be the beak of the Alambick, that so the water may be preferved for the use of decay'd Ladies.

I hope the Poets will pardon Lyfis's course to multiply Carmelin's water. Ocyro was chang'd into a Mare, for prefuming to be a Prophetes. This is impertinent enough; for what relation is there between a Prophetess and a Mare? But that the hinder part of her gown should be chang'd into a tail, is yet more: I wonder, if the had had no cloaths on, whether the had been without a tail. Therefore I think Carmelin, simple as he is, more discreet then all the Poets: for where his Master tels him, that when he is chang'd into water, he shall fee the Divinities paked, he asks where will be his eyes and other members? Honest Ovid sayes, that Cyans being to relate to Ceres the carrying away of her daughter, could not do it, because being chang'd into water, the had neither tongue nor mouth. And yet in the next fable, Arethusa who had run the same fortune, lifted up her head above her waves, and related all her ancient adventures. This is enough to shew how far the Poets prefume upon the ignorance of the people, who must receive what they bring, be

it ever fo abfurd.

As for Lysis's rural Temple, which he would build to Charite, Des Portes will needs build one for his Goddess; where his Eye shall be the Lamp, his Body the Altar, his Sighs his Vows, and he will sing a daily office: provided his Mistress gave him a good fat Parsonage; for this Poet was a benefic'd man. His avarice might be pardoned, but not his idolatry.

I shall pass to Clarimona's reconciliation of the Metamorphoses; and that of the Raven I like above any. In like manner a man may with fome probability fay, that a Souldier having a head-piece and boots and spurs on, may be chang'd into a Cook.

But Ovid troubled not himself with any consideration of probability.

The History of Fontenay hath much conduct and judgment in it. As for the particulars, I shall not comment on them: It represents a fort of old Romances, which brought Magicians, Sorceresses, and their Miracles on the Stage, but without that probability which Fontenay observes. As for instance, that he loved himself, he gives you this reason, that he was of a solitary and melancholick disposition, and ris withall natural for fuch a Complexion to confult Sorceries.

For Lylis's changing his place, to receive the ayr which came from Charite, tis neither too amorous, nor too poetick: I shall quote but one authority, and that is Ronfard; who fayes, that being at a great diffance from Paris, on a mountain, he fuck'd in the ayr that came from that great City where his Miftress was, which

did extreamly enliven him.

As for the History of Philiris, the naturalness of it is extraordinay, and the pasfrom he is in for this last Mistress, after he had neglected so many, keeps within its bounds; he is content to with a picture of her as the was every year fince the was born: far from the extravagance of that Courtier, who to teftifie his love to his Mitrefs, had caus d his own picture to be drawn, which had in the left fide a great rent through doublet, shirt, skin and bones, even to the heart, where he had

caus'd his Mistresses Picture to be drawn. And her playing with Dogs and Lambs is as natural, considering her age, which was not yet capable to understand what love was. For *Philters* and *Amulets*, our Romances are so pestered with them, that the Authors think they are not perfect without them.

Where he says, his Mistress shed so many tears as would have made a Channel that might have born a boat to bring him thither in, 'tis an ordinary Poetical expression, for they weep Rivers, nay Oceans; it shall suffice to quote him, that said, he shed so many tears as would make a sea, wherein his Mistress should sport

her felf like a Mormaid.

There are none more ingenious then your Lovers, who whatever they see, apply it to their Mistresses. If they see Roses, they think of their Beauty; if an Oak, it puts them in minde of their stature; but to say, that seeing the Moon, a Mistress should also see her at the same time, and that she should carry intelligence between them, 'tis only Philiris that ever imagin'd it. Pythagoras was a notable fellow, for he made people read in a glass, what was written in the Moon: but alas, the characters were written in blood upon the glass; and thus did he abuse the ignorant, and foretold divers things. But there's a better invention in the Adventures of Florida; Two Lovers had gotten two Sun-dials, but instead of the hours of the day, there was an Alphabet about, and the needles of both being touch'd by the same stone, moved both together at a distance, and thus did they hold correspondence. But these Dials coming at last into the hands of the King of Portugal, who giving one of them to a Captain of his that was to go into the Indies, the ship was cast away, and the secret lost.

cast away, and the secret lost.

Anoth Lover of our own Country, not being able to brook the absence of his Miltress, begin a Map of London, where it seems she lived, and with great pleasure and satisfaction viewed that street and quarter of the City where she lived.

and so comforted himself.

Clarimond findes fault with these Histories of Fontenay and Philiris, to finde Lysis Discourse. And indeed, he hath some reason to be angry to see the current of all Romances stopped, by finding these two married before the end of the

Book.

As for Lysis's looking into the eyes of Philiris, to see if there were not some representation of Charite, whom he said he had seen; he remembred him who said, his Mistressee eyes were Suns, and that his were two Chrystal balls, which receiving their rays in their centre, restected them on his heart, which by that means was burnt up.

The Eighth BOOK

Is an ordinary humor in all Romances, that Europeans should be found in Africa, or Africans in Europe, that no man knows how they came thither, nor how they come by the language, only we are to suppose, these judicious Authors will needs have their Adventurers speak languages as well as St. Paul; for let them come where they will, if the language do them any good, they have it infus'd. But Polidor desirous to reconcile Probability and Romance, tells you his father being a French-man, brought him up in the language and fashions of his Country, even in the Court of Persia.

As for the Lillies, Roses, Fires and precious Scones of a Beauty, Polidor abuses the Poets in their own excellent fancies, yet is not half so extravagant; for whether is madder, he that says that the attractions of a Mistress can draw Rocks? or he that says only, they may draw a Cart out of the mire? and where Polidor says his Mistresse eyes melted the lead in the windows and the gutters, this is nothing to those eyes that can give us light instead of the Sun, and can restore Summer.

But yet Polidor made only use of a little whites of eggs against this hear, a secret he

had learn'd of the great Albertus.

As for his Knives hafted with Remora's teeth, and his Fan of Phanix feathers; if there be no such things in nature, lets laugh at those that first advanc'd them. The Remora stops a ship in her course; I'll tell you how this came up. A certain boat ran a ground on a bank of sand, being overturn'd, the Mariners sound this sish stuck to the keel, and so they believ'd that hindred the boat, and brought it on the sand. As for the Phanix, the stories of it are so monstrously ridiculous, that out of them I shall only observe the strange sottishness of mans minde, that suffers it self to be carried away by the corrent of tradition, though in things that are in open hostility against all probability. But those that say it is individual, and hath no semale, let them consider whether they abuse not God, who for the perpetuation of every specios, was content to go the ordinary way of male and semale which he bid multiply.

The History of Meliantes is also as judicially begun; but yet there want not Authors who tell us, that the Persians live much like the French, and that was it made the Author of Lysander and Califta tell us in Suza there is an Exchange, where are fold Gloves, Musts, Ribans, Hats, Masks; whereas others tell us there's no Bands, nor Masks, nor Hats wornthere, nor are they clad there as we are. Meliantes says he is also come into France to finde out Lysis, as well as his companions; this is also an imitation of the Romances, where you finde people of the several quarters of the world more strangely brought together, and to less purpose then

ours.

Here we have Hircan turn'd Conjurer again, to raise up the Cherry The Nymph, whom he raises by Horra, who was the Goddess of the Gardens. As for Lysis's thinking Amaryllis like Lucida, these resemblances, and the mistakes that arise thereon, are a great part of our Romances. In the Pastorals of Inlietta, Delio, a Knight of Barcelona being gone to the wars, his Mistress Catulla expected him every day; but being at the utmost of despair for him, there comes into the Town a certain German that was very like him. Catulla having heard of it, sends her woman to give him directions how to come to her in the night, which was by the help of a ladder of cord. He, though a stranger, yet perceiving the mistake, would needs trust himself to Fortune; but going at his hour appointed, he meets the Watch, draws on them; and after he had kill'd two, was taken and carried to prison, and the next day condemn'd. Catulla hearing of this, knew there was no way to fave him but to beg him, which she did by her maid. This was a notable resemblance. that could not be discovered all the time: But that which put me on this story is, that custom of begging condemn'd persons: 'Twas a priviledge of common whores, who upon promife of amendment of life, had fuch as were deftin'd to the gollows bellow'd on them. One reason of this is, the affinity of the sins of those people. Besides that, it was thought a work of Charity to put together two bad livers, who repenting, might haply bring forth children full of courage, and honest, fit to people Colonies: And such were the founders of old Rome, a fort of Vagabonds, Highwaymen, Tories and Bandits, who having made a Troop, came afterwards to give Laws to all the world.

But I come to the famous history of Carmelin, who though an inconsiderable person, yet shall exceed the Romancists. All he saies are fancies and hyperboles. For the littleness of his Master, you must note, that the Poets describing a thing, observe less probability; elsewhat meant he that said, That a little man having gotten up on the back of a Pismire, thought himself upon an Elephant, but on a studden got a sail from it as high as that of Phaeton. For Tanpins, changing his name, and thinking to grow bigger with it, Carmelin had read some Romance, where he found a Gyant called Nagibuscantropocara, a name proportionable to his body. There was a certain Roman, who besides the making of his cloathes too big, as Tanpin did, would not eat of any small creature, lest it should make him little like what he eat, and that made him love Beef better then Partridge. His sauce was

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made of Pompions, but for Peafe and beans he could not endure the fight of them.

This was a little beyond ours.

Carmelins several conditions are certainly as pleasant as any thing of Lazarillo de Tormes: and his description of the Joyners life and house-keeping, is a true re-

presentation of a Frenchman.

You see how Clarimend begins Lysis's History: I'll tell you how Dandignier begins that of Lysander; Under the memorable Reign of the great Henry, the redoubted saker of our invinceable Monarch, there flourished in France a yong Gentleman, whose heroick vertue is rendred more illustrions by the glory of his vertues, then by the antiquity of his race, &c. Methinks the Epithets here are very cheap, what need a mans valour come in to tell us of his son; but that word Flourishing, troubled Lysis most; tis so like the Legend, for alas he was afraid that for that word men would have doubled the truth of his History.

Lysis believes Hircan took off the beards of the Gods of the waters; how faithful is his memory! he remembred Hercules, snatch'd a horn from the River Achelons; and that the Satyr Marsias was flead by Apollo, from the soals of his

feer to the crown of his heed, a fad encounter for a God.

What Philiris faies touching the thoughts of Lysis, and his description of the night, are true Poetick imaginations; his putting personages on the clouds and winds, puts me in minde of a certain petty Romance, wherein there was The fight " of the four Seasons of the year; Summer and Winter were the two Generals. General Summer was discontented, that such a Tyrant as Winter, with a confus'd "Army of Winds, Mists, and others, Highlanders, Scythians and Deserteers, should make fuch spoil on his fine Champion Country, rob his Forrests, and trample his "Meadows, and imprison the fairest Flowers in his Garden, and cause himself to fly for refuse to the Antipodies. The Autumn and the Spring took part with the Summer, by the means of Cupid. Venus also sent him the Cyclopes with some Thunderbolts for his Artillery. Ceres, Romona and Bacchus promis'd to finde him provisions. He drew up his forces in the Vale of E(am); but he was no sooner in the field, but he had intelligence that his brother Autumn was routed the other fide the fea. That they had discovered the advance of a Brigade of sharp blustering Winds, with which a company of Mists came up as resolutely, as if they had been Swiffers; after which came up the Canon and Artillery, which was guarded by several Regiments of Frosts, Rains, Hail and Snow, with Scaling Ladders, and Bridges of Ice. That three hours after they discovered a Squadrons of Fogs, all in disorder, and led up by the Amazon Cold, which was follow'd by the main battel of General Winter, who had four Legions of Flakes of Ice had prest the frigid Zone, and ell old and grey Travellers, who had provision for five months and odde days; and that these forces had quite routed Autumn. General Summer was not much troubled at this news, who thought it his best course to joyn "battel with his enemy before his forces were refresh'd. While he was thus busie, " a Page comes from Spring-Garden, and tells him he had there seen two or three "Gentlewomen get green gowns, which made him believe that Winter could not be fo near. Whereupon he giving himself over to some little enjoyment. Winter advances with some Troops of Hoar-Frosts, which made Summer retreat in-"to his works: Some days were thus spent in skirmishes to no great advantage of " either fide; for what the Hoar-frosts did in the morning, Captain Phabus re-" covered at noon. But Winter brought up all his forces, and took the works, and "froze the hearts of the hottest Champions among them. Summer in the mean "time rallies, and brings on the rays of Phabus, which were come to his fuccor from the high Countrey; but Winter had fet a fort of good resolute Fogs all about, who affoon as they perceiv'd the rays, rife up and gave alarm, having let 'Captain Ayr pass their guards. The signal of the Battel was a Blustering wind " on the one fide, and on the other Thunder. The Battel being joyn'd, Phabus " would needs fuccor the Summer, but the Mist's being of the other fide, came and "cover'd both Armies, so that he could not see them. The Duke of November

would needs with a select troop of Fair days reinforce the fight; but the Earl of Shrove-Tuesday came with a drunken desperate crue, and took him off. Summer seeing himself put to the rout, fought stoutly; but at last was forc'd to sie to the Antipodies, to raise new forces against the next Campagn.

This feems pleafant enough; and there is another fight between the Flesh-days and Fish-days, but it is too long for this place: but for this, I think it is much more ingenious then Homers between the Mice and the Frogs. For what difference could happen between two forts of Creatures, that had no acquaintance one with another? one living in the water, the other in warm holes in houses. That humor of arraigning Banquet of certain crimes of Drunkenness, Quarrels and Fornication, and referring her to the punishment of Famine, was not much better in our old Poets. Clysters and Julips are brought to purge away her noxious humours.

Now we come to Lysis's unwillingness to take arms: he remembers that Lovefongs, Madrigals and Ecclogues are the ordinary entertainments of Shepherds; but
where he says, that he will only contend who shall give the best kisses; he remembers Myrtil in the Faithful Shepherd; as also Ronsard, who in the Temple he intends for his Mistress, will have her statue, close by which shall stand by his, as it
were going to kiss her, and that all that are in Love, must come thither once a year
upon their feast day; and he that should give the best kiss, whether wet or dry,
should have some reward.

But Hircan's Prophesie assures him as to the taking of arms; there are two or three such in the History of Lysander, where I shall leave them.

The Ninth BOOK.

Here is no book but much may be faid on it; but fince it might be thought repetition, I shall contract. I see nothing incomprehensible in the Entertainment at Orontes's, nor yet in the arrival of the Ambassadors, the Antiquities that are ripp'd up; as, the drinking by the Letters of the Mistresses name (which some did till they forgot their own) nor was Carmelin's drunkenness to be omitted, for the truth of the story required it.

Love blinded is again in the Faithful Shepherd, and that in the Arcadia is, to fay

truth, very difficult to make any thing of.

For Lysis's passing from the Iron to the Golden-Age, without passing through the Silver one, 'tis to shew the excellency of his operations, and withat to tell them, it shall cost them nothing.

Nor is that humor of his, of having a God for Romances less pleasant; but what Cockscombs are these Romans, that attribute Genders and Sexes to their Divinities,

and multiply them without any reason.

Lysis his University is very pleasant; The disputations that were had on his

Thefes had been printed, had they but affign'd him a Colledge at Paris.

What Clarimond faies of the Golden-Age, must be added to what had been said before. The fruit of Lotos is a thing was never yet seen, nor much heard, but what

Homer favs of it.

But the design of the Plays is that which is incomparable; as well for the disposition of the Scene as the Language: To rip up the Fables which they propose to act, were to be too tedious; as for the lights which Carmelin saw, he says nothing which the vulgar opinion confirms not, whether they proceed from natural causes or diabolick, matters not here. In Euphormio you may know somewhat more of them; the Author of that Satyr tells you they call Travellers to them, and that Euphormio, with his friend Percus, going by a river side, saw a man with a great head of hair, and a great Beard, who was seen to the navil, and that he turned

up his buttocks, and clapped himfelf; which done, he laughed, and went un-

der water again.

As for the Players habits, Black is the colour of Pluto's Kingdom; Jupiter's red is the colour of his Thunder; Venns's green is the colour of the Spring, which represents Love; Ceres's yellow is the colour of her hervests. Proserpina's blew is the ordinary colour of maids to be married; and for Cyana and Arethusa, white represents the filver of their streams. But for Cupids being naked, with his Bow and Arrow, as the Poets paint him, there is somewhat to be said against it. When he would shoot at one, what does he with his torch? doth he let it fall to the ground? or does he put it out till he hath done, and then lights it again at the eyes of some Beauty? nor do I see why he should go naked in the cold; and therefore I approve Carmelin, who being to represent him, would not for modesty sake. But it may be said the enjoyments of it are naked: be it so.

Venus speaks by Hyperboles, yet not such, but the Poets make them ordinary; for to say, that the beauties of a Mistress are able to make the Gods Idolatrous, is much beyond any thing she saies. The discourses also of Cupid are sit for such a person, as the Poets make him: for his playing at Cockal, since he is a childe, 'tis natural; but pins are more proper for him, for 'tis his design to prick. Nor is Ganimed's loitering from school absurd, for you must note, Mercury taught the Gods languages. While the Greeks stood, they spoke all Greek, but when the Empire came to the Romans, the Gods were sain to submit to the Latine tongue, othewise they could not have convers'd with that people, nor answer'd them by their

Oracles.

Pluco hath taken the Pedantick stile, which is the most proper for a solitary God as he is; and as this God passing his time with the dead, must needs speak some extraordinary Language; so those here who spend night and day in reading old Authors, and never converse with other men, furnish us with nothing but their Pedantry, both in their discourse and Books. For his mangling of the Latine words, he may be easily understood, as being not so ridiculously affected, as that of the scholler in Rabelais; who says he goes to the Lupanar instead of a Bawdy-house, and transfrets the Sequane. But Rabelais needed not have abus'd others in this point, for his own ordinary stile is Pedantick enough.

The Rencontre of Adrian just in this nick of time, must needs be very pleasant; and his bidding the company adieu, and the Waggoner drive on both in a breath,

fufficiently speak his quality.

But the next Comedy is much more perfect, as being not interrupted. Zethes and Calais speak the ordinary phrase, as being yong men; but fason being a Conqueror, and better at his hands then at his tongue, can speak no other but Gallimathias, a kinde of speech hath no name neither among the Greeks nor Latines, as consisting of contradictions, and clinches upon the words, and 'tis only the example declares what it is. 'Tis a Language that much pesters the Courtiers; you have enough of it in the Loves of Nerneza, and those of Des Escuteaux, and in Loves Alarms; and though these Books are slighted now, yet were they excellent in their time, and those that are now in vogue, will come to the same fate.

Onr Medea is all in Metaphors; a stile proper for a Sorceres; he that compos'd the Travels of Aristeus, was excellent at it. Despair saies he, like a resolute Warriour, having laid siege to the heart of that Shepherdess with an Army of his sufferings, took in at length that fort of her soul, having at his entrance knock'd down that instead to courage, cut the throat of his patience, massacr'd his furious resolutions, and precipitated those thoughts, which had escaped the sury of the sword, into a sire perpetually burning with a desire of death. This Author was the only admiration of the Court; but how deservedly

But to return to our Comedy. Jason desirous to obtain the Golden-Fleece, which was a Book of Chymistry, as some say, though the Fable bears other expositions. But the Poets know not where the Colchos was, for some will have it to be an Island, others a Continent; may, some say, they knew not by what river the Argo got in-

to the fea. But that trouble, you will fay, Orphen fav'd them; for he could as well draw after him their thip as other things with his Harp. But I wonder, that being at fea, the Rocks follow'd them not: but it is to be thought they heard him not. When this Mufician descended into hell, the Acheron followed him even to the palace of Pluto, so that the Shades were like to be drown'd in the midst of the fires. Twas a brave fellow; for with one touch on the Harp he could draw the fairest Trees from his neighbours garden into his own; and if he chang'd Country, he could make his house follow him: And yet this was the most beggerly Poet that ever was. But I wonder how the Sun and the Stars, being more excellent bodies then the Stones and Trees, were not charm'd by his mulick. But to pursue the narration: When the Argonauts were arrived in the Country of King Phiness .- Zothes and Calais relieve him against the Harpies. These young men were the sons of Boreas and the fair Orithia, and had the gift of flying. But why the Harpies should hinder King Phiness to eat, I see not; nor yet how this poor King could live so long without meat. But having done their business, the Argonauss pursue their voyage; and Medea so savour'd Jason, that she gave him a charm to set the Dragon assep. What a simple Conquerour is this Jason, that does all things by magick? The Dragon being afleep, twas easie to take the Fleece. And his Companions never drew fword till they came to Theffaly. Are not these excellent examples of valour? As for the language of some Actors in this Comedy, it is enough to fay it is fantaflick as the rest. These two pieces could not be better represented. Carmelin and the Harpies did excellently well, nor did Hircan who playd Orphens do less. I believe if any of the Country chanc'd to fee them, they must needs think them mad: but they had fuch a lechery to make sport with Lyfis, that they cared not; and therefore being fatisfied with this divertion, they find him other adventures in the

Tenth BOOK.

Cannot but admire Lysis's reading and his judgment in the old Authors. His attaque of the Fable of Theris is excellent; but his heroick accountrements betray him again: But that was because he saw some Poets even of his own time so dress'd before their Books. That subtilty of Hircan, to make Lysis believe that the Coach was drawn by horses as long as it was on firm ground, and did not slie till it came to the sea, was not ordinary: but Lysis helps it by his Philosophie.

But what he intends to do in heaven, is beyond all Astrologie, and discovers the Tenets of divers Philosophers, and especially those of the *Platonicks* concerning Reminiscence; and that was it made Lysis believe there must be an University in heaven for the souls. After he hath spoken of Homer's Tuns of Good and Evil, he falls as fresh on the Ideas of the Platonicks, as if they had been things to be seen in heaven. Nor is his holding of folution of continuity in spirits less Philosophical.

The adventure of the Dragon shews how easie it is to deceive him that deceives himself. But for the things that come out of the Dragons belly, they are not so strange as what comes from a Gentleman in the History of Lysander, that vomited images of wax, pieces of Looking-glasses, Pen-knives and Ink-horns.

The Deliverance of Pamphilia must needs be a great honour to Lysis, and such as must make him heroick. But his relation of his adventure is excellent. Because he had seen Birds that could speak at Paris, he thought there might be a Country whence they came, and where they spoke and did all things as we do. But this, and what he says of the Diaphonous people is but a dream of Lysis; yet not so impertinent as that of Poliphilus, who in one night dreamt a book as big as ours.

As for Lysis's imagination, that being invulnerable, the Gyants could not force

that Moses having long wandered the desart, found a Tomb, whereof as he was confidering the length and breadth, the Angel of death came to kill him: Moses knowing him, How wilt thou get my foul out? says he to him: Not through my mouth, for that hath spoke to God; not through my ears, for those have heard him; not through my eyes, for those have seen him; not by my hands, for those have received presents from him; not through my feet, for those carried me into the Mount. The Angel went his way thus bassled: but another time he presented Moses with an Apple of Paradice; which he smelling at, the Angel took him by the nose and drew out his soul, & so disposed him into that Sepulchre which could never since be found. That Lysis will be accourted according to his Authors, he still discovers his old

humour, that makes him believe there's as much truth in Picture as in Poetry.

Clarimond's abusing of those Shepherds that grave their amorous speeches and expostulations on Trees, is not without reason, 'tis such an impertinent and an improbable foolery: For they must send notice to their Mistresses to go to that tree, or all's lost; which if they do, they might as well have sent what they writ on the

tree fome other way.

The history of Anaximander may well go for canonical with Lysis. He had seen in the fables, that Meden had taken Asian by the throat, and let out all his old blood, and fill'd his body with other, by which means he became young again. Nor want our present Romances these renewings of age. Panargus had his body minc'd, as if it had been to be put into paste; which done, it was molded anew, and made handsomer then before, and they got life into him by blowing into his fundament. Then does he relate stories of the other world. But if there be any wit in things of this nature, 'tis Anaximander claims it. As for the God of Sleep, whom Clarimond quotes,' tis to keep even with the sables. Some grant this God a palace, some a grot. But to what purpose either; since all that are about him must be asseep, and cannot do this Child of the night any service? And since Ovid says he is ever asseep, how can he go about the earth to sow poppies? That's a task for the God of Vigilance

rather then the God of Sleep. Thus shall we never be rid of absurdities.

The instructions which Lysis gives to his Historiographer, are certainly very excellent: but the new description of his Mistresses Picture is much more. La Roque was a fool to him; for he fays only that he is a new kind of Spider, that makes a web whereon Love should work his Mistresses picture, but how he tels us not, whereas Lysis describes his to the least particulars. As for the Copper-piece, you fee twas all was left of the brazen age. For the gold into which Midas's wine was turn'd, why might not Lysis think it might be made potable again, with the help of the Chymists who have broke their heads so much about it? The white must be made of the same milk which made the via lattea; which though not very white, yet might serve Charite well enough. The flesh-colour taken from the sweat of Barchus, is a new invention; and so is the red that is borrowed from Autumn. The black is Proferpina's Paint, yet may do well enough for an Eye-brow. The Poets who have made fuch monsters of the Gods, have made Neptune always with a blue beard. For the marble whereon the Colours were wrought, it must needs be a peece of the first Altar that was erected to those Gods whom Lysis honours so much. Venns's shell was that wherein she arriv'd at Cyprus; and Lada's egg was that out of which Helen, Caftor, and Pollux were hatch'd.

That I have not altogether observed Lysis's directions for the titles of his Letters and the Histories, is because I would not in such a punctilio transgress the laws of

our Romances. But his observation is never the less commendable.

As for him that would dedicate a Romance of Knighthood to Bethlem-Gabor, 'tis a Satyre, he being a most warlike Prince: And where 'tis said he should have a Love-story dedicated to him to teach him to court his Mistresses, Germany and the State of Venice, I may add, that he hath ever been in love with the Ocean, which he enjoys more then those other Mistresses; and that if those old Cuckolds of Venice marry her every year, the Turk commits adultery with her.

As for that Raillery concerning the attribute of Majesty to Kings, besides that it is but of late, and that Court-stattery hath brought it into vogue; considered truly, 'tis ridiculous; for 'tis no more then if a man should say to one, May it please your soul, your mind, or your memory. But to fight with Custom is folly; since that in Spain, the Vulgar Ceremonies are such, that Lordship is but Civility to a Translator.

Tis a mighty lechery some men have to do things cross to others, were it but for the beginning of a Book, or the ending of it. But for Lyfi's, tis done according to his desire, beginning with his entrance into Shepherdry, though he had lov'd Che

rite long before.

The Eleventh BOOK

Y Author had incurr'd the displeasure of some Ladies, for (as they thought it) his indiscretion in advancing the story of Geneura, which you have in the second Book; and tis thought they would have been revenged on him, had he not here brought on the stage a Man as extravagant and vain in his sex, and that is Alican. But who hath seen France, will acknowledge he hath left a many Apes behind him, and these will seave others: I wish their soole-

ries came not to effeminate us here.

Carmelin's relation of his and his Masters adventures at Amarylis's, is (considering his person) very good, and that he is not always of the same opinion as his Master. But where it's said, that, In the mean time Lysis, to whom it is now time to return, rise with much disquiet; 'tis a manner of speaking very frequent in our Romances, where you find, We leave him where he is; and, See what such a one does. Lysander's History in every page hath it: Let's now return to Calista; We have left Ambrisa at Paris; We have left Lysander in Holland. There's no artifice in this, and 'tis to suppose the Reader of a very weak memory, and betrays the Authors weakness that cannot fasten things more handsomly together.

That Triumph wherein Carmelin represents Bacchin, is like that which the Poets celebrate him for, who say he was the first conquered the Indies: but his greatest glory was, that all his voyage he scorn'd to drink water. But that which Lysis quarrels at in this Ceremony, is, that the old customs are not punctually observ'd; which he would not have violated, not only in this, but also in all other things, as

his Triumph,&c.

But I cannot but hug that defign of his of fending for the Muses. For their number, you must note there were at first but three, but how they came to be nine I'll tell you. The people of Sicyon desirous to have their Statues to place in Apollo's Temple, employed about it three Statuaries, thinking to choose the three best done: but it happened they were so well, that they knew not which to refuse, and so they were all nine consecrated in the Temple of the God of Poetry; and to make the people believe there were really nine, Hesiod and a fort of Poets found them all names. For their chassity, it cannot be much, since they have inspired all the lascivious Poets that ever have been. But that Fable of their Fountain made by a horses hoof, 'tis such an impertinence, as I cannot tell how it hath hitherto been swallow'd; for what vertue can there be in a Beast to make men Poets? It had been more proper to say, that those who drank of that sountain became horses, or rather assessments.

As for Lysis's carrying away of his Mikrels, 'tis an ordinary Romantick humour. Young Wenches run away and wander forrests and desarts with their Lovers, as if they were brothers and sisters, yet must be thought honest, may though they fall into the hands of robbers and pyrats. But Lysis would not have Lovers live like Jupiter and Juno. Natalis Comes tels us how Jupiter came to lie with this sister of his the first time: He chang'd himself into a Guckow, and it being a great showre

of rain. fled into from a lap; but the hiding him under her coats, he in the mean time got her with childe, and could not but for shame marry her. 'Tis true, Inpiter might very well be a Cuckon, for he was always in some other birds

But Lylis discovers a most ridiculous humor of the Romances, where you have a filly young girl, that haply was never out of her mothers fight, upon the first of a Lover, become so bold, that the will travel all over the world with him and in all these travels, there must be those that will infallibly entertain them, as if they had planted their stages beforehand; and if they build Sconces any where they are excus'd as Princes in diffres, who will reward their Benefactors, when they come to their own. Why may they not meet with as good entertainment as Water-Poets?

As for that Aristoclea which Lysis saies was torn in pieces by her Lovers: This Lass had two Suitors, Straton and Calisthenes; she having chosen Calisthenes, the other feem'd to comply fo far, that he was invited to the Wedding: But as Arifficclea was facrificing, he brought a fort of Ruffians to carry her away; at which Califthenes being alarm'd, laid hold on her. Which Straton feeing, put in too, and between them they so drew, that each of them had both too much and too little.

Lysis is somewhat troubled that Hircan and Anselme marry before the end of the Book, and that they are not all married on a day. That marrying all of a day Clarimond needed not so much to have laugh'd at: for your Romantick Shepherds being all Beggars, fuch a thing might happen, if they came to some good house, where after good drink and victuals, twas easie to bring them into the humour, as being such as of whom it might be laid, when they caper'd in a dance, that all their worldly wealth was in the Ayr. But for Lysander's History, that treats of persons of Quality, to have all match'd of a day, and that in the Chappel of Bourbon, was a little extravagant. But Romances can do more; they can raise Armies, and conquer Kingdoms in as little time : yet a man may fain a thing fo, as not to be openly tax'd for a Lyar.

As for what is done by Lysis at Hircan's Marriage, if any see not the wit of it,

tis because they are not acquainted with Antiquity, as he was.

As for Adrian's loofing of his hearing at Hircans, 'tis not so strange. I can tell you of one that was perswaded out of his fight. Three Italians were at Cards at an Ordinary at Venice: One having lost all his money, went to bed, with his mouth full of curses and blasphemies, leaving the other two at play: These two having given over play, would needs make some sport with the third, who not-withstanding the loss of his money was fast asleep. They put out fire and candle, and began to quarrel about the game; one swore twas so, the other, twas not, making fuch a noise that the other awoke, and looking up and seeing no candle, thought they had spoke in their sleep, and so laid him down again. But they quarrelling, and making greater noise then before, he looks up again, and being better awake, What, fays he, do you play in the dark? In the dark! fays one; what are you blinde? do you not fee we have two candles? With that, rubbing his eyes, I can see neither you nor the candles, says he. Sure he hath lost his fight, fays one; and withal going to the bed fide, made as if he were amaz'd. Bring the candle hither, faies he, look, his eyes feem as if there were fome film over them: But it may be he does but counterfeit, or imagine himself blinde. With that he fwore he faw nothing; and withal calling to minde his curfing and blasphemies over night, he was perswaded God had so punish'd him for it, whereupon he began to weep. They advis'd him to vow a Pilgrimage to Loretto, which he kneeling on his bed, did, promising her Ladiship two silver eyes, if he recovered his. This done, one of his Companions brought a Candle lighted out of another room, whereupon they laught at him. He was fo altonish'd at it, that he could not fo much as speak; nevertheless, his Companions told him, he must accomplish his vows, since he had obtained his desire. Now if a Gamester, one whose wit is

more refin'd then other ordinary men, and an Italian, could be thus perswaded. why not fuch an Animal as Adrian, whose understanding was of no greater latitude then his profession; for as for what miracles are told him of Hircan and Lyfis, his judgement is fo strong, that he knows not whether he ought to believe them or not.

The Twelfth BOOK.

Ere we have Lysis relating his adventures to his Cousin, wherein though he have an excellent gift of invention, and applyes things handsomely; yet any action that relates to some old fable, he thinks he may venture on as a thing will be granted him. But that natural and Citizen-like perswasion of Adrians to him thereupon to go to Paris, pleases me extreamly, where he tells him, that there he shall not need fear Monsters, or any thing of that nature.

Here also we have a many casts of Carmelins learning Common-places, Pro-

verbs and Observations, which because they are fitted to Adrians humour, could

never have been better bestow'd.

Meliantes to make Adrian believe the condition his Cousin was entred into was the best, descends into the field of his Eloquence, describing the City and the Country life. But Clarimond now intends to dissolve the enchantment, as being weary of abusing so long, one whom they should rather endeavor to convince of his extravagant opinions. However, Lysis intends to make his party good; you fee what inventions he can finde to live, though he lost all his estate. He thinks he deserves entertainment as well as those his Authors quote, and I think so too. As for his exhortation to Patience in Adversities, you must note he was well acquainted with Celadon, who upon the disdain of his Mistress, lived a great while on herbs like a beaft, though he were not two miles from his own

As for Lysis feigning himself dead, I think him wifer then many other Lovers, who have kill'd themselves through the cruelty of their Mistresses. Had not Iphis better have done so, then hang'd himself at her door; or the Basilius in Don Quixot,

that pretended to stab himself before his Mistress.

The main design of all Poets is, to celebrate their Mistresses; and that is it made Fontenay say, that Pernella should be more famous then Laura. But why all the Poets compare themselves to Swans, those sweet singing birds I know not; but I believe, that the finging of that bird fo melodiously before his death, may be entered among the Vulgar Errors; and he that first advanc'd it, did it upon no certain ground.

Fontenay's desire to change wives with Adrian, furnishes Lysis with excellent obfervations of Antiquity, who knew there had been some Republikes where such a thing had been permitted, Meliantes and Hircan not only imitate but exceed our

Romances.

You see how much my Authour studies to make all things natural; why may not Adrian, who is a Citizen, be much more jealous and tender of his Pernella, as

Menelaus was of Helen.

Lysis's feigned death is very well acted. Curmelin doth also his part; and because he will not always borrow of his Common-places, I think that about Closemourning is his own, if he have not seen it in some Manuscripe; but Hircan's jest about one laughing on the wheel, he that knows that in other Countrys Malefactors are broken with an iron bar upon a wheel, fees it.

Then follow some excellent considerations about the burying or burning of dead bodies; wherein though Philirie play the Poet, the Shepherd, and the Heathen altogether, yet seems he to quote somewhat out of Doctor Charon, who says, that the most dishonorable way to mankinde of disposing dead bodies, is that of

burying

burying them; and the most honorable, that of burning them; that the earth is the dregs and ordure of the Elements, the sink of the world, and mother of Corcuption. I cannot conceive the reason why Charron should thus abuse the poor Earth: nor why he should say, we have no parts we ought to be assumed of, unless to shew the inclination he had to affert that Paradox, That women ought to go naked.

The Poets tell us, their Mistresses make them dye, and that they raise them again; and therefore that Lysis should think so, is not so extravagant. Besides, he remembred Esculapius, rais'd up Hippolitus. Why should not Charite, who is a Sun her

felf, do as much as that fon of Apollo.

Lysis says, That Love led his soul into Hell, wherein he differs from some of his ancient Masters; who affirm'd, that death divided a man into three parts, the Body return'd to earth, the soul went to Heaven, or else was united to that of the Universe, and there went to Hell but the Shade, which what it could consist of, I cannot conceive. Yet those others that say the souls go to Hell, tell us stories of Shades, enough to discover the contradictions of Poetry: but why a soul should be call'd a Shade, I see not; for being a thing of more worth then the body, and that in its separation it loses nothing, it ought to have a nobler name.

Nor doth the fiction of the Waterman Charon and his fare hold any more water. What need had this fellow of any money, in hell, where there is nothing to buy? Pluto needed not this Poll-money, for the earth and all the mines were his; Ceres and the other rural Divinities having no more then they necessarily took up. Of equal absurdity is that of Cerberus, the three-tongu'd Dog. Hath Pluto no other guard then that of a Dog? but it must be thought there needs none in hell, for the Devils need neither Dog nor Cat, since they keep no house, but live like

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Then is Lysis brought before the three Judges, and by their order sent to the Elizian fields, where he rips up old Poetry and Fables so exquisitely, that if all Books were lost, we might have all of this nature from him. He saies that the pastimes of the Devils are Cards and Dice. Tis true, quarrels, oathes and blashhemy are the effects of them, and Avarice the Inventor; But the impatience is remarkable: But at what is a Gamester most impatient? Is it for the loss of time in eating or sleeping? is t want of money? is ta years sickness? No; tis when the candle is put out in the midst of a game, or when the Die falls down, and cannot be found.

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Hough there need not much be faid on these two Orations, the Objections and Answers being so clear; yet to draw things to some conclusion, I shall where my Anthonr hath been very liberal, contribute somewhat.

The War of Troy is by most acknowledged a siction: and Homer grounded his Poem on some old wives Tales, yet Glarimond says nothing of that, because truth and Poetry travel not far together. But he quarrels at the subject of his Books, which is ill, and that grand fault, of not mentioning the causes of that war; for that he had written any thing before, is but a conjecture; which yet Philiris makes the best

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of, when he fays, that his subject was well enough known in Greece, and that confequently he might begin where he pleas'd. But as to Homer's Country, which Philiris faies is heaven, and that Poetry is the Language of the Gods, 'tis a little extraordinary, though all Oracles were in verse. For Homers sentences, besides that they are such as it may be were in every mouth in those days, all sects of Philosophy have gotten somewhat out of him; as if he commend Vertue, he is prefently a Stoick, &c. Nor have they been more fortunate, that make him Master of all Arts; or to fay better, a Jack of all Trades. For to make him a Ship-Carpenter, tis enough that he makes his Vlifes one : To shew he was a good Cook, he made his Hero's turn the spit, and boil the pot, and in Vulcan he is an Armourer: This was an easie way to be of all Trades; but it is to be thought, that Ignorance and Pedantry were the Godfathers that gave him that name. That any Captains and the like should esteem him, as if his works could infuse courage, is as improbable; and yet this is no great commendation; for Amadis hath sharpen'd the courage of some, whose unacquaintance with affairs kept them in ignorance of what was truly military. And for Alexander and Alcibiades, who going into a school, and asking the Master for Homer's Iliad, gave him a box in the ear, when he told him he had none, 'tis no great credit. SAlcibiades was a rash yong fellow, that affronted all where he came, not sparing the very Images of the Gods, the noses whereof he cut off; besides that, it shews that it was in those days a Book sitter for Schoolboys then Souldiers; and indeed it was fit a Schoolmaster should have it, it being their daily-bread; as Hieron said to Xenophanes, complaining of Poverty; That Homer, though while he liv'd, begg'd his bread, yet dead, he maintained ten thoufand men. And hence it came, that the Schoolmatters have ever been his greatest celebrators. As for Hectors's leaving the Army in a fight, to go and deliver a melfage that was unnecessary, 'twas such an absurdity as Philiris mentions it not. As for the fable of Circe, 'tis justly tax'd, for dawb as you will with Mythologies. Ulyffes's lying with a Sorceress, will be a thing of ill example. As for the Beury of Helen and Penelope, Clarimond fays what he ought, and Philiris answers as well; but for the chastity of the latter, and that evafion of the web, 'tis such a poor one, that so many yong Lovers could not but in so many years discover it. But there are that say, that those yong men, all enjoy'd her, and that thence sprang the God Pan, you have the credit of the Poets for the one as well as the

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call'd the Divine Ariosto; and so is Aretin, notwithstanding all his filthiness and

impiety.

Taffois not so confus'd; but his mingling together sacred and prophane things, shews him of that Country where they love vice, and allow impiety. Dn Bartus is not much behinde; but it must be thought his design was only to reduce the Scripture into neater terms then it was in: but methinks, being to speak as a Christian, he might have omitted the Suns coach and horses, and such other Pagan abfurdities.

Next comes up Ronfard with his Poems, Sonnets, Elegies, &c. For his Sonnets, they are allusions to the old Greek and Latine Fooleries, or else some traductions out of Italians. But because he is often quoted with his absurdities in the text it felf, we shall not say much here, only shake a little his hymn, wherein hee compares Hercules to fefus Christ, both as to his birth and labours. The three nights that Jupiter made one, when he was to enjoy Alemena, represent the number of years, which past before the Son of God was born of his mother; That Juno, who sent two great Serpents into Alcides's cradle, is King Herod, who to destroy the childe Jesus, Sent his souldiers to kill the children in Bethlehem; That it was thought that those two children were purely humane, the one heing thought the son of Joseph, the other of Amphitruo; though Jesus was the son of God, and Hercules the son of Jupiter: That Prometheus unchain'd, is humane nature set at liberty: That Hercules, who ever obeys Euristheus, is the Saviour of the world, who is ever obedient to his Father: That the envious Juno is Satan (for the represents both Herod and the Devil; whereas Amphitruo and Euristheus doe both represent God the Father) That Hercules puting on the Garment of Iole, is Jefus Christ cloath'd with the humanity of his Church: That Hercules and Atlas who sustain the Heavens, are the Father and the Son who Sustain the Universe: That Charibdis, which swallowed one of Alcides's Bulls, is Satan, that makes a prey on one of the disciplies of Jesus Christ: And lastly, that Hercules, who is burnt on a mountain, is our Redeemer, who offers himself up asacrifice unto God the Father. Olewd Poet! The Adulteries of Jupiter, and the Incarnation of the Word, are they not fit comparisons? why is not Alemena the Virgin, and the Angel Gabriel Mercury? But that Alcides, who to satisfie his lust, disguis'd himself, and spun with Iola, should be fesus Christ, is equally as Impious. I am to note further, that he is such a sworn imitator of Homer, and the Poets his Predecessors, that he omits not their greatest absurdities: for this is but a patern of what might be quoted: for his descriptions and similitudes, they are as tedious as Homers. If a man be to get a little water boild, he tells how he clove the wood to make the fire with, then how he kindled it and blew it, then comes in the flame, that encircles about the Kettle, then the white scummings, then the noise it makes in boiling, and this is your constant entertainment. This Poet would finde a man perpetual Satyre, yet was the most renowned of his time.

But if we catch Poets and Fabulists, we must not let the Mythologists escape, who by their impertinences feek to continue the credit of the former, and would have us swallow down obscure and ambiguous fooleries for Divinity. 'Tis hard but some allusion or other may be found to save the reputation of advancers. Apollo and Neptune build the walls of Troy, faies the Fable; there must be water, says the Mythologist to make the morter, and when the wall is built, the Sun must dry it. If they had put in Minerva too, it had been said that it was to give them instructions for the Architecture, the being the Goddess of the Liberal Arts: But for Venus's accompanying Aneus in his batttels in Italy, as also being at those before Troy, and her being hurt there; if you would put all Pedantry to the rack, it cannot finde any good explication. Those also that shift off the absurdity of Fables by Synonima's, are we not any thing more oblig'd to; as that Helen, Castor and Pollux are engendred of an egg; you must conceive the feat was done in some great Oval palace. Nay, fo critical are they, that they find explications for the adulteries and abfurdities of these pittifull Divinities; and so impudent, as to present us with them as pieces of folid learning. Nay further, some in the defence of fables tell us, that the

Poets

to the Reader.

Poets had read some parts of the Bible, and grounded them on some stories thereof, as that the Chariot of the Sun, was that of Elijah: but they cannot choose but

be impertinent, that excuse impertinence.

As for Romances, there is as much faid in the beginning of this Preface to therming their impertinences, and that little entertainment that is in them, that we shall not have much to adde. For Diama of Monremajor the Pullorals of Inherra, Duphilis and Cloe, and some others, my Author shall make good what is faid against them. Nor does our Arcadia escape the quick-sighted Clarimina. Africa is a book hath gotten great reputation, as coming our with the first fruits of thore political tanguage; and that which hath continued it is, that it contains a many stories fitted to the humours of all forts.

Nor is what this great Antagonist of Romances sayes touching the beginning of the Argenis, so inconsiderable. The Verses are also forced in; you find them frequently graven on stones, and any occasion serves to foils in a paper; so that we may think that the Book was rather made for the Verses, then the Verses for the

Book.

As for D'Audiguier, the Author of Lysander and Calista, one thing may be faid in his excuse, is, that he was rather a man of his sword then his pen, as appears in many of his Epistles; very Gasconically bragging, that he made his Pen with his Sword, to excuse his ill writing. But his mistake was, that having heard that Romances ought to be full of miraculous adventures, he hath endeavoured to make his the most monstrous he could; by mangling of his adventures, abruptly leaving things undone, and carrying the Reader into another Country, where he had left such a one, whom it was time to look after.

As for those that go into woods, and talk to themselves so loud, that some overhear, it is thought a mighty ornament, otherwise so many would not have used it.

and that so frequently. The examples are obvious.

As for Amaryllis's interposition; that she should stir so much in a business which concerned the whole sex, for whose entertainment and diversion these excellent works are composed, wants not example, as may appear by that answer of a woman to a certain book written against the sex: That as the Lyon seeing a man painted with his foot on the throat of one of his kind, said, that if Lyons were Painters, they had the same advantage over men: So did women but write books, they would make men as contemptible as they make them, and would make it appear they are the nobler sex. And this was it caused Anselme to give such a cautious judgment, as being unwilling to disoblige any. But as for others, they may censure Romances as they please. But what influence these two Orations had on our excellent Shepherd, appears not yet, nor how this rare personage consummates all his high and samous adventures. But that is the work of the

Fourteenth & last BOOK,

Here in the first place we have him giving his good word for Carmelin: but when he is demanded how rich he may be, answers very evasively, that he must needs be rich, since he ows nothing. He from whom he had that, was also used to say, (though an ancient Gentleman) that he was young enough when he was in health. But that humour of a Schoolmaster was very pleasant, who being upon clapping up of a match with a rich Citizen, and ask'd what means he had, whether it were in lands or ready money, he answered, he had not either, yet he thought himself as rich as any. This went very well, and 'twas thoughthe had great sums due to him, or that he was upon some project, or that he had found the Philosophers stone. But being still press'd to declare, he told them, that his riches consisted in the saying of one of the Seven wise men, who says, That the only Poor man in, the world is the Covetous, and the Rich is the Contented. It

The Translator

was answered him, that if he had no other estate, 'twere well he went into Greece,' and marry some kinswoman of Biss; for in London Maids did not marry with La-

sine, nor yet Greek Ceremonies.

The discourse between the Hermite and the Shepherd is very pleasant, and the graces of it are obvious; the one being a simple devout man; that wore out no other books then Breviaries; the other, one poisoned with a pernicious reading, which he was able well enough so to disguise, as that such a one should not perceive it. But since some have thought Lysis prophane, I must vindicate him so far as that he is not without example. Califo in the Comedy of Celestina says, That if the fire of Purgatory be as tormenting as that of his Love, he should wish himself the soul of a Beast rather then that of a man. And his man asking whether such expressions were Christian, or no: If I am no Christian, says he, I am a Melibean; for I adare Melibea, and believe in her. But these abuses of Religion, the Ceremonies and Saints of it, is so frequent in all Poets and Romances, that a man cannot avoid them so are they besorted, that they care not where they saften their imaginations.

But Lysis, you may perceive, is not wanting to make his party good, to prove his Divinities, his Satyres, and his Nymphs. He hath Agrippa up, but Clarimond clears him; yet not so, but his book of the Vanity of the Sciences comes short of what it pretends to; for some he hath only defin'd, and shewn what they were for, whereas it was hop'd he should have discovered the Vantry of them. But I wonder Lysis being so well read as he was, did not think on that Satyre which S. Hierome fays appeared to S. Anthony the Hermite, and was afterwards brought alive to Alexandria. It may be he thinks better to quote his own Metamorphosis. But now is the Enchantment to be broken up; now must the pernicious reading of so many years, and the impression it had made on Lysis's mind, (which was but too susceptible of all images) be rendred as contemptible as it had been pleasant to him. Clarimond by a short relation of his life and adventures makes a great progress alone: but when all he faid was confirmed by Anselme and Hircan, such was his confusion, that he had not what to say. Nor may this seem strange; for I never told you he was quite mad, but having good intervals, all could be faid of him was, that he was extravaget. But Hircan's proffering to shew him the dresses of the Aquatick Gods, and the final revolt of the Shepherds, finishes the work of his conversion. Upon which Clarimond shews him many secrets concerning Histories, and that it was not conducing to Felicity to go in Shepherds habit; convincing him out of those Authorities which he himself esteemed the greatest; for since he believed what was in Romances, he must also believe what Clarimond quoted out of them. And thus is he made wife by the maxims of Folly.

Lysis and Carmelin's marriages need not much remark: Only as for the former, where it was feared he might be as extravagant in his Fhilosophy as in his Shepherdry, 'tis to shew that it was hard to cure such a one so, as that there might not remain somewhat of the old disease. Charron is now one of his Authors, and of him he'll take instructions how to get children. In the Trial of Wits, there is a whole Chapter to shew how to get Boyes, and not Girls. But all is but Theory, and fragments of Physicians, grounded upon Diets. But were there any truth in it, there yet wanted one thing, which is of most concernment in generation of fair children, that the married be both, as neer as may be, of a temperament. So that they should first have taught a man how to choose a wife moist or dry to his own temperament; or else told us, that upon every marriage there ought to sit a Grand-Jury of Physicians.

litians.

And thus have I given you an account of this History of the Shepherd Lysis; and tell you, that if you desire to know what is become of the Persons, you find in the text what became of the principal: For the less considerable, we shall follow the custom of the Romances so much, as not to trouble you with any thing surther about them. All which when you have considered together, I doubt not but you will soon resolve where to fasten the folly and extravagance which this Shepherd

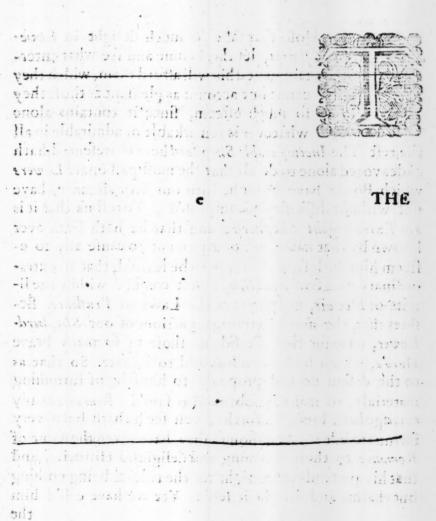
to the Reader.

hath entertained the world with; for he doth but conveigh it from those great foun-tains, the Posts and Romances's that had lived in the several Ages before him.

For my part, in the mean time I mast acknowledge my own deficiencies, which yet I hope are such as have not rendred my Author unlike himself: And whereas yet I nope are such as have not rendred my Author unlike himself: And whereas notwithstanding what is here said this Book may be lookt on by some of a nature ridiculous and trivial. I am so bold as to tell them, that it is the most serious Sayre and gravest Work that ever came into the world, and of no small importance: For issue the world, and of no small importance: For issue the world in Religious we small the sound be a less acceptante action in Morality, to endeavour the eradication of Folly.

7. D.







Author to the Reader.

Hose that take so much delight in Loveftories, let them come and see what entertainment this will afford them, which they canot but account as pleasant as those they so much esteem, since it contains alone whatever is remarkable or admirable in all

the rest. The Incomparable Shepherd here represented; hath endeavored alone to do all that the most passionate Lovers which Books have brought into our acquaintance, have not without difficulty accomplish'd. Totell us that it is an Extravagant Shepherd, and that he hath been ever known by that name, is no argument to cause any to esteem him the less; for it is not to be learn'd, that an extraordinary excess of Affection, is not confin'd within the limits of Devoir, nor observes the Laws of Prudence. Besides that, the most Extravagant actions of our Shepherd-Lover, have for their Presidents those of so many brave Hero's, whom he hath endeavor'd to imitate. So that as to the defign he had propos'd to himself, of furnishing materials, to make as noble and as fam'd a Romance as any this age hath brought forth; you see he hath been very fortunate in't: And though they have given the name of Romance to those charming and delightful Histories, and that his pretends more right to the title, as being nothing but charms and delight it self: Yet we have call'd him the

To the Reader.

the Anti-Romance; and that because Romances contain nothing but Fictions, whereas this must be thought a true History. And of this there is yet another Reason, that is. if we confider it is accompanied with most excellent, and important Remarks, wherein are discovered the impertinences of the fault, which peffer Romances, and all Poetick and Fabulous works; fo that this Book may be faid to be a quite contrary thing to them. 'Tis here that you will be fix'd into amazement; O you that are so taken with the reading of feign'd Histories / you knew not till now what Artifice could be us'd to imitate those rare adventures in fuch a manner as you might not be offended with; and yet that all should tend to an intention far different from the You now suspect you are gull'd; be not mistaken, affure your selves you shall finde nothing but what shall be for your advantage, and convincing you of your errors shall remove your prejudice. You must therefore resolve your selves to attention and silence; for the Scene opens, the Shepherd enters, and speaks:

THE

To the Reader.

the Anti-Romance; and that because Romances contain nothing but I's lious, whereas this must be thought a true, History. And ofthis mere's yes another Realon, that is, if we confider, it is secompanied with a oft excellent, and important denunking wherein are discovered the impercinences of the fault, which peter Romances, and all Partick and Fabricus works, orhandin Look may be faid to be a q ite control y thin to them. It is here that you will be fix'd into anazement. O you there to taken with the reading of I god Tillioner you knew neerall now what A rifice could be used to imitate those rare adventures in such a manufaction of glar por beoffended with and yes charall food from to mintenrion for date, ent from the ordinary. You not fulped you are gall'd; benotimideten, office your elegation hall find nothing or what shall be to type of advantage, and contincing were of your criors in il remove your projection. You make therefore refolve your felves to ettercontend aftence; for the Scene opens, the Sheplar Facers, and theaks. -



Anti-Romance;

OR, THE

HISTORY

Of the SHEPHERD

LYSIS.

The First Book.



Eed on, feed on, dear Sheep, my dear Companions! The Deity which I adwre hath undertaken to reduce into these places the felicity of the first Ages: And Love himself; who acknowledges a respect to her, stands with his Bow in hand at the entrance of the Woods and Laves, to destroy the Wolves that should assault you. All nature adores Charite: The Sun seeing she gives us more light then himself, hath now no more to doe in our hotizon; and tis only to see her, that he appears there. But, return, bright Star! if thou wilt not be eccliped by her, and so become ridiculous to mortals: Doe not pursue thy own shame and mis-

fortune, but rather cast thy self into the bed which Amphitrite hath prepared for thee, and sleep by the noise of her waves.

These were the words that were overheard one morning, by some that could understand them, in a Meadow upon the River of Sein near St. Cloud. He that spake them drove before him half a dozen mangy Sheep, which were but the refuse of

the Butchers of Poiss. But if his Flock was in so ill a posture, his Habit was so fantastick in amends thereof, that it was easily discovered he was some Shepherd of quality. He had a strawn Hat with the edges turn'd up; a Casset and Breeches of white Taby; a pair of gray Pearly silk-Stockings on, and white Shows with green Tassata Knots. He wore a Scarf, had a Scrip of a Foyne-skin, and a Sheep-hook as well painted as the Stass of a Master of Ceremonies. So that considering all this equipage, he was almost like Bellerosa, going to represent Myrtil in the Pastoral of the Fasthfull Shepherd. His hair was rather flaxen then red; but naturally carled into so many rings, as sufficed to demonstrate the dryness of his head. His Countenance had some features which rendred it gracefull enough, if his sharp Nose, and his gray Eyes half as as a lamost buried in his head, had not made him appear somewhat gastly; shewing those that understood any thing of Physiognomy, that his brain was not of the soundest.

A young Gentleman of Paris having perceived him afar off, was formwhat astonish'd at his extraordinary garb; and discontinuing his walk, came and hid himself formwhat near him, behind a haycock; where he was so far from making any noise, that he hardly durst dismiss his breath. He saw him walk with paces so grave and measured as a Swisse-Captain, and heard him pronounce words with such animation as if he had been on a Stage: which made him believe that he coun'd the part of some Stage-play wherein he was to be an Actor, as indeed they had a little before

acted one at St. Cloud.

While he was in doubt whether he should discover himself, or let his curiofity be satisfied by other accidents, the Shepherd put himself into more different poflures then a Painter puts his boys into when he would represent some great history. Sometimes he leaned on his Sheep-hook, resting his right leg thereon; and sometimes he croffed his arms, lifting up his head towards heaven, as if he begged fomething with his eyes. In fine, he confidered himself all about with certain gestures of admiration; and cry'd out, O God! how am I now affured that I shall please my Beauty in this new habit! Such was the Phrygian Paftor, when he gave sentence upon the difference of the three Goddesses. After that, he sate him on the ground; and taking a little Loaf out of his bag, drew out withall divers other things, which he fet in order by him, that he might the better consider them. There was a little dry Grass, a withered Pink, some very foul Paper, and a Peece of old worn Leather. Ah precious Reliques! sayes he in the midst of his contemplation, I must have a Box of Chrystal for you, that I may always see you, and not touch you. Then did he fall a eating with fuch greediness, as if he had been newly come out of a besieged City deltitute of provision. Anselme thinking he could not resume all these excellent discourses, and overcome with impatience, rise from the place where he was, to speak to him. As soon as the other had perceived him, he sayes to him, Pan defend whee, courteous Shepherd: wilt thou partake of my Pastoral banquet? I have in my Pocket some Apricocks, whose skin seems to be interlined with Roses: We will here participate with a fraternal concord what the Gods have fent us. I give you thanks, replies Anselme, my stomach is not up so early: But since your courtesie is so great, I presume to ask you what fair things you have there exposed, and why you esteem them so highly as if they were Peeces taken out of the Cabinet of some Antiquary: I had rather for the present that you gave me part of your secret designs, then of your breakfaft. I adore thy humour, replies the Shepherd; feeing thou betrayest To much curiofity, thou must needs have a good mit: Sit thee here down by me, and I shall give thee an account of my felf. It's a pleasure to discourse of our Loves, while a gentle Zephir breaths yet upon the earth: when the heat shall advance, we will drive our Flocks into the shade.

Anselme hearing all these not so common things, was unspeakably astonished, and knew he had found one sick of the strangest folly in the world: So that considering well that there is nothing gotten of such people but blows, if they are contradicted; and the greatest pleasure that may be, when humoured; he presently placed himself by him. He resolved within himself to bite his lips, whenever he

hould

Thould fay any thing that were ridiculous, left he should laugh; and put on a counterlance so modell, that the Shepherd assuring himself that he prepared him a fa-

wourable audience, began to fpeak thus.

pur up my bread for the present, that I may entertain thee with my sufferings. Discourses are more pleasant then Banquets. Know then that this common Tyrant of our fouls, this God that is so little in bulk, and so great in power; (who if he were not, Shepherds might dispute, as to felicity, with the Gods) no sooner observed me in the world, but he destin'd me for one of those Captives which he will have drawn after his triumphal Chariot. Yet he alone could not have robbed me of my Liberty, had he not been seconded by a fair Eye, who conspired with him to make him Master of the Universe. The incomparable Charite receives his pay, or rather he hers, so to perfect the conquest of all hearts. Twas in Paris, that Epitome of the World, that I saw that onely Wonder; when I was in a richer habit, but not To noble as this I now have on. She dwelt about the quarter of St. Honore, and that not without reason, seeing she was honoured of all the World. Foreune with her blind eyes denyed me often the means of feeing her; and it was only at fome uncertain hours that I enjoyed that object, in passing by the house, or rather the temple of that Goddess, but wanted the opportunity of tendring my prayers and sacrifices to her. I passed by that way above ten times in an afternoon; and because I should have been ashamed that the neighbours should see me so often, the first time I put on a black Cloak, the fecond a gray; one while I walked gravely, another with a staff, as if I had been lame, lest I should have been observed. When I would not pass quite through the street, I was content to possess my self of a corner, and see my Mistress afar off, though the most commonly I could perceive but the extremity of her Petticoat. But I did more then all this: when I returned from some part where I had been at supper, I went out of my way three streets, to go into hers; and it fatisfied me to confider the walls that kept her in, and to fee the candle in her chamber; and if the glass appear'd more obscure in one place then another, I conceived it was the that was near the window, and there I flood for to contemplate that fair shadow so long as it continued. And though all this can be called no other then a false pleasure, yet I was necessitated to continue in this torment a whole year; A torment more cruel then that of Tantalus. But these eight dayes since, I have found the Heavens more favourable to me : Charite is come to dwell here, where I hope to find greater means to acquaint her with my flames. The Shepherdeffes doe oftentimes retire into the groves, where the Shepherds may entertain them, and yet no envious eye shall discover it, as it falls out in Cities, where a man is spied and suspected by every one. To prosecute therefore my Love with more liberty, I have put on this habit, which I had wish'd long before, and am resolved to pass away my dayes near those fair Rivers with this little Flock. But that I may not conceal any thing from thee, and that I may be known to thee as to a Brother, I tell thee what I would not every body; and that is this, that my own proper name is Lewis, but I have quitted that to take some Shepherd-name. I would have one that came somwhat near my own, that so I might be always known; and sometimes I had a mind to be called Lodovick, fometimes Lysidor, but in the end I have not found any name more fit then Lysis, a name that founds formwhat, I know not what, that is amorous and gentle. As for Charite, not to dissemble, her true name is Catherine; I heard her so call'd but yesterday by a Nymph. But thou knowest the artifice of Lovers: We say Francina instead of Francis, Diana instead of Anne, Hyanthe instead of Jane, Helene instead of Magdalene, Armida instead of Mary, Eliza instead of Elizabeth. These old names found far better then the new, in the mouths of the Poets. So after I had taken afunder this name of Catherine for to compose another out of it, I found by way of Anagram that of Charitee, and there wants only an [n] but all the letters are there. How many Laurels have I deserved for this rare invention, feeing that name is clearly the name of a Shepherdefs, and that lately there hath been a Book of Pastorals made, which is so called? Nevertheless I have been content to cut off one letter more, and to call her Charites

because the name seems to me more gentile, and more easie to come into verse. Wherefore hencesorward there shall not be rock nor tree in the Country, where shall not be engraved the names of Lysis and Charite: nay, I wish I could grave them in the heavens, or make the clouds receive the form of our Characters.

But to fatisfie thee more particularly as to the Jewels thou feeft me have, courteous Shepherd, know they are things which I look on as most exquisite favours. For the little that I have feen Charite, I doe not think she knows me: she hath not given me any bracelets of her hair, nor cast amorous looks on me. For want of this, I shall not forget my self so far, as not to keep something that comes from her. Yesterday as I came to St. Cloud, I saw her walking with one of her Companions: In jefting the took a Pink that was in her breaft, and cast it at the other whom the met: I was carefull to gather it up, that the rest of my dayes I might have the pleasure to kis that fair Flower which had touched those fair Apples that are more precious then those of the Hesperides. After that she took out of her pocket a peece of Paper, which she tore all to peeces, and threw away as a thing nothing worth; yet highly estimable to me, who took it up, desiring to preserve whatever comes from her. Presently after she stooped down, somewhat ailing her foot and hindring her to go, and tore off a little peece of the foal of her shoe, which dragg'd along: What grief would have feiz'd me, if I had not obtained that fair peece of Leather; whose service had once been to carry so worthy a body! Fate was favourable to me: Charite and her Companion betook them into a house, so that I being left alone in the street, presumed to take up that rich treasure; and what is more, that my felicity might not be imperfect, I gathered of the Grass which had received the impression of her divine paces. Behold, gentle Shepherd, I have all these things in my cultody: Satisfie thy eyes with them, and observe quickly if they have not some extraordinary lustre; for I am going to put them up: Tis a prophanation

of them, to expose them so long in the aire.

Anselme wondering at the extravagances wherewith Lysis entertained him, could not withhold himself from saying to him; But what, perfect Lover! if Charite had spat somewhere, or done somewhat less decent, would you be so curious as to keep whatever should come from her? Who doubts it? replies he: ought any thing that is so precious be lost, when it may be recovered? I make a vow from henceforward, to find me out a Cave somewhere hereabouts, where I will preserve all whatever shall come from her; and thither will I go every day, and there spend whole hours in contemplation. You will never have done, sayes Anselme, if you will keep so many things: How is it possible to get all the grass that she shall tread upon? Let me tell you, you shall do well to content your self with some part : but your fatisfaction would be far greater, if you could get her Picture, and that would make you remember her better. Ha! that's excellently imagined, replies Lyss. It is true, I have feen in all Books, that Lovers doe always endeavour to have the Pictures of their Mistresses: But how shall I have mine? Where is the Painter so skilfull that can draw it? A mortal man cannot fixtly look on her. There is none but Love that is able to accomplish this work, as he hath already painted her well in my heart: yet I should be well pleased to have her (if it be possible) in another draught, that I might place it upon an Altar, and make it my Idol. Whereupon Anselme told him, that if he knew Charite, he might affure himself that he would draw her Picture so as he should therewith be satisfied. And indeed he spake truth: for from his very childhood he delighted in Painting; An accomplishment that doth a man no hurt, though he doe not make it his profession. Lysis seeing that he proffered him so great a favour, could not imagine that any mortal had so much power and will to fuccour him; and hereupon embracing his knees, spake to him in these words: Pardon me, O great Divinity of our groves! if ere-while I could not discover who you were: Now doe I perceive well enough that you are the God Pan, that hath disguised himself for to come and affist me in my Loves; and I easily observe somwhat in you more then a Shepherd, seeing your Clothes are not altogether

gether like mine : Henceforth there shall not pass a day, that I shall forget to pour out wine and milk before your Altars; and every moneth will I offer you facrifice of the fattest of my Lambs. Consider well what you say, replies Anselme: I am not he whom you conceive me to be; I have no cloven feet, nor any tail behind, nor horns on my head. And thereupon pushing him from him, he was somewhat amazed to fee a man make towards them, crying as loud as he could, I have thee Lewis, I have thee; henceforward I will shut thee up, so as thou shalt not any further amuse the world with thy follies. Their discourse was interrupted by the arrival of the man: who being near the Shepherd, took him by one arm, and faid to Anselme, Sir! I pray afford me your affishance to convey this young man as far as St. Cloud: You may have discovered that he is not found in mind: I who am his Guardian, cannot but be more conscientious then to suffer him to wander thus from one place to another; if I were not, I should be accountable to Justice: I intend to bring him back to Paris. Silence, fayes Lysis, Let us stay a little here: Good Cousin Adrian! give me but an houre or two, to shew you my reasons: This courteous Shepherd shall be our Judge: He is so perfect, that I took him but now for the God Pan; and yet I cannot otherwise perswade my self but that he is

either Cupid, or Mercury; or some other God in the habit of Man.

At these words the Guardian stayes, as having a desire to hear what he would fay. Whereupon the Shepherd refuming the discourse with a tone somwhat elevated. spake to him thus. Is it not a strange blindness to blame the happy condition that I would follow? The name of Shepherd is as ancient as the World, and Pan is the first God to whom men have facrificed. Heretofore Kings children kept Sheep as I doe; and for to learn how to hold a Scepter, they were before fain to hold a Sheep-hook. The Wooll which we have from time to time at the shearing of our sheep, is like the Revenue that a Prince receives from his Subjects. The Gods themselves have sometimes deigned to come down on earth for to be Shepherds: And if that were not so, they cease not to be such always in heaven; for what-are the Stars, but a sort of living creatures which they drive to feed here and there in those valt Plains? But as for us terrestrial Shepherds, what is it that can be compard to our glory? Could the world with any shift be without us? The Wooll of our Flocks, doth it not furnish cloathing to all the world? The Tapistry of Temples and Kings Palaces is it not made of it? Some may tell me that men may make use of Silk: Is that any noble thing in comparison of the other? It is but the excrement of a vile creature. What if I have made me clothes of it? It is only for every day: I will have others made of Cloth for Holy-dayes. The flesh of our Sheep, is it not the principal nourishment of men? If we had none, how should we facrifice to the Gods? Are not these creatures, think you, acceptable to them, when Jupiter would be adored in one of his Temples under the form of a Ram? and was it not for a Fleece that fason and the Argonauts went to Colchos? This is to shew you, Cousin Adris an, that as our Flocks are very profitable, so is it a great honour to keep them, and that no man indeed should meddle with any other imployment. To what end serve all the Trades in the City? Read the Pastorals of Julietta, and you will find that there was in Arcadia neither Councellors, nor Attornies, nor Sollicitors, nor Merchants; there was nothing but Shepherds: We must be so too here in France, if we defire to be happy. Buy you a Flock, take Shepherds habit, change your Ell for a Sheep-hook; and come your wayes hither to be a Lover: And doe not counfel me to return to Paris, there to execute some Office. You may bring hither my Cousin your wife, and all your Prentises, who will all be glad to become Shepherds: You will find it a greater pleasure here to laugh and dance to the Bagpipe, then to take the pains you doe at Paris, in shewing of Silks and Stuffs.

O heaven! cry'd out Adrian: What hath our race committed, that must be thus expiated? Now I plainly see that the poor Youth hath lost his senses quite and clean. Sir, sayes he to Anselme, I beseech you, seeing he places so much considence in you, bestow your perswassons to bring him to himself. Whereupon Anselme taking Adrian aside, tells him; that he had fully discovered his sickness, that

it was requisite to comply a little with him, leaving him there some while longer to entertain himself with his own thoughts; and that in the mean time, he defined to know who he was, if so be he had the leisure to tell him. Advian answered him, that he would willingly doe it; believing, that when he had acquainted him with the whole life of his Ward, he might be the more able to remove those imaginations which troubled his mind.

Having faid so, they retired some distance from Lysis, who being alone fer himfelf to raminate on his Loves, not dreaming any thing of what they went about?

And Adrian, who was an honest man, but withall very simple, as most of your Cieszens are, and one that knew very little besides his Trade, continued thus his disc

courfe with much natural fimplicity.

That Young man whom you have now feen, is the Son of a Silk-man, who lived in St. Dennis street : He had no more children; and hath left him so rich, that we all hoped that he would restore our Nobility, and that we should see in our race a Regal Officer, who might be a protection to us. You know, there are many Merchants Sons that are lo: And though the Nobility contemn us, yet we are as good men as themselves: They are not able, as we are, to bestow great Offices for their children; and if they are so brave, it only demonstrates their borrowing from us. In the mean time they call us Sires, and they are not mistaken; for indeed we are a fort of petty Kings. But to come to my Tale: Lewis's Father and Mother being dead, I was chosen his Guardian, as being the next of Kindred. He had already gone through his Studies at the Colledge of Navar, and cost his friends more mony then his weight. He was eighteen years of age, or thereabouts: I told him it was time for him to bethink himself what course of life he would follow; That he was not brought up to Learning, to the end he might idle away his time; and that he was old enough to make his own choise how to dispose of himself. For to try him further, I asked him whether he had any inclination to be a Draper, as I am myfelf:but he answering me, that he aspired to somewhat more noble, I was not any thing displeas'd at him. He tabled at my house, and I sent him to certain Masters in Paris, who teach the Trade of Councellors. They are a fort of people that are so expert, that when a young man is to be received a Disciple, they undertake to teach him in one moneth all that he hath to answer, as if it were but to teach him to whiftle, as one would doe a Starling; fo that of an ignorant School-boy, they ever make a learned Lawyer. My Coufin studied a year under them, and was fent thither to no other purpose: yet could he never be perswaded to put on the Long-robe. Instead of Law-books, he bought none but a fort of trashy books called Romances: Curfed be those that have made them! They are worse then Hereticks: The books of Calvin are not so damnable; at least those speak not of any more Gods then one, and the others talk of a great many, as if we still lived in those heathen times which worst ipped blocks hewn into the shape of men. It doth not a little disturb the minds of young people, who as in those Books they find nothing so much mentioned as playing, dancing, and merry-making with young Gentlewomen, so would they doe the like, and thereby incur the displeasure of their friends. Those Books are good for your medley-Gentlemen of the Country, who have nothing to doe all day, but to walk up and down and pick their nails in an out-chamber: But as for the fon of a Citizen, he should not read any thing, unless it were the Royal Ordinances, the Civility of Children, or Patient Griffel, to make himself merry on Flesh-dayes. This was my advice to Lewis; but he would not believe me: And then you would say I had a fine task to command him to learn by heart the Quadrains of Pybrac, or the Tablettes of Matthieu, that he might sometimes rehearse them at the Tables-end when there were Company; alas! he could not endure the speech of it. That put me into such a fury, that I went one day into his chamber, and took all his mischievous books, and burnt them: But he bought him others, and hid them sometimes in his Straw-bed, and sometimes in some other place. I could not hinder his reading of them; if he did it not at home, he did it abroad; sometimes he walked out into the fields with a Book in his breeches. At last being

at a los of all patience, I intreated him in the name of all his good kinsfolks and friends, to tell me what profession he would be of. He answered me, that I should let him alone, that the hour to think of that was not yet come; and that in the mean time he would be a Stage-player, faying it was a Profession that payed no duties, and yet was very noble, feeing that although a Stage-player were of all qualities and conditions one after another, yet did he not purchase any of them. This resolution of his I thought would have broke my heart, for I have ever loved him as much as if he had been mine own child; but I found out at last, that all that he had told me was only in jest. Yet he continued his pernicious reading, wherein he paffed over whole moneths, without ever going out of the house, unless it were one half houre on Sunday to go to Mass. He always locked himself up in his chamber, and came not to meals with me but once a day. I went offtimes to liften at his door, and I could hear him make fuch Love-discourses, as if he were speaking to some fair Lady, and then a little after, he answered himself for her, counterfeiting his voice. You fee now how he hath pass'd his time at my house till this year. which is his five and twentieth, wherein he hath made appear that his mind is more fraught with hurtful imaginations then ever. My wife had about a moneth fince prefented the confecrated bread in our Parish; the Beadle that oversees that work had brought her back the wrought cloth it was carried in : He got hold of it, and having wrapp'd himself about with it, as the School-boys doe who represent Shepherds in the Cosledge-Comedies, he began to repeat verses in my chamber, beholding him-self in the Looking-glass, to see if he acted his his part handsomly. I came to him while he was in this posture, and jeered him so much, as if he had own'd any shame. he had repented him of what he had done. It hath been his study ever since, how to counterfeit the Shepherd; and instead of a Sheep-hook he took sometimes a Besomfraff, and sometimes a Rase; most commonly he took a Fork I had in my back-shop, which was somewhat more commmodious for him, because it was of a good length; and he hath broke me two or three, by leaning negligently his leg thereupon for to personate the Passionate Shepherd, as he once had observed at Bourgundy-House. At last he found out the means to make him the habit which he now hath on, and hath stollen away from me to come hither, where he intends to play the Shepherd in good earnest, and act Comedies in the midst of the field. 'Twere at least somewhat better if he were at my house then in this place, where his follies will be betrayed to all the world. Thus far therefore have I gone: I learned he was come into these quarters, and that he retired last night to a poor Countrymans house, who hath help'd him to buy fome sheep, and hath suffered him to go abroad in his new habit, without croffing him in any thing. My intention is to carry him back, and lock him up in some place, where he may see nothing at all, untill this humour be over.

You will get nothing by that, faith Anfelme, you must not go that way to work: For suppose he were in some place where there were no Books that could give any entertainment to his Extravagances, he knows enough already for to feed himself in them, and in a Chamber that were no longer then a Perch, his mind would travel 500 leagues in half an hour; 'twere in this solitude that his imagination would be in continual imployment. 'Tis better to let him enjoy company; for he will divert and rid himself of many errors, which haply had not possest his thoughts but for want of knowing how men live in the world. Let me have the tuition of him a little; I have a house at St. Cloud that is at yours and his service, and I will entertain him the best I can.

Adrian thanked Anselme for his courtesse, and told him, that come what will on't, he would let him try, if he could prevail any thing with his Cousin. While they were engaged in this discourse, they came still nearer and nearer St. Clond, and Anselme drew Adrian with some importunity thither for to dine at his house, telling him, that Lysis must be lest in the fields till night, to see if his patience would hold out to stay there without the diversion of any company.

While they were absent, the new Shepherd made his meal on the fruits wherewith

he was furnished, and went and drunk at the River. Divers Country-people went near by him, but there was not one that had the boldness to speak to him; they

all took him for an Apparition.

It was at length tedious to him, not to have any body to talk with: And feeing a Flock of Sheep at some pretty distance from him, he drove his towards that side, to pass away the time with him that kept them: Though it was a lusty Country-sellow, and that he observed his habit to be much different from his: Yet he stick'd not to approach him, with a gesture as courteous as if it had been Celadon or Sylvander. Courteous Shepherd! sayes he, Tell me what are thy occupations here? Does thou think on the cruelty of Clorinda? How long is it since thou hast

made any Song for her? Prethee thew me some of thy Verses.

The other Shepherd, who understood no more of these Elegancies, then if he had fpoken to him in some barbarous tongue, was very much amaz'd at his mode, not knowing what kind of person he was. However comprehending his discourse the best he could: I know not what you tell me of Cock a Inde; As for a Song, I bought one the other day at Paris at the New-bridge end; And as for Verses, if you mean those at the beginning of Mass, I think I can tell one or two. Lysis smiling at this answer with a kind of disdain, which in him was a somewhat natural gracefulness, said to him, How Shepherd? dost not thou know yet what Verses are? Must not all Shepherds be Poets? Hast thou observed any in the histories that have not been fo? Haft not thou observed that they ought to make Verses in talking; and that it should be as easie for them, as Prose to other people? Otherwise how could they express their sufferings to their Shepherdesses upon all occasions by a Sonnet, Roundelay, or a Madrigal handsomly sung? But it may be thou art of the number of those insensible ones who despise Love and the Mifes. Can I say thou art happy, if thou art of that humour? Yes, I may, for thou art not therefore exposed as I am to the charms of a cruel Deity. Alas! tell me, dost not thou know the fair Charite? No indeed, answers the Shepherd, I do not know those people you name to me. What, thou hast not seen her then, replies Lysis? Not that Charite, that can no more hide her felf then the Sun? No, no, it is apparent: For if thou hadft once met her, thou wouldst not have been any longer insensible. Avoid her still, that thou mayst continue happy. She is at the present at St. Cloud, where with her looks the commits murthers: The takes men and chains them up, puts them on the rack, and plucks their hearts out of their breafts without ever opening them: the doth not feed on any thing but Hearts, and carroules in nothing but Tears. Alas, faid the Shepherd, (making the fign of the Crofs) it feems you fpeak to me of a Witch! She may well be a Witch, answers Lysis, seeing one gesture, or one word of hers charms all that is near her. All those that have seen her, languish for her: The bewitches the Flocks, the Dogs, the Wolves, nay even the Rocks, which The makes follow her; the Plants doe not escape her, and it is only the that causes the buds of the Roses to shoot forth, and afterwards causes them to wither away through the same heat that produced them. Ah! how shall I have a care not to appear before her, said the Shepherd; for I am not such a one as the most part of the Citizens of Paris take me to be: They think I am a Wizard, as all those Shepherds are that live far hence: for I should not have the power to defend my self from the wicked woman you talk of; I doe not know how they make Characters; I cannot fave my felf any way but by flight. Stupid fellow! replies Lysis, dost thou think to avoid what all the world must suffer ? This great Universe which thou seest will not be ruin'd but by Charite. Thou knowest how that in the time of Deucalion all the Earth was overwhelmed with water: there must shortly happen another end that shall be quite contrary, all must be destroyed by fire, and this Charite is born to turn all to ashes. What! thou wonderest at what I say? How! knowest thou not that I who am but her flave, have so much fire within my breast, that with one figh I could burn up all this grass; and that besides that, I could drown all this Country by a deluge that should issue out of my eyes, were it not that the heat is more predominant in me.

The

The Shepherd, who saw that Lysis animated his discourse with a serious manner of speaking, gave credit to all these miracles; and though he was as much confounded as if he had already seen the end of the world, yet had he the courage to ask him who he was? I am a body without a soul, answers Lysis: I doe not live, since I have seen Charite; and shall not rise again, untill her savours shall oblige me thereto. Thou to whom I have the first of any communicated my secrets, go and acquaint the Shepherds of thy village, to make their vows and offerings to my Enchantres, to the end that if she will doe them no good, she may doe them no hurt. Farewell friend! and make thy profit of my admonitions.

Having faid so, he quitted the Shepherd; who was so much astonished both at the fashion of the man, and his discourse, that he certainly believed that it was a spirit had appeared to him; and he thought it very long that the time of departing was not come, that he might go and communicate this strange news to all of his

acquaintance.

Lylis pursuing his way, came somewhat near the side of a Mountain: where caling to mind that in the Books he had read, the Shepherds did interrogate the Eccho in fuch places as that, his resolution was to imitate them, and to consult that Oracle which he thought as infallible as that of Delphos. Languishing Nymph I sayes he with a shrill voice, I have erewhiles discovered my torment to all these desarts. haft thou heard it? There was presently an Eccho that answered, heard it. He was so ravished to hear that voice, that he continued in this manner. What shall I doe for to affwage my mifery? tell me, feeing I have already related my chance. The Eccho answered, dance. Sing then, or whittle, or play on the Tabor, if thou will have me dance, replies the Shepherd: but let us not fall out, friendly Nymph ! How is it that I must take my Miltress, that my flames may be flaked? Eccho naked. What shall I doe, if I fee one of her breasts uncovered? shall I touch it feeing haply she will be angry if I undertake it? Eccho, take it. That I take it, that's very well spoken: I will go and see her immediately, that my pain may find some allay. Eccho, away. Farewell then, my Faithfull one, till the next time: I'll go feek Chathould find comfort readily. Eccho, Ily. I think thou art a fool: thou affuredft me but now I happiness should ken? Eccho, when? Just now, sycophant, hast thou forgotten? and doit not think Charite's heart and mine the fame chain must undergo? Eccho, No. Thou propheliest falle: my Mistress shall give thee the lye, and make a fool of thee. Eccho, of thee. Of me! I believe not : what! The will difdain me: for such mishaps tell me some remedy. Eccho, dy. What kind of death shall I choose, there being no succour if her goodness doth not accord ? Eccho, A cord. Ah cruel one! thou art deceived, or haply thou wouldst speak of the cord of Cupids bow, that will fend me an arrow will make me dye an eafie death: Is not that thy meaning? Eccho, No, no, I mean a halter to hang thee. This answer which was very lively, extreamly surprised Lysis. Ha I what pleasant Eccho is this? says he: The repeats not my last syllables, but fays others.

As he had spoken these words, Anselme came from behind a long wall where he had lurk'd, and presented himself to him. Twas he that had all the time playd the Ecoho: but he did not discover any thing at all to him, though the other did somewhat suspect him, and question'd him divers times. So that Lysis who was perswasible to any thing, told him, that if it were not he that had answered him, he had found a place where the Ecoho shewed her self very merry; and that in all the Books of Pastorals, he had never read of her ever being in such a good humour. I do not know, says he, whence it comes, the nothing but seers now. Is there not some impatience troubles her? Is she not still in love with Narcissia, having found Charite more beautifull then he? But rather on the contrary, hath not she greater cause to grieve, seeing Charite is not of her own sex, from whom she can expect no satisfaction? Or perhaps doth she not dote on her, and that at the present she is somewhat extravagant? For my part, I believe it, or else she must be drunk. Certainly tis so, says Anselme, and laughs! The Nymph Ecoho comes

from a collation at the Tavern in the Heaume, where the had drunk a little too much Suresne wine. But what an error are you guilty of, to believe that the Eccho which answered you was the same Nymph that was in love with Narcissus? There are few rocks and other places in the world where there is any hollowness, but there are fuch voices as these: whereas the that was in love with that fair huntiman, who loyed none but himself, lives only in a rock of Beotia, where her languishing hath made her fo lean, that there remained of her no more then the bones, which were turned into flones, and speech, which is heard there to this day. She could not any fwer us at that distance; it must needs be, that in France and other Countries there are fome Demy-goddestes which drive the same Trade as she. Do not believe that replies Lylis: The hath a ready spirit, and hears well when one calls her, the comes presently in what place soever it be. But sometimes, says Anfelme, the returns our last words without ever being called, and it is possible the may be called in fifty places at the fame time, how could the answer all? But I will explain this to your Know that there were many Nymphs which were called Ecche. First of all there was the that loved Narciffus, which for certain was changed into Voice, and anfwers those that travel in the Country where she was metamorphosed. Beside that there was one an excellent Musitian, and which we may rank among the antient Bantomines who counterfeited the speech of all men, the cry of all beafts, and the chirping of all birds: Pan fell in love with her, but could not obtain what he defired; the most unworthily scorn'd him, and what is more, boasted the understood Musick better then be. That anger'd him fo much, that he incited all the Shepherds to kill her: They cut her body into infinite peeces, which they scattered through all the world, left they might be recomposed again. But the Muses which had been her friends, ordered that they should all imitate all manner of founds, as she did while the lived. Pan was thereby fufficiently punished: for whereas before the tham'd him but in one place, the doth it now every where; and counterfeits not only the found of his Bagpipe, but also that of divers other instruments whereon he could never play: Thence it comes, that there are few places where there is not a Voice that answers us. But there is another thing worth your observation, which I am going to tell you. In one of the Foreunate Islands there was sometimes a very learned Fairie, which having the tuition of the persons of divers Princes and Knights that were her friends, found out a means to affift them fuddenly in all manner of dangers and yet not go out of her palace : The by the affiftance of fome spirits core geal'd a great quantity of Air, whereof the made many Conduits which the dispofed into divers Cities, Mountains and Rivers, making them invitible to all people; and when the was to acquaint those the affected with any thing, the acquainted them by that means, so that in a small time she gave them to know what was to come, and gave them wholfom advices, and they could also answer her the fame way. But the departing the world, there was no body could make use of her secret, though divers Magnetane had try'd what they could doe in it. It is therefore come to pass, through the injury of time, that by little and little her long Conduits have been spent and broken to peeces in divers places; and when men speak now, the voice is carried thither, but it prefettly comes out again through the holes, as if it were some broken water-pipe, without going much further: If there be any places where the voice is return'd to feven times, the reason is because it goes out of one pipe into another near it. Let us now put all this together, that in one place the Eccho of Narciffus answers us, and in infinite others the members of the Eccho of the God Pan, or the Channels of the Conduits. You would have me believe that; fays Lyfis . I shall fooner believe that I slie like Dadalus : Ovid never spoke any thing of this, you have it out of some Apocryphal book: As long as the Destinite shall be imployed to spin out the thread of my dayes, I shall credit what the good eld Authors faymon the hand of the server took

Anselme, who was a very understanding person, and took it a kind of retreation to contradict Lysis, resumed the discourse to this effect. Doe not you now run into a new folly in speaking of the Destricts? You believe they have nothing else to do

but to fpin out your life : must they not also spin mine and all other mens? In what manner do you dispose of them? Tell me how they are all imployed. The first holds the Distaff which hath the Flax on it, sayes Lysis, she wets her fingers and twifts the thread : The second turns the Spindle to wind it upon : And the third is to curit with the Sciffers. Very good, fays Anselme, is not that a strange absurdity? The Destrines being always a spinning as long as the life of a man lasts, can hold but one spindlefull at a time, and yet there are a hundred thousand lives that last at the fame time. Is it not the same case as that of the Nymph Eccho, which you think answers all the world? He who first advanced these two things, had he not a hollowness in his brain? and so many Poets as there have been since, have they not been blinded and beforted to follow him without any examination? Take another doctrine that I shall teach you. The Destinies, whether they are in heaven or in held are indeed charg'd with the ordering of our dayes to come, which fate hath prefcribed; but they have neither Flax nor Spindle: They have a great Pannier, where there are almost as many Silk-worms as there are men living on earth; all the threads of them are drawn and placed on a pair of windles: The first turns it, that it may be made into skains; the second comes and cuts sometimes one, sometimes another, with the shears; and the third makes provision of new ones, in stead of those that are finish'd or cut. Now the threads which are drawn from one only worm, are to wind the lives of those that are of the same linage; and when there is no more filk about the Bottom, it fignifies that race is at an end. There is yet another thing to be considered, and that is, That for to determine a life tis not ab-folutely necessary that the thread should be cut, it happens often that it breaks, and then it is that we dye before our time by some accident which our horoscope did not feem to portend. But it is to be observ'd that they are always the finest threads which break, as it happens here on earth that the men of the most piercing wits live shortest.

I never heard any thing of all you have faid, then cry d out Lysis. You are an Heretick in Poetry; you falliste the texts of Homer and Virgil, and entertain us with corrupt doctrine. Go elswhere, and seek such minds as you shall be able to seduce; I am too firm in what I believe, to be shaken by your opinions, which possibly are pump'd out of some modern Author, who is not followed by any

other.

You are angry already, fayes Anselme, but there is a great deal more to come: Affure your felf, that neither in what you have faid, nor in what I have, there is any thing of truth. There is no such thing as a Nymph Eccho that answers us: 'tis our own voice, which retained in some concavity, returns again, as the light of the fun is retorted by the reflexion of the place where it casts its rayes. Nor is there any Parque or Deftiny: and it is only the pleasure of God, that makes our lives longer or shorter. But we will dismiss that point for the present, and talk of something whence there shall not arise so much contestation between us. Lysis, who would not feek the occasion of a quarrel with a person whom he had much need of, was very well pleased to change discourse, and thereupon asked where his Cousin was. Anselme told him that he had left him at his house, where he had met a certain friend that staid him: but that he would neither sup nor lodg there, though he had much intreated him; and that he was desirous to go to the Inn where he had set up his horse in the morning. Lysis swore by the god Pan that he would not go seek him there, and that he would go back into a little Hut which he had chosen for his habitation: conceiving that Adrian would doe nothing but importune him to return into the City. Anselme answered him, that haply his perswalions might be so effectual with him, as that they should inducehim to turn Shepherd: He saw some likelihood of it: yet would he not return fo foon, faying the fun was yet too high, and that Shepherds ought not to retire till Vesper which is their star began to appear.

Though Lysis said this, yet Anselme ceased not endeavouring to get him away immediately to St. Cloud, as he had promis'd Adrian: but he therein lost his labour,

this Shepherd made a great confidence of violating any Pafforal cultoms. And clime therefore being resolved to pass away the time with him, they entertained themselves upon divers subjects: And among other things, Lyfis not being able to forget his Love stumbled on this But thou comest from that St. Gloud, gentle Shepherd hast not thou seen the beautiful! Catherine da Verger? And presently correcting himself, and stamping on the ground with his foot, Ah! unhappy man that I am I have named her! wo is me, I have named her! ah indiscreet shepherd that I am I A Lover I whom respect obliges to silence: must I, and must I discover a fire

which should always be covered with its own ashes?

What, is it die Verger that you love there? fays Anselme : I fwear I was almost in suspect of it. But why would you conceal it so much frould not I have discover d it at last? You have asked me for a Picture of your Miltress, could I draw it without knowing her? Thou art in the right, replies Lyfis, with a countenance not so sad: And prethee, if I had not named that Fair one, what other couldn't thou conceive capable to enflave me? However I must tell thee, that I should have been stad that none knew my flame, before her who hath caused it. That Beauty it feems is yet ignorant of the hurt she hath done you, fays Ansetme. Doft thou think otherwife? answers Lysis. Yet I am here my eyes have spoken enough of it; and all the times that I have pass'd before her, I have sigh'd so loud, that I believe I might have been heard to the other world. Henceforward, to give her clearer tellimonies of my love, I will always wear of her Colours, if I can learn what they are. Dost not thou know them? I do, answers Anselme, I may very well know them, for I do much frequent Madam Angelica's, whose servant she is. A servant! replies Lyss all in a fury: what unworthy name is that for her that is the Miftress of the whole world! Say that the is a Companion of the Nymph Angelica. I will indeed Mafter Lewis, I shall not fail henceforth, replies Anselme. How's that I says Lyfis, retiring three steps backward: wilt thou never make an end of affronting me? Knowest thou not that I am call'd the Shepherd Lyfis? and that there names of Sir. Mafter. and My Lord, are only for those despicable people that live in Cities? I beg your pardon, fays Anfelme, my tongue goes before my wit: For to appeale you, I am to give you to understand that the Shepherdess Charite, who is no more call'd Catherine du Verger, Companion, and not servant of the Nymph, not the Lady Angelica, and Miftress of the Shepherd Lysis, and not of Master Lewie, hath chosen Red as her most favourite colour: she hath shoo-strings of it, and she hath Lace of the same colour at her Busk, and 'tis not Carnation I am sure of it; if you will not believe it, go and fee.

Whereupon Lysis putting on a countenance inclining to a futile, came and embraced Anfelme, and faid to him, I believe thee courteous Shepherd, my only affiftance 1 I thank thee for this fignal favour thou doft me! And as by chance the Sun being near fetting appeared all red, and made the clouds all about appear to too, the Shepherd beholding it presently cry'd out, It is easily seen that the incomparable Charite loves red: The heaven, which honours her, will not be adorned with any other colour; and if it be confidered well, I believe Nature, which is not pleafed but in pleasing her, communicates redness to all things that are subject to her: It will be found that this year there are more red Flowers then yellow or white or blue: There hath not been such plenty of any Fruit as of Stramberries and Cherries; and there bath been great fearcity of Apples, unless it be those which are of a vermilion colour. I meditate thereon formwhat that is excellent and rare, fuch as never fell into the brains of Sylvander, the most knowing Shepherd of Lignon. But it's enough I let us return to the village, it is now time; for if I should stay here any longer, I should fear the loss of some of my sheep, being not yet provided of a Dog for to

keep them. Let us go: behold the Sun lies him down in the waters.

Anselme, who defired nothing for much as to get him away, seeing him in a good humour, led him into the way to St Cloud: And to try the subtilty of his spirit, faid to him as they went along, But Shepherd! you have a strange opinion concerning the Sun: you think he goes to bed in the fea, and that he reposes him-

telf there till the morrow that he shall rise for to continue his wonted journy. That indeed is it that I believe of it, answers Lyfis, and who doth not the like betrayes much ignorance. Consider then a little this thing, replies Anselme. Behold, the Sun fees on that fide, and to morrow he will rife on the other, which is quite opsofice how is that done? There is as much way for to go thither, as he had di fratch'd before when he was above us . In what manner can he doe it, if he rest himself upon a bed in the sea which the Nereides had prepared for him or if he stay a banqueting with Neptune, as I believe you imagine? The bed or chair wherein he is doe they go forward while he flirs not out of the fame place? But belides that how does be go to his Orient? is it athwart the Earth that he returns thither is that pierced through to make him a pallage? We must grant it is to, answers Lyfir: and though I have heard much talk of the Antipodes, I do not believe there are any other then those we see when we look into a Well. I have not so great appetite to your new Maxims, as that for them to discredit fo many good Authors from whom I learn that the Sun passes over the night in the sea : It's a thing to univerfally received, that the Piers of this age doe not flick to avow it though they would diffent from all that their Predecessors have said. I will contest no flirther with you replies Anfelme, Clear but my mind of one doubt : If the Sun be all night in the sea, hidden in some cave, how can he communicate his light to the Moon? for they fay, that if the be fometimes full, and fometimes in her increase, tis according as the Sun enlightens her. Oh the blind minds of mortals! fays Life : Is it not fufficiently known, that whereas there bath never been but one Sun in the heaven, there hath always been an infinite number on earth? and that at prefen there is one that hath more light then a hundred thousand others, which is the divine Charite? Tis from her that the Moon borrows her light, and the is much more Sun then the Sun himself on high: fo that when the Marigold beholds her it looks straight up, and is ravished into an extalie: It does not know on which side it should direct its yellow and languishing leaves, and which is the true Sun that it might follow it. Truly, fays Anfelme, this is fuch a new Aftrologie, as Sucrebefeo never imagined : And you are able to comment on the Great Shepherde Collender : you can give the reason of Ecclipses, Comets, and Meteors, and all other natural effects, without having recourse to any thing but your Mistress.

As this dispute ended, they entred Sr. Chud, and were presently at the Inn where Adrian was lodg d, which was just at the Towns end: There was a world of people met them, all being aftonished at the strange habit of Lysis, and at the sheep which he drove before him : but no body durit fay any thing to him, feeing him with Anselme, who was there much respected, as being a person of quality. Advisor who waited for them at the Inne-gate, received them very courteoully, being very joyfull that his Confin came with fo good a will. The first thing that Lyfis did, was to provide a Stable for his Flock: there was one prefently affigued him, where he locks it up, and afterwards returns to Anselme, who was talking with Advising and taking him afide, put him in mind of drawing the Picture of Charite, feeing he knew her, and had the means to see her often. Anselme affured him that he had already a Copper-peece for that purpose, and that he would not rest till he had fallen in hand with it. But I suppose it a very hard peece of work, fays Lysis: For as a man cannot behold the Sun but in a glass, so a man cannot see Charite but in what represents her. Open my breaft, second Apelles ! take out my Heart, her Figure is therein engraved, That shall be thy Original. But what doe I say I I have no bears at all: and though I had, thou wouldit not commit that cruelty. Take example from every thing that approaches the beauty of my Miltres: I will teach thee how thou must guide they felf in thy work : Make first those fine twifts of gold which tdorn her head, those inevitable snares, those hooks, those charms, and those chains which furprise hearts: Next paint me that Forehead, where Love is as it were seated in his Throne; below that put those two Bowes of Ebony, and under them those two Suns which perpetually dart forth arrows and fames . And then in the midst shall rife up that fair Nose, which like a little Mountain separates the

Cheeks, and that not without reason, seeing they continually striving which should be the fairest, would sometimes or other fall out, if they were not separated. Thou shalt make those pretty Cheeks, intermingled with Lisses and Roses: And then that little Month, whereof the Lips are branches of Coral. If it were decent to leave them half open, thou shouldst draw her Teeth, which are two romes of fine Pent. But content thy self with this, and afterwards there is only the Neck to doe, and

her fair fromy Bosom.

When Anselme had heard this fine discourse, as he was a person of the greatest courtesie in the world, so he presently conceived an excellent Invention as to this Picture: and being impatient till he were at his own house to fall about it, he took leave of Lysis. When he was departed, Adrian believing that the folly of his Coulin proceeded from over-fasting, had a mind to make him good cheer, and asked him if he could not feed on a dish of Carps and Pikes, because it was Saturn-day. He confidered a little thereupon, and finiling to himself said, The time is come that I shall doe the gallantry which I erewhile boaked I would: I will outvie the fidelity of Sirenne and Celadon, and doe a thing that shall be eternally memorable. No, no. Cousin, I am not for the Fish you have named: Let me have a Dish of Gurnards. some Salmon, some Shrimps, and some Beetroot or Carrets: And for Fruits, give me only Cherries, and Apples of Calleville. And doe not believe that this is without mysterie : I will eat nothing but what is red, because the fair Charite loves no colour but that. Alas! what excellent mysterie is this? says Adrian: What shall we doe, if we cannot find what you now ask for ? I will rather starve then eat any thing elfe, answers Lyfis: the Dy is already cast for t, I am resolv'd. And so going into the Kitchin; Dear Comus, God of banquerting ! fays he to the Cook, Let me have what I have called for. 'Adrian being gone in with him, gave order for the providing of Beet-reots and Crabs, for to please him; and so ted him into a Chamber where the cloth was laid. When he was there, he considered it all overs and finding all painted with red, he thought in himself it was very well; but that he would not lie there, unless they brought in another Bed, because that which was there was green: He went into another chamber, where finding a red one, he faid he would have it removed into his own chamber. Adrian, who would not they should be at the pains to take it down, began to contradic him, and would have him to supper without any further troubling himself about that. But he told him, he would by no means hear of it, and so made unto him this fair complaint: How? Cousin, are you so barbarously minded, that you will not grant a Lover a small satisfaction that he defires? Ha! I see now you have a heart of stone, and that a fair Eye never touched you: Would you have me commit this crime, to make use of any other colour then that of my Miftress? I will dye rather then offend that fair one: if I have a thought guilty of it, it is a Traitor. But what do I dream on, stupid man that I am ! I wear the fame colour as the bed in my chamber, which I will prefently be rid of: shall it be said that I preserve it? No, no, my fortitude shew thy self! While he said this, he took his Shot-strings, which were green, and cast them out at the window: As for Garters, he had not any, for his Breeches came down below the calf of his leg. Alas, what folly is this! fays Adrian: why doe you cast away those Strings, which might well have served one of my little children? Now you talk of Love, we shall have somwhat to doe with you: if you will have all red, you must always have Dyers at your breech, or else you must have your train after you like some great man. Cannot one sleep as well in a green bed as another? O Cousin! fays Lyfis, how extreamly are you miltaken! and all because you have not read good Authors: I am confident you never medled with my Afrea, and that you never read any thing but your Shop-books. Cannot you judge by what charms I am forced to have an avertion to this green bed? Besides that it is not of my Mikresses colour, doe not you fee that green is despifed for many reasons? As long as Fruits are green, they are not fit to be eaten; while the Wheat is green, it is not ready for the fickle: Those which are defeated in a business, wear the green Bonnet; and out of a certain contempt, all your Clofe-frool custions are of green Serge. But that which

which is most considerable, Green is the colour which the Turks honour, and we must hate what those people love, as being bruit beafts who know nothing of Love or a Shepherds life. As for red, the amiable colour, the flesh and blood which fustain our life are of it, the tips and cheeks of Charite wear it. That is the reason I defire that even my Sheets, my Table-cloaths, my Napkins, my Shires, and my Handkerchiffs might be red, if possible.

As he faid fo, there stood behind him a little Bar-boy, that had a Napkin on his arm, and a little light Cap on: who asked him, Sir! would not you have a rad Nofe too? We have good wine in the house to paint it withall. At which Loss smiling, answered, Thou wouldst laugh, little Foot-boy of Ganymedes! Observe what I say, and bring me somebody to change the Bed. This is handsom: For Gods sake,

fays Adrian, let him have his will.

There came prefently two Servant-maids, who took down the Cuatains and Vallands of both Beds, and put the red into the Shepherds chamber. In the mean while he fat down at the Table with his Coufin, and Supper was brought in : There were fome Beet-roots fryed, and fome cold in a Sallad, whereof Lyfis fill'd his belly : but as for the Crabs, seeing that within they were all white, and were only red without, he left them for Adrian. There waited at the Table a good big Servant-maid, who took the pot and the glass for to give him to drink: but he perceiving it was whitewine that the fill'd, Take it away, fays he, Nymph of the Kitchin! it is not of Cha-Mie's colour : Give me fome Claret, fair Goddes of the Portage-par! or elfe we shall not be good friends. Nay, for this time he is fomwhat in the right, fayes Advian : Evening red, and morning gray, denotes the Pilgrim a fair day. Men say that in relation to the meather: but for my part, I apply it also to wine. Yet doe not call away that wine, I pray, as you did your Shoo-strings: we must not abuse Gods creatures. When Adrian had spoken thus, they took order that Claret-wine should be brought him, whereof Lyfis drank with much fatisfaction.

Supper ended, he began to walk up and down without faying ought to any body; and at length his Coulin prevail'd fo far with him, that he put off his cloaths and went to bed. A while after Adrian went out of that chamber, making all fast, and went to bed in another. His ward had found him so much trouble, that he fell and fleep as foon as his head was laid on the pillow : but it was not fo with the amorous Shepherd, who imagined that his eyes were little flars upon earth, and that they

ought to twinkle all night like those in heaven.

But he was not the only man that was awake that night in St. Cloud : there were a many more, to whom his company had been very serviceable. That Shopherd whom he had spoken to in the fields, had acquainted his Master, who was a flupid Country-Clown, with all the firange discourses which had passed between them This fellow went and related all again to nine or ten of his own quality, and the ne-port thereof feiz'd a many zealous devout women. All the inperficious multitude address'd themselves to the Shepherd, who repeated the same things divers times from point to point: He not being wanting as to the relation, nor they as to audience. He told them, that he who had come to him was so beautifull and so brave, that he took him at first for an Angel: but that having foretold him so much mischief, he took him for some Devil, who had gotten some sheep, and had a sheep-hook in his hand, so to appear less terrible, and make him believe he was of his condition. In fine, all that we can judge of what he hath faid to me, (goes he on) is. That that curfed Woman, which is here for to maffacre all men, and bring the world to an end, can be no other then the wife of Antichrift, and I believe that he whom I have spoken with is Antichrift himself, for he boats that he can doe great matters. As the shapherd had faid thus, there was one Country-fellow more resolute then the rett, who drew afide fome of his companions, and remonstrated to them, how that that man should not be credited so lightly, though he had always been of a good reputation; and that the honestest men did sometimes lye, whether out of hope of gain, or other-wife. Upon that account they all went to him, and made a world of questions to him for to try him. He feeing that they did not fufficiently credit his discourses, began to

weep of very grief, making this complaint. Alas, my good friends! what have I done to you, that you should doubt of what I tell you? I would to God it were not

fo true! but I never lved less in my life.

Presently a woman of the village, who thought herself the most knowing among them, interrupted him, and said, Alack it y friend Richard! tell me all: Sayest thous not that this old she-Devil must kill all the men? Doubtless, replies the Shepherd I have been told nothing that she should doe to the women. Alack! what great pitty it is, replies the woman: what shall we doe here by our selves? what's a woman without a man? she is but a Spindle without Flax, or like an Oven without an Oven-fork. Twere better she should take some of both, and that the shortest cut were drawn who should be eaten first. To these fair complaints the other Gossips added others, and that with so much weeping and sobbing, that the whole house

where they were did eccho again.

The Shepherd Richard thinking to comfort them, bid them not be so much troubled; that they should not be long without Husbands, for they should go after them, seeing the world was shortly to end. But shall that be by fire, says the master of the house, shall we all burn together? If I should put wet sheets on the top of my house as I did when my neighbours house was a fire, should not I save my self? I fear me, says Richard, that we must be destroyed by water: methinks the vision threatened such a thing. And as he spoke the word, a light appeared in the sky, which smit the sight of all that were present, and immediately it began to rain. As ! we need no more doubt of it, cry'd out a Waterman, behold the deluge approaches: I will go to the river with a horse, for to draw my Boat ashore; if I can, I'll bring it up to the top of my chimney, where I will expect till the water rise to that height, and that it carry me where God pleases.

As he had done faying so, yet without any great desire to doe it, the Master of the house's Son approving the invention, would needs practise somewhat that were like it. Twas a Lad of some fixteen years of age, of whom it might have been said that there were wifer at six. Having gotten a great washing-tub, he made a shift to get it up to the top of the house, and placed himself in it as if it had been a Boat. All this he did without speaking ought to any body, for fear some body should dispute with him for the safety of this sine Vessel. In the mean while the women altogether comfortless, resolved among themselves to go to Mount Valerian to the Hermites, and the men would doe the like, saying that the water could not so soon rise to the

top of that mountain, and that till then they should be safe enough.

Thereupon they had an infinity of excellent confiderations: A Churchwarden of the Parish that was there, came and made this complaint. Alas! to what purpose have we fo much troubled our felves, my good Parishioners, about the repairing and adorning of our Church? is it not so much loft, seeing Antichrist will convert it into ftables? Ah! how should we have spared that pains, if we had known the world should end so soon? I who have quite new built my house, and have fasted fo much to spare somewhat, had it not been better that I had enjoyed what God hath fent me? Ah! how doth man purpose, and God dispose! And you that dress the Vineyards, and have planted fo many Stocks, you shall not drink of the wine, but the dog of Antichrist shall devour it. Ought I not to think that he will shortly come, feeing that when I went a while fince to Paris with fome Apricocks to my Landlord, I heard his coming cry'd openly upon the New-bridge by the Almanack-fellers? I wish now I had bought the book of it: I remember I heard two or three leafs of it read by one that held it? Twas the most terrible thing that can be imagined. and it must needs have been some new Prophet that had composed it. In fine, the time of our raine is come upon us : And yet my Goslip, the Mistress of the house, flicks not to be full now driving a buck, and dreams not that the Linnen the washes is only to wipe the mustaches of the great Tyrant that we expect.

These words were heard with as much attention as if they had been propheles; and yet the Mithress of the house for fook not her Bucking tub: The was a woman so resolved, that when she once began a sing, she would go through with it. The rain

which

hich fell down abundantly did not strike fo much fear into her as the others; and being oblig'd to be full flooping near the fire, the thought not of any thing but her work. But the had put into the fire a certain fort of wood that crackled after a france manner; and a great coal flew out of the fire and lighted on her coat : Prefently after feeling the heat, the cry'd out, Ah ! I burn, I burn ! the world will be deftroy'd by fire. He who was most amaz'd was her fon, who was upon the rop of the house, where he had been sufficiently wet, and held his hands together, shaking his teeth in expectation of what should happen. Assoon as he heard them ery, that the world was not to perish by water but by fire, his transportation was so strange, that he cast himself down together with the Tub, which staid not much after him, but foon tumbled down : And if by chance there had not been a dunghil in the yard, whereon he fell, he had without dispute broke his neck. His fall was eafily perceiv'd, and every one hearing him cry, they went to fuccour him, but they found he had more fear then receiv'd hurt. All being entred into the house, one of the Village spake these sententious words: What doe we fear so much? if we dye not to day, we shall dye to morrow, it is the way we must go sooner or later : Let us not climb up on the tops of our houses, nor yet to the mountains, and leave all at random : Hang all ! we should be more jovial : It is enough that the Pedees of Antichrift have the vintage of this year, let us not leave them the wine we have already, let us rather drink it (my dear friends!) when we have taken a little of it, we thall know no more care, we shall not think so much on our forrows, and we shall die more gently.

This advice being approved, the good man of the house went himself down into the Cellar, and all the rest follow'd him with tankerds and pitchers; and having ftruck out the heads of the Pipes, they drank fo much, that they in a manner knew not what they did. Afterwards they brought to the women what wine remain'd. and they in like manner invited one the other to drink, faying at every word, Ah! we'll burst rather then leave a drop to the fornicator Antichrist. So all the wine was drunk: which now failing, and not raining fo much, it began to dawn! Their fear began then to diminish a little, and they were so bold as to go into the street, where they perceived that all the water ran along the channel which foon fmother'd all further fear of the deluge. But the wine flying up into their brains, furnish'd them with a new resolution: And the most witty among them, laughing at the fear passed, tels them, that he could not conceive for what reason they should be so fearful and how they could imagine the end of the world to be fo neer: For (continued he) we fear the Deluge and Antichrist both together: If all the Earth were destroy'd, what should that false Prophet have to doe here? You see that all this cannot stand together: and seeing he must come at least seven years before the end of the world, as I believe I have heard affirmed, we have yet fome time to

These words were approved by all the rout, only there was a little grumbling at him that said them, because he had so long studied for this sine advice. Thereupon those that were most drunk went and slept; and the rest hearing the last toll to Mateins, went to the celebration of a low Mass. Lysis his Landlord, who was a very good Catholick, was there also. When they had done their prayers, they came and acquainted him with what news they had. That Shepherd whom Lysis had so terrified, described his habit and countenance, so that the Inne-keeper knew whom they would speak of, and laughing said, Alas, my friends, you are of avery easie belief, to have credited what hath been told you not by an Angel, nor yet an evil spirit, nor yet a wise man, but the most fool of all men, and who the last night lodged at my house: I well know his madness, and by and by you shall see the truth of it. As he spake thus, there were others in the Church, who said it was true, that such a one as the Shepherd had described lodged in his house, and that the last night they had seen him go in there. The Country-people were hereby convinced they had been deceived, and were so assumed of it, that they would have given somewatthey had not spoken of the fear they had been in the night before. The Parson who

faw them talking with great attention, would need know what the matter was: which when they had related to him, he made a good exhortation to those thray a sheep, and show'd them how that they should not believe Impostors; and that though there be nothing more certain then the last Judgment, yet there is nothing more uncertain then the time it shall be. Which done, he dismiss a them in peace

with his benediction.

Being returned to the house where they had spent the night, they awoke those that flept, and among the rest the good man of the house, whom they communicated with what they had learn'd. When he faw it was a Foot had caused all this their fear, and that his Shepherd had been the first deceiv'd, and had afterwards deceiv'd the rest, he became furiously angry, and stirr'd up all the company against him, so that they began to beat the poor fellow, and had murther'd him with their fifts, if he had not formwhat appealed them by his fad complaints, making it appear above all things that he had done nothing maliciously, and that all the hurt they had received was that they had had a fleepless night of it; and that he was the cause of that good work they had done in serving of God, which was meritorious, and whereof they should one day receive the comfort. 'Tis true, replies his master: but thou doft not withall fay that all my good wine is by that means gone, Nor doe I mean to lose it, I intend those that have drunk it shall return it me. While he spake that, he who had drunk the best part was disgorging behind the door: 'Tis not in that manner (continues he) that I would have it returned; you must all come to proportion, or the Judge shall hear of it: Will you have me now drink nothing but water, or that I fend to the Tavern for dash'd wine ? You must every one of you presently carry me to your houses, and give me of yours. He had no sooner ended this discourse, but his wife pursues with the choisest injuries all those that had drunk of their wine: So that to avoid the tempelt, which was more heavy then

that of the night, they left them there and went to their homes. The report of the Adventure was presently spread abroad, and especially among the Citizens of Parie who were at St. Cloud. They wish'd the day somwhat further fpent, that they might fee those that had been so nearly deceived. They came to high Mass: which ended, and they gone our of the Church, they were infinitely jeer'd. Yet I know not which prevail'd more with them, whether the indignation of having been fo troubled all night, and of feeing themselves still assaulted by to many abuses, or the joy of being assured that the world should not end so soon as they had believed, and that they had time enough for the Vintage. Anselme and Adrian were at Church, and were extremely attenished at the troubles which Lysis had already caused in St. Cloud. But that need not seem so strange: For perfons of greater understanding then the people of a Country-village might be deceiv'd if they were loberly entertained with the extravagances of Poetry; and there would be many who would innocently believe what should be told them of the fire, ice, chains; and to many other imaginary punishments of passionate persons! Anfelme asked Adrian where he had left his Cousin? He answer'd, that he was a-bed, but that he had barracado'd himfelf in his chamber; and when he had asked him whether he would go to Mass, he told him that he would rest himself yet a while's to that he had left him, knowing that fleep would doe him no hurt. Andelme was of coimon that they found go and fee whether he would rife : And in this deliber pasion they walked to the Inne, and went to Lyfir's chamber-door. Adrian opened ir with the Key, but it was bolted within. Anselme spoke, and pray'd the amorous Shepherd to let him in Knowing prefently the voice of his best friend, he opened nothing and having bidden good morrow to his Cousin and him, he put on his closed strelling them for excuse for his not being more early, that all night he had not put his eyes together, and that herbegan to be fleepy at the break of day. How ever that is not well done, Coulin, faves Adrian : there is no more Maffes to be faid and nion cannot hear any to day. Think you that God hath any need of those fancies wherewith you entertain your felf? Yet this is past, and there is no remedy : But what (when I think on't) if you went to Church, would you go in that masking habit which you put on? Think you that there are any Masks, or that they act Comedies in a confectated place? Away with it presently, I will send for another for you. I will never put on any other then this, says Lysis: And I pray content your self that I do not, as I did yesterday, desire one all red. Then turning him to Ansetime, he cry'd out, O dear friend! what have I not done since I saw thee! Know then that I have gone through the noblest adventure in the world, and that I give checkmate to all the Lovers in Europe. The last night I are nothing but what was red, and all my thoughts have been red. Am I not as good as my word, as to what I boasted to thee? Tis enough to have shewn by one time, that it came from my invention to doe it: Henceforward I will eat of any thing, and will not be any more scrupulous as to colour; it shall suffice me to wear always about me some little red Riband, in remembrance of Charite. But when I think on't, what an ample subject will there be here to exercise the pen that shall write my history! where could he have found a more noble matter? By this means shall not his discourse have

those ornaments which are not seen in other books?

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Having finish'd this discourse, he sent to the Mercers for red Ribaning, and put fome to his shoes instead of the green which he had cast away: And when he was all cloath'd, he asked Anselme whether he would come along with him into the fields, for he was going to lead out his Flock to graze. I pray ftir not hence, fays Adrian, but let us dine : Besides you are out of the story; here is no Flock for you, I have fold it to the master of the house, who causes all to be kill'd, and perhaps you shall eat your share of them. Lysis thereupon look'd into the Yard, and saw a man cutting the throat of one of his sheep: which put him into such a choler, that he cry'd out presently, Ah cruel Cousin! what have I done to thee, that thou shouldst deal thus with me! Thou hast fold my dear Flock to these Barbarians, and there they massacre it. Ah innocent sheep! you will be no more the witnesses of my Loves. Alas! how was I delighted in your company! Yet I should be comforted, if they made you dye upon some noble occasion: And if they offered you up at the Altar of some God, that is the worst could happen to you, nay you should have been referved for a Sacrifice; you should have had the honour at least to die within some stately Temple, whereas now you die on a dunghill in a filthy yard. Ah Butcher! ah Executioner! stay the fury of thy knife, leave me some to comfort me. Ah! I see that thou never wert a Shepherd; and that thou never readst the Aporhegms of Erasmin, where it is written, That the good Shepherd shears, but doth not sley his sheep. Ah poor Innocents! that I have not here a Chalmin, to celebrate your death in fad and Elegiack Verses!

Cease your complaints, sayes Anselme, taking him aside : You must not afflict your felf so much for the death of Beasts. We are not Disciples of Pythagoras, nor doe we believe as he did, that the foul of our Grandfather is in the body of a Calf. Why doe Shepherds breed up Sheep, but to fell them? we may have others in stead of those: And if we should have none at all, is it a prodigie to see a Shepherd without a Flock? it fuffices that he fometimes hath had one. A Gentleman that hath had Souldiers under his conduct, is still called Captain, though his Troops be disbanded, because he hath shew'd himself capable of being so. You speak well, says Lysis: And when I think on't, I saw you yesterday in the fields that you had no Flock, yet I call'd you Shepherd: I have always believ'd you to be one, for you speak with a Courtezy, which is not common but to no. Anselme unwilling to humour him then, said to him, You were mistaken in calling me Shepherd, for I am not one; and there is no person of quality in the Country that is so, unless it be you. I doe not desire you should call me otherwise then Anselme; and for my qualities, there is not any one I more esteem then that of your Friend and Servant. Have you not feen that they are only Country-Clowns that keep Sheep all hereabouts? I grant what you fay, courteous Anselme! fays Lysis: but my design should be to restore to its splendor that happy condition, and to cause that the most noble and rich personages should not disdain it; to the end that men may no longer study how to plead and wage war, and that they should speak no more of any thing but Love. Would not you willingly fecond me in it? When men shall fee us both of an opinion, will not every one imitate us? Let us now talk a little of this, now the time is propitious, and that Adrian is gone down to fee if dinner be ready. That I may conceal nothing from you, replies Anselme, know that it would be very ill look'd upon to turn Shepherds in a place so neer Paris as this, whither all the Parisians ordinarily come: We are not far enough from ambition and avarice to lead such an innocent life: were it not for that, I should be of the design. Is there fo much to do fays Lylis? For to shorten the pains which we shall have to perswade a people to receive new customs, let us go into a place where those which we would follow have been already practised: There are many Countries in the world where men live in a Paftoral way: Let us go into Arcadia, gentle Anselme! it is a Country much efteem'd by the Gods, they ordinarily live there among men. We must pass the Sea to go thither, fays Anselme, and I doe not love to see thips but in the haven . I would not be in a place whence a man cannot come away when he pleases, nor get on a horse which a man can lead by the tail. When one is there, he is much the better to fay, I shake, I am afraid, I am ill at the heart! I would return to our house ! No body hears you; or if any do, they abuse you. Let us go then, replies Lysis, into the Plains of Leon, along the River Ezla, where the difgraced Sirenus hath thed fo many tears. That is yet too far, fays Anselme: and belides, we shall not agree well with the arrogant humour of the Spaniards. You will then stay in France, fays Lysis: Well then, there is nothing but may be done. I know many Provinces where there are brave Shepherds. I have lately read a book called the Paftorals of Velber, wherein are describ'd the Loves of certain Shepherds of Tourain? Shall we go into that Country? they fay it is the Garden of France. Yet let me tell you, these Shepherds whose history I have seen live a little too rustickly for us: There is nothing commendable in them, unless it be that they love faithfully. What doe I dream on all this while, or have I referved it as the best till last ! 'Tis into the Country of Forrefts that we must go, near the antient City of Lyons on the west-side: There we shall find the Druid Adamas, who dispenses with much of his gravity, the better to entertain strangers: We shall see Celadon, Sylvander, and Lycidas, and Aftraa, Diana, and Phillis. I leave it to you to imagine how much we shall be taken with their conversation, seeing the relation of their History is so noble, that in reading it I have often wept for joy. But how confident am I to refute the reasons of the inconstant Hylas, and dispute against him with more heat then Sylvander! And if he do not confess himself vanquished by my words, I swear to you that I shall not abftain from blows; for I should not brook it, that that little Rascal should deride the fidelity of Thyrsis. Moreover I shall not appear there as a stranger; for I know all that is past there these many years, and the Shepherds shall not relate their Loves to me. It is more then three years that I conceiv'd my felf among them, for I was in a company where the young men and maids took their names out of Afrea, and our entertainment was a perpetual Paftoral: infomuch that I may truly fay that it was there I went to School to learn to be a Shepherd.

Anselme hearing this discourse, had much ado to keep from laughing, yet could he not but make Lysis this answer: I am willing to go into Forrests, I know that the sojourn wil he very delightful, and I doubt not but we shall find there abundance of Shepherds and Shepherdesses: but as for those whom you name, it is most rectain we shall not meet them there; they lived in the time of Mercheurs, reckon how long it may be since they are dead. How say you! replies Lysis: doe you affirm that in jest, or for want of judgment? The Author of the Pastorals of Forrests, doth he not dedicate an Epittle in the beginning of his sirst book to the Shepherdess Aspara, and in the second another to the Shepherd Celadon? Doth he not speak to them as to persons yet alive? Besides, do you not see that their history is not yet simished? Celadon hath not obtain d the favour of his Mistress: He personates Alexis in the fourth and last book of him, who hath begun to put down his adventures in writing: For as to what may be in the Books which others have written of it since, or imay do hereafter, as if they proceeded from the true Historian of Lipson. I am not obliged

to believe them. I think, if Celadon had married Astran, or had dyed, as you say, the Author of this History would have mentioned it; and that is it confirms my belief the more.

It must be supposed that Anfelme would have been much to blame, if he had endeavoured to deprive Lyfis of fuch a rare and excellent opinion, therefore did he not attempt it, but humour'd him in it, to make more sport with him; affirming that all he faid did more and more heighten his defire to be a Shepherd as he was, but that there was one thing troubled his mind extremely, which was, That if they should go to Farrefts, they must quit the conversation of the fair Charite, without which Lysis could not live. He answered, that he had much considered it; but that he hoped the first time he should speak to her, he would use such a charming perswasion to her, that the should consent to go with them and turn Shephendels. Anselme faid that were very well, if it could be obtained. And thereupon in comes Adrian, with the people of the house after him bringing up Dinner. He bade Lyfs make hatte to dine, that he might take him along with him to Paris, faying that his house was all in diforder when he was not at home, confidering his wife was not of the best houswifes; the Prentifes were in league with the Servant-Maid, who would give them the key of the Cellar to drink up his wine; and if the would not give it them, they would go down half way the well, and pais through a little window which was there for to visit his Pipes. Lysis arswered, There needed not so many words; that he might go if he would; that as for his part, he would not live any longer under his tuition, and that he was big enough to be without Guardian or Curator. Adrian believing he would flay there and continue in his follies, told him that if he would not go by fair means, he would carry him away by foul; that it was not fo hard a matter to find a Coach, wherein he should be chained and fetter'd; and that when they were at Paris, he would clap him in prison at St. Martins, where he should be whipt every day; or elfe fend him to the Almshouse, to keep company with such fools as they dispose thither. At that Lysis was extremely angry, and his Cousin was no les: but Anselme by his prudence reconciled all; telling Adrian in particular, that as he had already remonstrated, the disposition of the Young-man could not be overcome by rigor, and that it were better to humour him. So that he conjur'd him to leave him to his custody a moneth or two, and he would defire nothing for his entertainment. Adrian believing it was necessary, for the dif-shepherding of him, that he should be with some honest man which would acquaint him with the world, confented to leave him to his care, feeing he was willing to venture the trouble of his importunity; and promifed him a world of fervices in requital.

Anselme having obtain'd his desire, sate at Table with them, and there was no dispute while they were at dinner: Only Adrian told Lysis, that he had resolved to leave him with Anselme, and charg'd him to obey him in all things as his mafter and benefactor. He promis'd him he would not fail, and feem'd very joyfull to be left in to good company. After dinner the Merchant took horse; and leave taken return'd to Paris. He was in hope the good disposition of Anselme would conduce much to reform that of Lysis; and he gave all the kindred this account of him, that they should have more comfort for the time to come, then they had had before. Yet Anselme transported with the impetuosities of Youth, which loves nothing so much as to pass away the time merrily, would not task himself so soon to take away his fancies; and in himself accused Adrian of a great injustice in desiring to deprive the world of the most excellent Fool that ever was; believing that if he should restore him to his understanding, it would have been a hard matter to reduce him to his folly. He refolved therefore to make sport with him as long as he should remain in the Country, being rich enough to give him his entertainment. And as our contentment is never perfect, if our friends are ignorant we receive it, and do not partake of it, he refolved to recommend to all his Acquaintance this gentle Personage, when he thought it convenient. Having made him quit the Inne, he led him through a many streets, to bring him to his own house. They were met by some who knew what had happened to the Country-people, who had so much fear'd the end of the

world.

world. They saw well enough that Lysis was he that had been the cause of it. His extraordinary habit which had been described to them, easily discovered him. The novelty of his clothing, and of his proportion'd gate, obliged to follow him all the Townsmen of S. Cloud, who were then in the streets. They who had already feen him ran a great way before, that they might fee him pass by again : the Boys throng d at his heels, making a noise as those of Paris do at the riding of a man beaten by his wife. Anselme could not make them be quiet; and they had not so good luck as they had had the day before, when they were not followd by any, it being a working This malicious rout cast stones at Lyfis; so that receiving some hurt by one in his back, he could endure no longer, and turning back with his hat in his hand towards those that followed him, he faid, Sirs! leave off your conduct of me, I protest you shall go no further; I beseech you no further ceremony; I take the favour

These words amaz'd both great and small, who understood no more the one then the other; and with the menaces which Anselme us'd at the same time, it prevail'd with them to retire. Anselme admired the natural ingenuity of Lysis; and this was haply one of the best things had ever been heard from him. Being come home, he affign'd him a pretty Chamber; and having left him certain Books, he defired him to pass away the afternoon in reading, while he in the mean time would go

visit certain persons whither he thought not fit to bring him along.

The End of the First Books







Anti-Romance;

OR, THE

HISTORY

Of the SHEPHERD

IN SIS

The Second Book.

This bestow'd some time in perusing the Books which Anselme had left him: But at length not allowing any conceptions any way comparable to his own, he would entertain himfelf no further with them; but in the midst of his fond imaginations, would take a walk in the Garden. And indeed he found not any Books that pleas'd him, they being Seneca; Plutarch, Du Vair, Montagne and Charon, which do not speak any thing of Romance. He affirmed that all was worth

nothing; and that it was only Plutarch that he valued a little, because he said Romaline had been a Shopherd in his youth. When he had been at least two hours in the Garden, he had a great desire to go abroad, though Anseime had pray'd him not to doe it by any means. He found a little door, whose lock was not of the strongest, so that he easily opened it with a knise: It went out into a narrow street, where he had not gone twenty paces, but he perceives that so fair Charite, the source of his strikes, who was returning all alone from some house where Angelica had sent her of americal. However this recontre a little surprized him, yet did he not appear so fearfull; and having an intention to speak to her, he chose rather to go towards her, then expect her. But presently a huge Country Clout-shoe, who say as it were in ambush for her at some door, came and cast himself on her, saying, Ha Carberine! I have thee! Thou must pay me the Kiss thou owest me, since last night that we plaid at Questions and Commands. Lysis seeing her faln into the hands

of a person so unworthy her, ran as sast as he could for to rescue her: But before he could come at her, she had been already kis'd above ten times, whatever resistance she could make. Which put him into such a sury, that lifting up a slick he had in his hand, he discharg'd it about the ears of the Fellow; crying out, How now, filthy Satyre! who hath taught you to be so presumptuous, as to prosane the Coral of that sair Mouth? Go and profess love to she-Goats, stinking Beast! The Clown feeling himself hurt, dismis'd Charite, and slew at the collar of Lysis: He took away his staff, and did so measure his sides therewith, that he was convinc'd his safety lay in his feet; but the other pursuing fastned with him again, and threw him down, in which posture he gave him three or four kicks. He had bestowed a little more on him, had he not perceiv'd Anselms coming with two Lacquays after him; which so

frighted him, that he took his heels.

Lysis being risen up, saw Anselme; and going as gently as if he had had all his bones bruis'd, went to tell him, Ah'! that you had not come fooner! You might have affitted me against a Goat-footed god, which thought to have killed me. He would have forced Charite, and I endeavoured to deliver her out of his hands, or rather paws. The truth is the got away while we were fighting: but indeed I have got good blows, and have not reliev'd her but at the cost of my sides. What could I do against him alone? These Fawns are much stronger then men: they have the advantage in all things; and if your people should have run after this, they could not have overtaken him; he is as fwift as those horses which they say that the wind Boreas had engendred. I am very much troubled at this unhappy adventure, fays Anselme: but it is your own fault, you should not have gone abroad, I had defired you as much. The reason of it is that in these parts they understand not what Shepherds of your quality mean: You faw a while ago, that I had much ado my felf to defend you: And henceforward if we go out together, we will be fure to be well train'd. I had not a while ago my fervants about me, because I make no great difficulty here to walk abroad all alone, as well as at Paris, where there is more gravity required: But now I fee it is not amifs for a man to have always people about him. But I pray tell me, why do you believe that he you fought with was a Satyre? I perceived him a little, and he feem'd to me as proper a Country-fellow as any hereabouts: He had breeches and doublet on, and do not you know that the Satyrs go all naked? Alas, how are you out of the way! replies Lyfis: have you not well observed that it was a Satyre disguised? He had only taken the garb of a Countryfellow, the more freely to come into this Town, and carry away Charite. For my part, I am certain his feet were cloven; and his doublet being unbutton'd, and his thirt open, I faw his breast was all hairy: And if all this were not so, the deformity of his countenance fufficiently discovered him. Well then replies Anselme, I grant you it was a Satyre, you have felt him better then I: Let us now see whether you are much hurt. Having so said, he conducted him home to his house, where the Shepherd being well stretched and chaf'd, perceiv'd his hurt not so great as he had imagined: And when they asked him which fide pain'd him most, he pointed to the right fide; but the people affuring him that they could not perceive any bruife there, Then (faid he) I think 'tis the other. To cure him perfectly of his imaginary evil, Anselme caused him to be rubb'd all over with a certain Unguent that did him neither good nor hurt; and in the mean time while Supper was preparing, he went and thut himself into his Cabinet for to perfect Charite's Picture, whereon he had been at work from betimes in the morning.

Affoon as he had done, he returned to Lysis; and being both at supper, he told him that he had finish'd his work. This news put him into that impatience, that his Host was fain to shorten his meal to half of his wont, that he might shew him that so excellent Peece. The Study being opened, Lysis entred therein with as much respect and veneration as if it had been a Temple; and Anselme shewing him the Copper-piece whereon he had wrought, our passionate Lover beheld it a long time with an extreme attention: But at last crying out like one amaz'd, he said, I do not apprehend this, Anselme! You have mistaken, and given me one Picture instead

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of another. You are deceiv'd, answers he : Do not you see well enough by this candle we have; or will you have me cause four or five more to be brought, that fo you may the better fee how to judge of the Picture? Are you fo blind, that you do not perceive this to be the face of Charite? and that Du Monstier himself could not draw it better? But how do you conceive it? replies Lyfis: I fee there are Chains, and Suns, and Flowers; 'tis not a Face. I will make you understand all in one word, fays Anselme: Do not you see that I have done all according to your directions, and that I have represented all the features of Charite's beauty in the fame manner as you have expressed them to me? Whereupon Lysis discovering the artifice of the excellent Painter, began to observe in order all the parts of the Picture, which had amaz'd him when at first fight he beheld them all confusedly. Anselme had in this business acted a piece of ingenious knavery; observing what the Shepherd had told him of the beauty of his Mistress, and imitating the extravagant descriptions of the Poets, he had painted a Face, which instead of being of a fleshcolour was of a complexion white as fnow: There were two branches of Coral at the opening of the Mouth; and upon each Cheek a Lilly and a Rose, crossing one the other: Where there should have been Eyes, there was neither white nor upple, but two Suns fending forth beams, among which were observed certain flames and darts: The Eye-brows were black as Ebony, and were made like two Bows, where the Painter had not forgotten to express the holding-place in the middle, that they might the better be observed: Above that was the Forehead, smooth as a piece of Ice; at the top of which was Love, like a little Child, seated in his throne. And to add perfection to the work, the Hair floted about all this in divers manners: some of it was made like Chains of Gold; other-some twisted, and made like networks; and in many places there hanged lines, with hooks ready baited. There were a many Hearts taken with the bait, and one bigger then all the rest, which hang'd down below the left Cheek, fo that it feem'd to supply the place of a Pendant to that rare Beauty. This is mine own Heart! cries out Lysis, when he saw it: I know it again: How judiciously is it placed in this part! Now that it is so near Charite's Ear, it will continually represent unto her my sufferings.

Have I not had reason to conceive that you would like my work very well, replies Anselme? I can without vanity affirm that the fancie is incomparable. There was never any that found out the way of painting the beauties of faces by a Poetical figure: This ought to be called a Picture by Metaphor. Let me embrace you, my dear friend! says Lysis, after a little recollection apart: I must confess you have given an incomparable proof of your ingenuity. That beautifull face of Charite could not be painted but by Metaphor. We had before considered that these features could not be represented naturally. O Painter more excellent then Apelles, Protogenes, and Parrhasses! I do not judge this a Monster, as I did erewhiles: I

hold it a thing extreme rational, and very full of art.

The satisfaction of Lysis discovered it self by a many such other expressions; and as for the excellent Picture, he would preserve it as long as he lived. Anselme disposed it into a Box, lest it might receive any hurt; and then it was he received the highest thanks that could be for the pains he had taken. As he was ruminating on his invention, he said to Lysis, that as they had metaphorically represented the sair Charite, so might be painted any ill-savoured woman. She should have on a Perrinig of Serpents like Megara; or if she might be allowed hair, they should be big, and standing upright like the bristly head of a Wild-Bore: At which there should be chained nothing but Lice and Nits. Her Eyes should be like two washed Prunes, about which there should be a quantity of birdsime for to catch the Flies that should come neer it. Her Mouth should be like the shutting of a Carriers pouch; and the Complexion should be like the folds of an old Boot. And so for the rest, which I refer to the consideration of more excellent wits.

Lysis thought all this very ingenious, yet nothing witness'd his approbation but a short smile; because indeed he was so taken up with Charite's Picture, that he bestow'd not much of his thoughts on any thing else. When bed-time was come, there

was a little Chamber affign'd him alone, for he defired it should be so. He made fast the door and went to bed, but it was a long time ere he could sleep. He had lest the candle (which was a good big one) burning, that he might consider his Picture; and it is not easily imaginable what praises he still gave the Painter, whose invention seem'd to him wholly divine. He was thinking within himself, that as Poetry was called a speaking Picture, so painting might be called a dumb Poesse. So that he was clearly of opinion, that Painting and Poetry were well met, and that both of them discovered themselves in terms distinct and intelligible enough to good wits.

Anselme having understood that he had not put out the candle, was somwhat troubled, for he was afraid left he might fet the house on fire. But though he was fufficiently a fool, yet did he not advance fo far; and unless it were for some extravagancie that he betray'd in mistaking all the Fables of the Poets for real truths, and thinking men should live as the Heroes in Romances, he appear'd rational enough; and belides had judgment enough to know what could hurt him, or was for his good. Nevertheless the servants were charg'd to be carefull; and so at length the candle being spent, every one went to his rest and slept, as he did also. The next morning he rife, and gave his Entertainer a visit, who was making himself ready. While Anselme was entertaining him with fome curious and choise discourses concerning the divers effects of Love, there entred into the Court a Gentleman of his acquaintance, called Montenor, whom he immediately went so entertain, and was with him ere he was off horf-back. He carried him into the Hall, speaking by his gladness the obligation he laid on him, in that he had been at the pains to come to his house. Montener told him that he came out of Paris betimes, for two reasons: The one, to enjoy the cool of the day; and the other (which was the stronger inducement) was, the likelier meanes he had to finde him, which he was in some impatience till he had

While they were thus engag'd, Lysis delirous to know who it was, entred the place where they were, and saluted the Company very courteously. Montenor was somewhat astonish'd at his garb and mode; but presumed not to speak of him to Anselme, because the other was somewhat neer, as also because he was entring into a discourse of that importance, that he could not wave it. I am very certain, says Anselme, that besides your delire to give me a visit, there is some particular occasion hath caused your coming hither. So that the other found himself oblig'd to

discover what burthen'd his mind, in these words.

I must confess (fays be to him) that I come hither partly upon the occasion of an afflicted person, on whom there must be compassion shewn, or the must not be heard complain. That you may not languish in expectation, its Genera that I speak of: Cast but your eyes on the vehemence of the affection she hath always born you. and you will perceive, that not being able to beget any thing in you that were not like it, the disquiet she is in to see herself for saken must needs be extreme. They say that in Love the separation of Bodies is not truly absence, seeing there may be visits of Thoughts at every moment: But when a Lover absents himself absolutely, his then that his affections and inclinations wander from the Object on which they should be fastened. Geneura is an example of this; and though you are now but at the distance of eight or nine miles from her, she hath more to suffer then at other times when you were in Touraine, or in Britany; for then the was assured, that if in the night the dreamt of you, you did no less of her; and that so it seem'd your minds being difengaged, your bodies gave one the other the meeting at half way. But now that she knows that you have quite forgotten her, he that would comfort her contributes to her despair; and the knows so much affliction, that for to learn how to dye, there is no more required then to fuffer the like. This hath made fuch an impression on me, that I promised her to come to you to represent part of her forrows, that you might be induced to give her a vilit, at which time you shall receive the rest from her own mouth.

Now am I fully convinced as to the artifices of Geneura, fays Anselme, they must

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forry the hath employed a person so wise, in so indiscreet a business. I shall not repent my pains, if I can fatisfie your prejudice. But what! will you fay that Geneura cannot accuse you of infidelity, says Mentenor, and challenge what you have engaged elswhere, to have been sometimes hers? Knew I not that what she bewails was fometimes hers, and that the hath a right to require it, I should not have been fo uncivil as to come to speak to you of a thing which would return as much to her dishonour as mine own. I must needs acknowledge, that if I should say I never loved Geneura, says Anselme, the very stones of her house would convince me of falshood, and that it were not necessary they should speak for to repeat the things they have heard me fay, feeing in many places they bear yet the characters I trac'd on them when I was in my amorous fundnesses; the Letters and Sonnets which Geneura hath in her Cabinet, were also sufficient evidences against me. But, Sir, what would you infer thence? That because I have been a long time exposed to the furges of a tempeltuous fea, must I therefore return thither again, and that I remain there till the consequence must be a wrack? Tell me no more of the sove of these Wenches, that are so fickle, that among them all there is not one constant, unless it be in the desire of change every houre. A man ought not to engage himfelf so far in loving them, as not to preserve the better part of his Liberty for an antidote against the affliction which their lightness may bring upon him. It feems by what you fay, fays Montenor, that you your felf are quite metamorphofed, and that you are no more one of the Subjects of the Godess of Cyprus, as you have been; for Love and Liberty are the two most incompatible things in the world. Love must be absolute Master where-ever he is: Reason gives him the place; the Will obeyes: and the Inclinations change for him, and the service done him is not thought half what is due to him. But though this God have fuch power, yet must we not endeavour to avoid him: 'Tis well known, that if Love be a poison, 'tis a pleasant one; if it be a disquiet, 'tis desireable; if it be a death, 'tis peaceable; if it be a prison, there wants nothing but liberty, and misery reigns not there as in other prisons. A person that at your age should love nothing, is like a dead Sea, wherein if a ship cannot be cast away, no more can it attain the haven; and if you can lose nothing by not loving, neither can you arrive at any confiderable good fortune. When I fee a Mind so noble as yours not inflamed with Love, methinks I find a Torch of most excellent wax, but without fire to light it, for want whereof we are Itill in the dark.

All this were good enough, replies Anselme, had I not experience that Love is an evil painted with the colours of good. The torments are much more affured then the pleasures, to him that will submit to his conduct; and though some take great pleasure in tasting its fruits, yet is it a fort of meat whereof a man cannot eat much and think it's good. There is a fentence as true as old, that fayes there are but two happy dayes in marriage, the Wedding-day, and that of the Wifes death. But it is withall to be granted, that fince this sentence was first pronounc'd things are rather grown worse then better; nay, for my part, I should not grant the Wedding-day to be wish'd. To be short, A Woman is a domestick danger, and under a humane beauty there often lurks a favage beast; so that some wife men have doubted whether they should rank them among men or beasts. But thou omittes (cry'd out Lysis engaging himself in the contest) that some other Philosophers, wifer then thy Authors, have thought they should be disposed between Men and Angels, as participating of both natures. Ha! who would have thought thou hadit profess'd enmity to what is most amiable in the world. Ah, my Entertainer I how hypocritically hast thou deceiv'd me! how unfit art thou to meddle with the profession of a Shepherd, as thou hadft resolved with me! Where hast thou ever heard that Shepherds should blaspheme against Love and Women? Ah Savage! Woman-hater! Insensible thing! Wouldit thou have Mankind decay, and that there should not be any body here below to facrifice to the immortal Gods? or if thou defireft Children should be brought forth, wouldst thou have no other way but by casting of stones backward as Deucalion and Pyrrha did, without any further copulation? If thou art of that

humour, I disown thee: Come give me my bag and baggage, I will not stay any

longer with a person accursed of men and the Gods.

Lysis was delivered of this discourse with much choler; and Anselme considering he had some reason to blame him for what he had said, resumed the discourse thus. Be not angry, my dear Friend! know that I do not blame all women: 'tis only with this Geneura, of whom we speak, that I was afraid a marriage would have proved my repentance. But that is contrary to what I faid, replies Montenor : you are obliged to love Geneura, and to avoid all others. Answer that objection, friend, says Lysis to Anselme: This Gentleman feems to be in the right. You will never be thought worthy to enter into the Temple of Astrea, if you have not continued faithfull to your Mistress. I have hearken'd a good while to your dispute, but I shall be able to make nothing of it, if you give me not each his story, and alleadge your reasons. Observe me; Will not you submit to the Pastoral Laws, and take a Shepherd for to be Judge in your difference, and not spend your mony on the Pettifogers of the Country? So Sylvander judg'd the difference between Leonice and Tyrcis; and Leonidas that of Celidea, Thamyra, and Calidon, and that of Adrastus and Doris; and Diana decided that of Phillis and Sylvander. Twas always the custom to take him for Judge whom the Oracle had chosen, or the first they met that would undertake it that there might be no long quarfels between Shepherds, whose profession it is to live in all tranquility. Will you not therefore do well to take me to decide your business? Am not I a competent Judge in this case? I refuse you not (says Anselme, laughing at this rare invention) and it shall be the Gentlemans fault, if you discharge not that office. For my part, answers Montenor, I believe she whom I speak for hath so good a cause, that I fear not to appeal to any whatsoever. 'Tie very well, replies Lysis: but the worst on't is, that we are not in the midst of the fields; and methinks we should be there, for all the differences in Aftren have been so judg'd: shall we go thither? It may possibly be that the sentence will not be valid, if the Judge that gives it fit not on a stone in the shade of an Elm. Nay, if it please your Honour, let us not go hence, says Anselm: Seat your self in that Chair before the Table: you fee that on the Chimney-piece which is behind you there is a Representation of the Country; you shall be in the shade of those Trees that are there doth not that suffice ? I think Anselme is in the right, reply'd Lysis; and it must be granted that our Judgment-feat is whereever we are, seeing we have none certain. In faying so, he sate him in the place they had affign'd him; and putting his hands on the elbows of the Chair, he took on him the gravity of a Magistrate. Anselme remonstrated to Montenor, that seeing he was of Councel for the Plaintiff, he should speak before the Judge first, for to make his complaint. He, who knew not yet whether Lysis was a Fool, or play'd the Knave, began to provide himself to speak besides that he thought himself obliged to perswade Anselme not to discontinue

MONTENOR's Speech in the behalf of GENEVRA.

his love to Geneura. So standing on one side of the Table, while his adversary was

on the other fide in the fame posture, he thus began his Harangue.

If I were to speak before Batbarians, I should be somewhat in doubt I might not obtain justice: But seeing he whom I complain against hath always made appear he carried no savage heart, I am almost assured that he will condemn himself when I have laid down my reasons. "Tis with you that I have this contestation, Anselme! I am come hither to summon you to the performance of the promises you have made to Geneura to love her ever. Time was, that the same torch lighted both your hearts, and your days were spun by the same spindle, and that one onely soule inspir'd your wishes and your shoughts. To prove this, I shall need no other witness then your self, against your self, and we are already agreed as to that point. But I would gladly know, seeing you

have sometime thought her worthy your affection, why is she not so still? Is her beaution decay'd? All the world knows that it advances daily; and that if at the time you became paffionate of her, it challeng'd efteem, it now claims admiration. If Geneura fleak. the charms our ears with the sweetness of her voice; if the be fitent, her gravity on. gages our admiration; if she laugh, she hath I know not what attraction, would captivate the most barbarous mindes; if she walk, she bath a majestic fires the beholders. To be in her companie, is to converse with Diana, Venus, the Graces, and so many other Goddesses which Antiquity hath ador'd; if she depart out of the Company, the carries away with her the hearts and eyes of the presence. All that know her will confirm this: but supposing there were no such thing, and that she have not those attractions she formerly had, should you discontinue your love, seeing your oathes oblige you thereto? If the had been manting as to her part, there were pretence for you to disengage : but there is nothing to be said against her. She now calls you again, and that with the same affection she ever bore you, and the first moment of your appearance to her will feat you a pardon of all your faults. Let it be considered, if ever there was such a Goddes seen and if such a Mistress deserved not to be eternally loved.

Montenor said no more, so that he finished his Speech where Lysis thought he was beginning. Nor indeed understood he any thing in that way of pleading, which they would have him observe, having not conversed much with Pastoral Books, which at that time he not so much as thought on. Yet the Judge with a stender smile said, That indeed it was well harangu'd, though succinctly; the most tedious Advocates are not the best pleaders. And you Anselm, what say you against him? Begin; and I swear by the Sword and Ballance of the Goddels Themis (2 thing I should have done before I had heard either of you) that I will do you justice, so as I would desire to receive in the like case my felf; and I shall give you the same measure, as I should wish my felf. Anselm having told him that he was not any thing doubtful, began to hum, and spit a good while, to dispose himself for his plea, which he intended somewhat long, both for the pleasure he should receive from his Judge, and to make appear effectually to Montenor, that he was not to blame for discontinuing his love to General. And this was the purpose has

spoke to.

UNSELME's Speech, wherein is contained the History of GENEURA.

Shall not need the conrectic of a long Preface, to captivate your Honour's favour, nor will I throw dast in your eyes, as the Proverb says, least you should see the truth, for it concerns me that you should know it, and it is she shall speak for me. To answer then my Adversaries Councel; who asks first, Whether I believ'd the Beauty of Geneura decay'd: I say, it is a needless question. Alas! To whom doth he make it? I have never found her but too beautiful, and I deny not but that she hath yet as many beauties in her sace, as she had ever: but that (she hath) the same now in her disposition and minde, is more then I avow. As for the faithfulness which she hath observed towards me, I shall bring those proofs will witness the contrary: And to clear up all this to my Judge, and to your self Montenor, whose charge it is to speak against me, I shall give you a short History of my Loves, which you have not received so naturally from Geneura: for if you had but known any thing, you would not have pleaded for a Wench, who hath so little right to what she demands of me.

After the decease of my Father and Mother, taking the Liberty of all sort of Conversation, I became acquainted, among others, with Lerantus, a Batchelour, one not of the meanest quality, and an ingenious man. He carried me one day to Geneura's Fathers, with whom he had some business, and he did as good as bring a Victim to the Altar to be sacrificed. I had no sooner seen her, but my desires were so instanced for her, that I had no rest till I had returned to offer her the prey so had already gotten. The

Father

Father and Mother being a subtile fort of people, discover'd presently on what design I came to their house, and gave me those entertainments that lur'd me to further visits. They perceived that a while before, I had gotten a Treasurer-ship; besides, they knew my Father had left me somewhat, and as for their part they had not much, the husband being of the most inconsiderable Officers belonging to the King; so that it had been to their no small advantage, if I had married the Daughter. I think they had not forgotten to recommend to her, to receive me favourably, and to carry her felf before me discreetly and modestly. And indeed she was not wanting; and I vow to you, that as she was yet very young, and of much simplicity, I took an infinite pleasure to hear her talk innocently of Love. - I shall not tell you how many afternoons and evenings I have pastim'd away with her, nor how many Serenades I have given her, nor what Letters and Verles I fent. It's enough for me to tell you, that I lived not but for her, and that the lived not but for me, and that preferring content before riches, I dispos'd my self to marry, her as foon as I should obtain the consent of my friends. Yet from that very time I observed some Artifices in the Mother, and in Her; but passion blinding me, I thought all supportable. When I was in the house, and that there came some to visit them, if he were a person of quality, as there frequented divers, they gave word they were not within; and had much ado to recover the courtefie they did me. But what dream'd I on at that time, that I should give them any credit, seeing Persida, Geneura's Mother, being as subtile as woman could be, served me in the like kinde, and caused me to be sent back again, when I came to see them, while they had others to entertain: And this maxime she ever kept, that it might not be known they were familiar with all the world. and that they might be thought very referved. Now it hapned often, that I was told they were not at home, and I doubted the principal reason to be, that Geneura was not dressed to her advantage: for when she had notice of the day I should visit her, I observed she would make long mornings to dress her head only. All this wind shook no corn: And though I could remember some passages then, I shall conceal them, as being not capable to make her be despis'd. But one time, having been about a year absent about my Charge, when I was return'd, I found her first innocency chang'd into the greatest subtilty in the world; and that she might deservedly be called the Queen of Tatling Gossips. Her mother had carried her to great Ladies, who were pleased to esteem her for her beauty, so that she would govern as they, who were more then she could ever be; and ever and anon she discover'd an insupportable vanity. She never heard a Coach go by, but she bid her maid look out at the window to see if it were not some great Lord of her acquaintance: See if it be not Lyfander or Poliarchus, Says she to the Wench, though 'twere but some Countrey Lass, that knew neither of them. How's that? said I to her once on that occasion, do you know when Lysander passes by, by the going of his horses, or by the noise of his Coach-wheels? That is not it, Jays she, but I well know he fails not to pass by every day at a certain hour just by the house; and note here, that in saying so, she bit her lips, as if she gave me a bone to pick, and to make me believe, that that Lord pass'd by that way for to fee her. Another imagination she had was, that all that once fam her dyed for love; and she took such a pleasure to be look don, that one evening being in a street wherein there is always much people, I saw her pass by in a Coach, at the boot whereof she sate with a lighted Taper in her hand. There was no Masque or Collation, where she appear'd not with the first; nay, she would not stick to come to Revels, and danced with throngs of men, an action which was thought somewhat dishonorable by the discreetest persons. I found her one time in a great company, wherein we were fix who loved her, and strove to obtain some favour from her, when in the mean time she was so subtil, that she obliged all together: For she sate on ones knee, trod on the foot of another; she had one Gentleman by the hand, and spoke to another that stood by him. That hindred not but that she heard another Lover, who had a very good voyce, singing and cast amourous looks on his neighbour. So every one thought himself in greater favour then his Rivals, but she knew not her self what would please her. Whereas before the went to Mass ever and anon in the morning, she went not now till almost noon, because that is the time the Nobility goes; and when she was in the Church, though she saw a Mass ready to begin, yet would she walk up and down as if she sought for one:

and if the faw a knot of Courtiers discoursing together the would pass through them that they might all behold her. Nor indeed did the design miscarry, for there was not any one that addressed not his eyes to her, but it was only to laugh at her folly. One gave her a jog as she pass'd by, so did the other: and I have heard, that a witty Gentleman observing her, ferretting all about so, said to her, Lady, you need seek no further, I have what you look for ; yet they say, this sharp abuse rais'd not the least blush, so much confidence was she guilty of, or to say better, impudence. That which besides further presented the world with occasion to laugh, was her gate, for she gave her whole body a certain shaking, as if it had been a Puppet, and she negligently bent her head on every side. with such measure and proportion, that it seem'd she had learn'd that method by Tablature. As for her cloathes, there was so much matter for Reformation, that she deserved an EDICT for her alone; and though when she went abroad she was so gallant, that there was much to be reproved yet was she not content but when she stayed at home she had better Cloathes then she durst shew abroad. Her Language was also very extraordinary, that there might not be any thing in her that smelt not of Artifice. When she spoke, she us'd a wanton lisping, and of an imperfection of Speech she would make a grace. As for her discourse, it was only of some little Court-toyishness; and she never looked on any person twice, but she presently gave him some name of alliance, and that reciprocally she took not another from him, not once thinking that the most commonly she address'd her self to infamous persons. I well observed all these things, yet I was so bewitched, that I excused them, rather then condemn'd them: And I answered those who spoke to me of the affectations of Geneura, That it was impossible to finde a Beauty so accomplished by nature, but there may be necessary some recourse to Art. Nay, I could not rid my self of the desire of marrying her, and attributing all her indiscreet actions to the ill conduct of youth. Ihop d one day to furnish her with better discipline then her Mother. But what a mad man was I to think, that a woman will exchange Liberty for Slavery? He that would keep her in, must give her her way; and he that would have her desire any thing, must pretend to stand in sear of her. Geneura would have done so too, and I am beholding to her discains and remissions, which, when I was the most enchanted, prevail'd with me to seek my remedy rather in her contempt, then in her enjoyment. The proud Tititil forgot all respect to me, that she observed before, promissing herself a better fortune: so that to the end she might the more easily be found, the freely entertained all that came. While St. Germains Fair lafted, the missed not a day to be there: she sate on the Counter of some Shop, that she might the better be perceived, as if she had been some Commodity to be sold. 'T had been no great matter, bad she only obliged those that passed by of her acquaintance to treat her with sweetmeats, but she further importuned them for some little Diamond, or some piece or other out of the Goldsmiths: So that if she would do so every year, 'twould prove a great revenue to her. About that time she had purchas'd a great reputation for her Beauty; and I think that when there came any strangers to Paris, they went to see her in the Church, and other places, as if she had been some Rarsty of the Citie. Those that had any Suits of consequence at Law, endeavoured her acquaintance, for to desire her to speak for them to their Counsellours, for they thought her beauty able to corrupt the sudges of most integrity. But this might have been excused, were it not that she did in for advantage, and that it gained her the frequentation of a many, who would not have courted her but for to deceive her. I was extreamly troubled to see it shough for my part, I had all the reason in the world to hate her, and I thence easily inferr'd her ruine. For I know well, there could not be a worse Guardian of a Maids chastity then Poverty, and that flender Revenues, Beauty and Chastity seldom lodge all at the same Inn. And what is more; Geneura encouraged the less confident fort of people, to ask her those things which are honestly refusable; and her Cloathes, words and actions seem'd to prostitute her to all the world.

Howbest I took notice of all this, yet did I not discontinue my visits, but suffered a gradual decay of my affection; to imitate the sea, which ebbs so slowly out of the Rivers, that it is hardly perceived, but with this difference, that I intended no reflux. So I insensibly disinguaged me out of her Love, to the end she might let go quietly what I

took from her, without knowing how it was loft, as if it had been a shadow which had disappear'd: So that if there remained any affection for her, twas only in consideration of that I had formerly born her, it being an incivilitie to make a stable of that place, which was before reverenced as a Temple. But it was to great purpose for me to wish her happiness: for she met with that misfortune, which a Lass of her quality ought the most to fear. She never went with her Mother, because the woman was still so foolist, that she would have the reputation of fair, and by a maxim of Goffipry would not take her in her company, lest she should discover her age, seeing she had a daughter so big. Geneura being once at a Wedding where she had but one Maid with her, ayoung man who had taken her in divers times to dance, kept alwaies somwhat near her, and proffer'dhis service to wait on her home, seeing no body came to look after her. About ten of the clock, when they talk'd of bedding the Bride, a fort of unknown disquiss'd Dancers came into the room, and putting out all the Torches, committed an unspeakble disorder. In the midst of the tumult, they say the Bride was ravish'd by one of her former servants: and as for Geneura, there was one Gismond carried her away, and dispos'd her into a Coach that waited in the street. In the mean while he that held her in talk before, made some stir in the Hall, which was observed by her Maid, who knew not where her Mistress was. As she was asking him for her, he told her she was with bim, and bid her follow him. The Maid believing him, follow'd, and kept her eye on him fill in the dark; and when they were come into the street, where it was not much more light then on the stairs of the house whence they came, she saw him conducting a Gentlewoman, which she took for her Mistress, so that she still followed on. She discovered not the cheat till the Gentlewoman spoke, and then the poor Wench almost amaz'd. returned to the house where the Wedding had been, for to look for Geneura, where when she had in vain as'd for her of all those she met, she return'd with the news of this loss to the Father and Mother; and I know not whether they were much diffleas'd at it or no, or whether they had some assurance that their daughter was in some good place. Gismond having gotten the prey he desired, bid the Coachman drive as fast as he could, so that in a little while they were gotten a League off Paris, where they accidentally met a Gentleman, a former Suitor of Geneura's, who was coming out of the Countrey. He hearing his Mistress speak, draws his sword, staies the Coachman, and gives Gismond a thrust in the left arm. Gismond thereupon drew out a pistol he had, but it ment not off, only the others horse, being startled, carried him away across the fields. In the mean while the Coachman put forward, and having gotten a good distance from the place, met with no further misadventure. He soon after recovered a house of his Masters, three leagues from Paris. Gismond's wound was there lane'd, but that so carelesty, that a feaver so violent ensued, that ten days after he dyed. Those that think it their business to speak the truth without dissimulation, affirm, his life was not sbortned but through his impatience in his loves; and that without regarding his wound he would enjoy the fruits of the spoil he had taken, wherein he so overheated himself, that he could live no longer. This being very likely to be true, do you supppose Montenor, that I would marry Geneura, though she be come back to her Fathers, and though she fill prerends to honesty? I do not believe it the same case with Women as the Sun, which though it be common, loses not of its beauty; and if I ever marrie, I will take one that is not only not blamed, but not suspected. I have now found out a Mistress, who is so far from all subtilty and affectation, that she hath nothing of it but the disdain: give me leave so serve her, and tell me no more of this Geneura, who would be better known then I, were I the most renowned man in the world.

Anselme having paus'd there, Montenor, who was not able to endure what he had said of his ancient Mistress, retorted thus. I do not so much wonder at what you have said Anselme; for it is a thing generally granted, that there is no disaffection so violent, as that which succeeds a friendship? but I apprehend not whence it comes that you are guilty of such a change: you tax Geneura with many little affectations, but it is well known, that since she hath been out of Gismonds hands, she hath only preserved those that render her more handsome, and more desirable. As for her Chastity, there is no doubt but she is as pure as ever. "Tis generally

known,

known that Gifmond, who was an old Batchelor, and very rich, carried her away by force out of the place where the was, by the affiftance of his friends difguiled. When he had her at his own house, I believe he gave some affault to her chastity: But to make it appear to you how that he prevailed nothing at all, you shall be shewn the Testament he made the day before he dyed, wherein he bequeaths all his Chattels to Geneura, repenting him of the injury he had done her, and destring to make her satisfaction, and that precisely for what, says he, because that having endeavoured to corrupt her when she was at my house, she resisted my assaults, and discovered that chastity, that she well deserves an honourable acknowledgment.

Seeing the was carried away by force, fays Anfelme, why did the not cry out for help among to many people; and when the was in an open coach, why did the not firive to get out? When the was at Gifmonds house, what endeavours was the seen to have to send to her friends for to come and relieve her, or to my felf who should have been more ready to affish her then any of them? You would also have me believe that the did not suffer herself to be vanquished by her sweet Enemy; and you quote me his Testament to prove it. But alas! how plain is this cheat? For what appearance is there that Gifmond, an old Russian, who had designed his means to be the prey of dishonesty and lewdness, should make choice of this Wench to be his Heirress for having continued honest. Was she then the first wherein he had found that vertue, and was there no chassity among his Sisters and Cousins? What a miracle is this! There is only he that attempted her love, that thinks her chasse, and all others esteem her unchaste. It must be conceived it was she caused the poor man to say so, when he was at the point of death. To be short, I will not take other mens leavings, and buy a Tree whereof the fairest fruits are already garhered.

Tis injustice to infer the worst rather then the best in things uncertain, replies Montener: And if, as I perceive by your discourse, you suspect Geneura of unchastity, because she spoke freely to all sorts of persons; consider that you your self are the cause; and when you were far from her, her diversion must needs require other acquaintances. But return, to her putting away all suspitions and iealousse.

Anjelme seem'd to have somewhat further to say in answer to this; and Montenor would not have been wanting to maintain his cause longer, if Lysis had not commanded them both to conclude, because that he would give sentence. Anselme disposed himself to hear it, and had caused his Adversary to be silent. But the Judgerising out of his seat, ran away as fast as he could, saying to them, Stay for me a little, I'll be back presently. And in that posture went he to his Chamber, where he took his Sheep-hook that he had left there; and being return'd, seated himself in his Chair; which when he had done, sayes he, I had forgotten what was most necessary, which is this Pastoral staff, without which my sentence might have been invalid. Now I have it in my hand, I will give judgment upon this difference.

Montener knew not upon all these circumstances what to think of him; for while Lysis had been at his chamber, Anselme could not abstain laughing so loud, that he could not tell him what person this Shepherd was: But now he was to put on a more serious posture, because of the presence of the Judge; who having assumed a majestick Countenance, and a grave gesture, pronounced the Sentence in this manner.

The Judgment of the Shepherd L Y S I S.

W Hereas there is a Suit depending in this Court between the fair Geneura Plaintiff on the one part, and the courteous Ameline Defendant on the other

part, the said Plaintiff hath Remonstrated, or her Councel in her behalf, that since the Year of the great Snow, the said Antelm having taken sire at her sair eyes, to arm himself against the Winter; should have given her his heart in exchange; the which he half since taken away, together with all the affections of his soul, into possession whereof she was entred, as having been morgag'd to her: wherefore the demands restinction thereof, with all costs, charges and interests. To which the Defendant pleads, that for the miscarriages of the Plaintiff, and her frequent disclaims, he should have for aken bir, and principally because the suffered her self to be carried away by one Gistional, who, do was reported, had enjoy'd her. Whereto Montenot of Councel for Geneura, unsweed, That all the little subtilities of his Client, were but innocent insinuations; and that for the ravishing of her by Gismond, she had not consented thereto, and that she had resisted his attempts. All these things being eloquently debated, seriously and maturely considered, and the Testament of the deceased Gismond taken for seen we by the full power granted Us by Cupid, King of men and Gods, have delivered, and do deliver; the heart, soul and affections of the Desendant out of the power of the Plaintiff, permitting him to provide for himself where he shall think good, and that without prejudice to the reputation of the said Geneura, whom we charge only to have always some one with her to witnesses her Chassity, when she shall have occasion to run away with men.

Pass'd in the Parliament of Love, the first year of the second Golden Age, and the third day since we have taken the habit of Shepherd.

Lyfis had no fooner given his judgement, but Anselms making him a great reverence, gave him a long Gramercy; whereat the Shepherd being offended, anfwered him, 'Tis not me that you must thank, give your thanks to Justice: what do you think I have shewn you any favour? These retorts quieted Anselme; so that changing his discourse, says he to Lysis, But if it please your honor, you have made your Sentence too large, dating it at the pronouncing, which is not us'd to be done: Besides, you have been overseen, in that you have not caus'd it to be written. How shall I take it out against my adversary? Who hath the minutes of it? You are indeed in the right, replyes Lysis: you have a Lacquey that writes well, why have you not made him come hither to be my Clark? Yet flay, now I remember me, the Shepherds of Lignon, never had any Clark to write down their judgements, and I will tell you the reason, They lived so innocently, that as their Contracts were not pass'd before Notaries, to oblige them to do what they promis'd, fo no more do they keep any Records of the Sentences they gave, because who were condemned, were people of fuch good conscience, that they remembred as well as their Adversaries what passed against them, and performed it without violence. You must live like them, and be content to imprint in your memory the judgement I have given. Anselm confess'd it was well spoken, and affirm'd, that Lyfis should ever carry the day of Sylvander, and the rest, seeing his judgement was better couch'd then theirs. Wherein they discover'd they understood not the Laws and the practise as well as he who had been defign'd for the Long robe, and had studied the Pandetts of Justi-

Afterward he went to Montenor, and told him, that what was order'd must be observed, without thought of appealing: And the Gentleman seeing by all his abuses, that his contempt of Geneura was as high as might be, knew well enough he had engaged his heart elsewhere. He asked him who was his new Mistress; he ingeniously told him it was Angelica, the daughter of a Patentee, dead not long before. Montenor who knew her, and withal knew she was very handsom, and very rich, would not divert his pursuance of her, and so said to him, Assure your self, that though Geneura bewail'd your loss, she hath repair'd it, by the devotion of as faithful a Lover, whom she must resolve to marry, now that she can hope no more from you. I must with all haste return to Paris to dispose her thereto; for I am certain the counts the hours since I parted, and those my return might take up, such is her impatience to know what I have prevail'd with you. To which Angelm an-

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fwer'd, That he should be very glad Geneura met with a good fortune; and that what he had said against her, was partly the better to justifie himself as to the Crime which he was charg'd with of having forsaken her. In consequence of this discourse, he took Mantenor aside and told him, who the Judge in the short Robe was, that had recordi'd them. He also farther forc'd on him the pleasure to hear him discourse some longer time, for he would not permit him to go before dinner. Which being done, Montenor returned to Paris, where he gave an account of what had pass'd to Geneura, who thereupon resolved to take for husband him they should pro-

pose to her.

Lysis spent that day within doors with Anselm, and that very impatiently; for he had a great desire to be carried to Angelica's, where CHARITE dwelt, but Anselme had no minde to't: and all the Shepherd could obtain of him, was only to pass by the door, which yet Anselme was willing to do so far as he thought it so much walk. As they were in the street: O God! says Lysis, what a propitious hour is this to go and tickle the ear of a Mistress with the found of a Lute, that crys Compassion for him that touches it! Can you play on the Lute Shepherd favs Anselme? No, answers Lysis, but for the Guitar, I touch it in such a manner, that there is no Magick fo ftrong as the found I give it, when I fing to it some ayr that is amoroully sweet. Well, it you sing it suffices, replys Anselm, the voyce is an in-thrument which may be carried every where. Come and sing before the window of your Sherherdess. That would do very well, says Lysis, if I had but an ayr upon that occasion, but I thought not on't this afternoon to make one : besides, I left at Paris my Dictionary of French Rimes, and my Collection of Epithetes, without which I cannot make Verses. And now I think on't, He that not long since hath advanc'd in France those loose Verses according to the Italian mode, hath been much in the right, for there is nothing so easie as to make of them; and when a man is in haste, they are soon dispatch'd. They are some long, and some short, some masculines, some feminines, sometimes with plain Rimes, sometimes a cross, all as it comes into a mans minde, without being oblig'd to dispose them into Stanza's or Odes. I yet would not presume to practife them, till some others had lead me the way: for I have heard fay, that at present there are at Paris a fort of people, who would be call'd the Ingenuities of the age, who would his at me, as if I presented them with some unseasonable Novelty. They would presently rank me among those who have endeavored to make measured Verses according to the Latines. A man must a little fear them, for things are so far well or ill done, as they like or dislike them, and all depends on their approbation, and their censure.

Anselme thought these considerations very rational, but he perswaded him that though he had not made Verses purposely to sing before Charite's window, yet must he not omit to go thither, considering, many Gallants gave Sevenades every day with ordinary Songs, and that it matter'd not, so that they were well sung. Lysis was so desirous to go and raise up his Mistress with the melody of his voyce, that he easily believed all this: so having bethought himself a little, he said chearfully to Anselme, I have sound what I had need of; have not you heard of an Ayr that begins

thus:

Charité, whose brighter eyes, Our hearts do Tyrannise, And those that dare rebel chastise; &c.

That's it I must fing, I believe it was made expresly for me, and that the Poet

presag'd that a Charite should dispose me under her Laws.

As he had said so, Anjelme gave him notice, that they were before the house of Charite, and assured him, that his choice as to the Song was so excellent and sudden, that he believed it was some Divine inspiration, wherefore he advi's dhim not to think of taking any other. Then he shew'd him that part whence he might be heard by his Mistresse: and Lysis having hemm'd divers times to disgorge all the

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flegme that might have block'd up the passage of his voice, began his aire so melodioutly, that his musick was almost as pleasant as the noise of a Cart-wheel. Anselme in the mean time bethought him to take off his Galloches, and put them between his fingers; and by making the foals clatter one against another, he playd as if it had been with Clappers, that he might bear a part with Lysis. But the Shepherd not approving it, intreated him to let him fing alone the second and third Couplet, and afterwards he should do what he would. He had no sooner begun, but a Countryfellow whose ears were grated with this mad mutick, came to the window, and cast three or four stones at the Musitian. See there ! fays Anselme to Lysis: your musick is as powerful as that of Orphew, it already draws the stones after it. That makes no amends, fays the Shepherd; let us retire, 'tis not good to be here: These stones are not respectfull as those that followed Orphous; for they approach'd him not by twenty paces, left they should have orewhelm'd him, and were balanc'd in the air; but of these we may in the end seel the weight.

When he had so said, they retir'd: For though Anselme could have quieted the Country-fellow, yet would he not, left any should know he were there. Lylis in the return, discoursed much to him of the discourtesse and savage humour of the Inhabitants of the Town, who would not permit Lovers to give Serenades; and he spake somewhat too concerning his voice, saying it seem'd to him it was not very good then, and that if he had not caught a cold, he had fung a great deal better. As foon as they were come home, they went to bed, and flept both of them very well till the next day, which Lyfis would spend in solitude in his chamber to write a Letter to Charite. In the mean time Anselme went to visit Leonora, Angelica's mother, at whose house dwelt the incomparable Mistress of our Shepherd. He acquainted her with the excellent adventures of his Guelt, and of what pleasant folly he was possessed: which rais'd in her such a desire to see him; that he promised to bring him along with him as foon as he could conveniently. He forgot not to tell her that he was paffionately furptis'd with the beauty of her Waiting-gentlewoman; and that the discourses he made on his Love, excell'd the most excellent Comedies in the world.

Anselme being remm'd, asked the Shepherd if he had finish'd his Letter? He answered, He had but three words to add, and he would not sup till he had done, and had nearly enclosed it in gilt paper, and feal'd it with Spanish wax, with red filk about it. While they were at Supper, Anselme told him that he had been where Charite dwell, and made him believe that he had spoken to her of him, and that she thank'd him for his affiftance against the Slatyre. This he thought a high glory; and he ask'd his dear Holt whether he would do him the favour to deliver his Letter to his Mistrafs a Anselme told him he would willingly do it; but withall, that he should be slad to know the contents of that Miffive. I have forgotten it, fays Lyfis : If it were burnt or loft, and that I were to write another, I should not put one word of the fame Shew me the foul Copy leeing you will not unfeal it lays Anfelme. I have tore it in a thousand preces, answers Lysis: And not to diffemble with you any longer, Leell you that is I had it, you should not see it, for it is not reason you should see the true draught of my affections, before her that hath caus'd them. Are you thereabout? replies. Anselme: how prettily capricious you are! I shall pay you in the fame coyn; and I affure you, you may go feek one to carry your Letter, for that shall not I. Possibly, seeing you will not shew it me, there is somwhat in to my prejudice. I have read of divers who have carried their own deaths in a Letter, and receiv'd their punishment as soon as it was in his hands to whom it was directed. That's not the reason, as I am a Shepherd, replies Lysis: And I tell you that I care not much whether you carry my Letter, or no s nay I would not admit of Love himfelf to be the Melfenger, were it not that he is blind, and cannot read my fecrets. Kenny then that I could willingly give him this Pacquet, and that he would carry it safely, though he have neither pocket nor budget, for he would hide it in the locks of his bair; yet cannot I trust him; for put the case he should not know the way to Chante's chamber, he not feeing any thing at all, must have some other little Boy to

be his guide, as your Bag-pipers have; and he perhaps would mistake Angelica for Charite, and so some other then my Mistress should have the glory of my writings. You offend Cupid to think so, says Anselme: For though he have no eyes, yet he presently knows whom he hath any thing to do with; he hath a better nose then any Dog in France, he'll go scenting so long till he find out your Mistres; he hath as good an ear as a Cat that watches a Mouse, so that he'll presently know her by her speech; then he hath the feeling so good, that he will not mistake another for her. But if all that were not so, should he have so little wit as not to know his ordinary lodging, having no nobler retreat then the eyes of Charite? If he should not seek her, would he not still go to her by custom? I grant your reasons, says Lysis: But lest this little God who is very quarressom, should be angry with me, I will not speak to him of carrying my Letter: He would answer me, that I was uncivil to take him for my Lacquay. He is not like you, who prosfer me that savour: For among us men, who can make returns of courtesses, 'tis the office of a friend, and not of a servant. All this considered, I have bethought me of an invention to spare both you and him; but let us talk no more on't, for 'tis not yet time to execute the design.

So Anselme could not see the Shepherds Letter: and two houres being spent in this contestation and other things, Lysis desired leave to go out, and desired him he would let one of his Lacquays go with him. Anselme granted it, though he seem'd to be angry with him: And the Shepherd having taken the Lad aside, promised him a great reward, if he would assist him in his assairs. He shew'd himself ready to obey him in all things; and according as he had bidden, took the Hay-lost-ladder, and carried it after him. Anselme seeing them go out so accounted, ask'd them if they were going to scale the Heavens, and take the Moon by assault? But Lysis bid him only retire and be silent, and that he should ere long have an account of his enterprise. Anselme letting him go his wayes without any further discourse, expected a good while for his return: but seeing he staid out long, and that it was very late, he

went to bed.

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In the mean time Lysis being come before Charite's house, look'd about to see if there were any light in the chamber where Anselme had told him she lay. There was, contrary to his defire, but it was prefently put out; so that he then thought all were abed in the house, and that opportunity favoured his design. He caus'd the Ladder to be placed against the wall; and bidding Gringalet, Anselme's Lacquay, hold it fast below, he went up from rowel to rowel, with the Letter in his hand, for to put it on the window of his Miftres: but being come to the upper end of the ladder, all he could do was to reach the lower brink of the window; fo that he be gan to stand a tip-toe, and to stretch out his arm, that it had been as good for his joynts to have been on the rack. While he thus lengthned himself, there was a Cat within kept a pawing at the clappers of the window, which so alarm'd him, that he made such haste back, that he very narrowly mis'd falling to the ground. Having been a little while in expectation of what might enfue, he bethought himself'twere better to give the Lacquay the Letter to put on the window: whereupon he came down and spoke to him of it: but having measur'd which were the taller, he was two fingers shorter then himself; and besides he perceiv'd his arms were very short, which rendred him the less fit for his enterprise. That caus'd him to get up again, not looking for any assistance but from himself; and taking heart, he went as high as he had been at first. Hearing the same noise as before, he thought there might be somebody that would surprise him; so that he descended three staves; then hearing nothing, he ascends again; the noise beginning again, he descends again. Sometimes he lengthned his arm with all his might, fometimes he drew it back : He would offtimes lift himself up altogether, and presently again be shrunk down: And methought he was like those Capons legs, whereof children do lengthen or contract the claws as they please, by pulling the sinews. O how many pounds might have been bestow'd on the curiosity of seeing such pleasant postures! But alas, they had no other spectators then the Stars, and a miserable Lacquay that knew not his own happiness. Lysis

Lysis having retir'd, and as often approach'd the window, did at last put the Letter upon it, and being prefently come down, he bid Gringalet take away the Eadder, " and return a long with him to Anselme's house. He said no more to him, he was so taken up, to entertain the divers imaginations which feiz'd him; when he confider'dthe Amazement his Miltress should be in finding his Letter the next morning on " her window. He faid within himself, That she would believe it were some Bird hadui brought it thither in his Beak; or rather Love himself, who flyes as well as the Birds. In this Meditation he came to Anselme's house, but understanding he was a-bed, he would put his time to the best advantage. He bought of the Gardener feven or eight Posies half wither'd, wherein there were Pinks, Gilliflowers and Marigolds, and some other flowers, he fastened them altogether to a long peice of Packthread. Then out he went again, with the Lacquey, whom he made take the Ladder with him, which was such a burthen to him, that, if he had not fear'd to disobey his Master, who had charg'd him to do whatsoever Lysis said to him, he had bid him carry it himself. The Shepherd shewing himself familiar with him, to gain his more willing affiftance, asked him, If he had never feen the Sonnets of Ronfard: No; answered the Lacquey, but I have seen Sonnettes or little Bells at the Knees of Morrice-dancers, and at the Collars of little Dogs. That's not it replyes Lysis, I speak to thee of a Book of Verses: But I well perceive thou halt not read it, seeing thou speak'th of it so ignorantly. Know then, that the Poet says in some places, that he adorn'd his Mistresses door with Nose-gays and Garlands of flowers. I intend to imitate him; for he understood the Art of Loving as well as any Shepherd alive. And to what purpose, replyes Gringalet? were it not better keep these Posies till to morrow? I would carry them to your Mistress in our filver Basin, with a clean Napkin or'e my shoulder, as the Attendants of Banquets do in these parts, and haply the would fpit a couple of shillings into the Basin to make the Boys drink. Thou fayest very well, replyes Lysis: but that I intend not my Mistress shall be at any charge; and then methinks thou art somewhat impudent, to think that I would go drink with thee out of the money she should give thee. Do not believe it, but rather that there is nothing comparable to what I intend to do, for to morrow morning if the have a minde to any Posies, there shall be no need to carry her any, the shall only need take them down at her door; besides that to fend her any, tis a thing too ordinary. We must restore the customs of the Ancient Poets, who fastned flowers at the Portals of their Ladies Palaces, to represent to them that their beauties were like Roses, which they considering continued not long, should refolve to make their best advantage of them, while they had the opportunity. Moreover consider, that when it is Holiday at some Temple, the Gates are beautified with Garlands of Flowers, which ceremony is also practised over the Gates of Cities; where some Prince makes his Entrance. Now there is not any one on earth, fo much to be honor'd as Charite, and there is a perpetual Festival and Solemnity in the place where the dwells, feeing men go inceffantly to adore her with all maner of Ceremonies and Sacrifices. If it be Holiday in her Parish, says the Lacquey, why do not you chime in her Steeple? This discourse is insolent and insupportable, replys Lysis, but I am not to punish thee for't for in what thou doest, there is as much ig-I wonder, that having fo gallant a man to thy Master, thou norance as knavery. art not more expert in the delightful Profession of Apollo. Why dost thou not learn what the Muses are? If I know not what Muses are, I know well enough what muzzling is, and the musick of a Bagpipe: Is that it you would speak of? Ah! Infamy! cryed out Lysis; have the gods given thee a tongue for no other purpose then to blaspheme against them? be silent henceforward, for thy silence is better then thy best discourses.

After that Lysis said nothing at all to Gringalet, lest he should oblige him to speak, and the Lacquey somewhat frighted with his reproofs, durst not open his mouth though he conceived he had not spoken any thing amis. When they were come before the door of Charite's house, the Ladder was planted on one side thereof, and the Shepherd went to make fast one end of the packthread to a nail which

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he had observed there, but afterward he was in a peck of troubles, for he could not tell where to make fast the other. He had neither nail nor hammer; yet such was his opinion of his delign, that he would execute it whatever came on't. At length he thought it his best course to fasten his packthread to the iron-bat of a little window which was on the other side; which, having carried back the ladder to that sides he presently did. Now though these Gaulands were across the door, and that it might be conceived they were put there out of spight, yet could he not believe but they were very handsom, and were a great ornament to Charite's house.

Having accomplished this rare work, he came before the door; and having one knee on the ground, he divers times kils'd the clapper, calling it most happy, as having often the honour to be touch'd by the fair hands of his Miltrels, when the knock'd at the door. As for the Lock, he kifs'd it not, nay on the contrary he spoke injuriously to it, because it kept in a Treasure for which he sigh'd, and hinder'd him to enjoy it. But presently changing his conceit, he demands pardon for having of fended it, and acknowledg'd himself oblig'd to it because it kept his Rivals from offering any violence to Charite. While he was thus imploy'd, Leonora's Kitchinmaid, who was lodg'd just over the gate, had occasion to make water, and having no chamber-pot, made use of a broad-mouth'd glass-viol that was in her window and having fill'd it, the emptied it into the threet, putting forth her arm, not looking if there were any body under, for the was half alleep. Lyfis feeling himself besprinkled with that water, lifted up his head and perceiv'd the hand and the viol as much as the time of the night would permit him. He thought it had been his Mis-Arefs, who having discovered him, cast some persum'd water on him as a signal favour: So that to give her thanks, says he, My fairest! what sweet presage is this! Do you not cast water on me, to signifie unto me that you desire to quench my sames? But why, my Sun! do you debase your quality, and will become Anrora, feeing you honour me with this dem? This he spake very low, lest some of the neighbours might overhear him; so that the Maid herself did not hear it; and because she had not quite emptied her bladder, she pis'd a few drops more into the viol, and can it just on his nose while he was looking up, which made him shake his head a little as a Spaniel newly come out of the water; yet forgot he not to fay, Ah Charite! Now I fee thy favours never go alone. But the Maid not thinking on him, that her window and went to bed again. So that being disappointed the happinels of entertaining his Miltress, as he conceiv'd, he knew not what was become of her: And however Gringales advised him to be gone, he told him he would not, and that he had some extraordinary disquiets whereof he desired first to be delivered; that is to say, whether the window whence the water had been cast, and that whereon he had left his Letter, belong'd to the same chamber; and if that Paper were so laid, that his Miltress must perceive it? Gringaler told him, he doubted not but twas: But Lyfis remonstrated to him, that he was not fo fully fatisfied; and that he would go up to the window which was above the gate to try if he could see Charite in her Chamber, and speak to her; and that to shew himself a true Lover, his importunity must come to that point. The Lacquay, who knew not who Charite was, and knew her not by any other name then Catherine, diverted him not from his delign, and so plac'd the ladder where he bid him. Lysis ascends, and finding that window a great deal lower then the other, was very joyfull, and refolved in the first place to kis the ground thereof, because his Mistress had sometimes rested her elbow thereon. But in the mean time, Gringaler hearing people coming afar off, forsakes the ladder which he held below, and ran away, fearing to be taken in an action which sould not feem otherwise then wicked. As for Lysis, his amorous transportation kept him from thinking of any fuch thing; and bowing himself down to kish the stones which Charite had rouch'd, he put his head into a platter of blood which the Chirurgion had plac'd there, after he had that morning bled the Kitchin-maid. He bath'd his nose in it, and overthrew it all on himself; which put him into such a fright, that in violently removing himself, he caus'd the ladder, which was not held by any thing, to flip away, and fo came to the ground with it. He recovered himfelf

on his feet the best he could: Bur as he was calling Gringales with a low voice bei hold four men, who passing by had heard the noise of his fall asked him what the matter was and perceiving the Ludder, take him for a Robber fealing of houses feeing he rejused to make them any answer. As for the Platters which was also fain down they faw it her; nor yet the Police he had faffined ; for their greately the way to make fure of him and carry tims where they todged, which was not far, that to they might fecure his person and know who he was. Lyst fullered hunfett to be ted away peaceably, foring his relitance would have been to no phypote. Only what he besieved as to all the business was, that they were Pyrates that would carry him away as hapned to divers Lovers mention'd in Histories. Do not you believe you cannaiway Lyne Yays he at every turn : You have but the one half of him : To have him all, you mist have had Charite too : And if you have but him alone you can make no advantage of him. Those that led him were forme Paris-Merchants coming from the Tavern, who understood nothing of all this a They only affivered him; that he should give them a good account of his planting of ladders against the walls of houses. But as for his part, he no more regarded what they said : And so falling into his extravagances, he imagin'd still that they carried him away for his beauty and that they would prefent him to some barbarous Princels that was in love with him. As he would have spoken to them to that point, they came to the house of the chiefest of the company, who had brought the rest with him from Paris to be merry. They had no sooner knock'd, but the Maid opens to them, having a candle, by the light whereof they perceiv'd that he whom they led had his face and cloaths all bloody : which made all cry out together, Ah mischievous man ! ah murtherer! 'Tis not enough' for him to take away peoples goods, but he must take away their lives. But where's his fword ? Hath he thrown it in at some cellarwindow, or hath he left it in the wound of him whom he hath kill d? Tell us, was't in the street that thou hast committed this murther, or in some house whence thou camelt out?

Lysis set on thus with all their demands, began to apprehend what they would say to him; and viewing himself all about, was amaz'd to see his cloaths in that pickle. If you see any blood on me, says he, it is none but my own, and it must needs be that I have hurt my self in the place where you found me. Alas! it is not I that commit murthers; on the contrary, 'tis on my person they are committed every day, and Love himself hath taken away my life above a thousand times already. If you wonder you found me with a ladder, know I took it with me to do my devotions to a Beauty, which is so wonderfull, that if there were such another in Heavel, there would be new Gyants who should heap off a upon Pelion, for to scale it.

This so extravagant a discourse confirm'd to those Citizens; that the fellow had a fort place in his head; and finding in him more simplicity then mischies, they thought to make sport with him, and so ask'd him. What he would give them to be set at Liberty? He told them he had no money, and that if he had, he would not give them any, seeing he was not their Prisoner of War, that he should be obliged to pay his ransome. While they were in this discourse, one of the company considering his extraordinary habit, remembred, he had heard say, that Anselme had at his house such a one, and thereupon acquainting the rest therewish, they concluded that their Prisoner belong'd to that gallant man, who was their especial friend; but it being too late to carry him thither, they dispos'd of him for that night. They assign d him a bed apart, where he imagin'd more then slepr; but the others being burthened somewhat with their drink, were in a contrary posture.

The next morning Lysis being gotten up, walkt in his Chamber, and the Mistress of the house who had not seen him, because she was a-bed when he was brought in, came to visit him, being charg'd to make him believe, they would not set him at Liberty. Fair Keeper of my Prison, says he to her, in saluting here! Tis of you, that I demanding Liberty, you are obliged to restore it me according to the rules of all good History; where do you see any Heroes in a Romance, that being a

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Prisoner, recovers not his Liberty, by the means of some Lady who visits him in his Captivity? Pamphilus of Lopa de Vega is delivered by Flerida; Clyantes in the Polyzena of Moliere, is delivered by Elismena; and Arface, delivered by Theagenes in Heliodorus. Imitate these Ladies, that so you may not disturb this order, and if you cannot do it for love, do it for compassion. The Cockney was of such a dull fpirit, that the understood not any thing of what he faid, but thought he tempted her to dishonesty, so that she ran away all in a fury, and went and conjur'd her husband, not to keep a person so lost as to his wits, any longer in his house. He to satisfie her, went to see Anselme, and came just as he was going to beat Gringalet, for having forfaken the Shepherd. Anselme having had tidings of him, went to him, and brought him to his house very joyfully. Lysis being enter'd the house, reckon'd up to him all his adventures. He would not have the fpots taken out of his cloathes, because not feeling himself hurt any where, he did not imagine 'twas his own blood. · He remembred somewhat of the dish he had overturn'd, and believed it was Charite had been let blood in the arm, so that he conceiv'd it not dishonorable for him to carry her marks about him. Yet! Anselme having made appear to him, how the testimonies of his affection ought not to be so publike, he put off his cloathes, and bravely went to bed, while one of the Maids took them to wash, faying there was no shame in that, though twere day, seeing they might well affirm he was sick, because he was in Love, health seldom lodging with Love. Anselme having left him, a Lacquay from Leonora enters the house, and acquaints him, that his Mistress defir'd him/to come and fee her prefently. That Lady which pretended much to gravity, was not accustomed to betray so much familiarity; so that he wonder'd a little at this message, yet withal, was very glad on't, because of the affection he bore Angelica. He departed prefently unknown to Lysis, and being come to Leonora's. She told him she had found a Letter on her window, which she would communicate to him, because she thought it came from the Shepherd which was at his house, and that there were found about her Gate, abundance of Nose-gays, and a Ladder in the midst of the street, which it was likely this excellent Lover had made use of to bring about his design. Anselm told her she had guess'd aright, and so gave her the whole History of the adventure of Lysis: wherein the Lover had omitted no circumstance, but that he had not hang'd himself at his Mistresses door, as Iphis did at Anaxareta's, and that too, after he had disposed there a many Garlands of Flowers, according to the ancient custom. Leonora had already read the Shepherds Letter, fo she delivered it Anselme, who therein found these words;

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To the Most Worthy to be Loved, and the best Beloved SHEPHERDESS of the River SEINE,

"Ove having taken your Beanties for Armes, had long fince laid a Seige to my Liberty, which was retreated within the Fort of my Reason, when without putting himself to the trouble of a Scalado, he is fled into my eyes, and by that way is enter'd my heart, as a Robber breaks into a house through the windows. The sufferings I am in through its means are very violent, but being at length appear'd, he hath sworn to me that the remedy lay in your power

"power, and that all I had to do was to write to you of it. "But then feeing I was a Secretary very ill furnish'd with "the necessaries of my profession, he took a Quill out of his "own Wing, and hath made me a Pen with the point of his "Dare; He hath given me Paper made of his old Head-"bands, by a celeftial Paper-maker: He took the Coals of "my Heart which was half-burnt, and having beaten them "to powder, he hath mingled them with my Teares, and "thereof hath furnish'd me with Ink, with which I have "written; and for to dry the Writing, he hath cast Ashes which he took out of the same place where he had the "Coals, which are already half confumed. When my Let-"ter was written, he cut off a little peece of the string of his " Bow for to bind it, and he gave me Wax out of his Torch " for to feal it. Confider, fair Shepberdess ! if having affift-"ed me thus far so favourably, he may not with as little "difficulty furnish me with all his Arrowes for to wound "you, and make you fick of the same disease as him who "terms himself

Your Slave, LYSIS.

Anselme made sport enough with this Letter, which was according to the stile that most part of our ignorant Clarks use to write at this day: who when they are to write, excuse themselves that they have not written a long time, or that they have now presum'd to write; and so bestow the whole Letter in telling they write one, and acquaint you almost with nothing else. But there was one very pleasant confideration, which was, that Lysis out of want of judgment had put down, that Love had cast dust on his writing to dry it, which yet could not be done till it was finish'd; and besides he said, that the same God had given him of the string of his Bow, and some wax out of his Torch, wherewith he had seal'd it: but how is't posfible he could write all this, if the Letter was already inclosed? That made Leonora laugh heartily, who was never weary to hear it read. Therefore the told Anselme, that the was defirous to enjoy the conversation of his gentle Shepherd, as he had ale ready promis'd her. Anselme told her at his departure, that without fail he would bring him with him in the evening. And indeed accordingly, when his clothes were well wash'd, and rub'd and dry, so that there was no spot to be seen, he cloth'd himself; and having supp'd very cheerfully, went with his dear Entertainer to the house so much desired. They sound no body in the Hall but Leonora, whom Lysis accosted with a Complement taken out of one of the most celebrated Romances of the Age; and if the had answered him according to what was in the Book, he was ready to return what follow'd. But feeing Angelica and Charite enter the room, he was at a loss of talk, and began to shake, as if he had been in a feaver. Yet taking Anselme aside, he had the boldness to say to him, Do you mark how those two Beauties

Beauties enter'd in here? Angelica goes before, and Charite follows. A Clown would think it is because Angelica is the Mistress, and Charite the Maid : But let us hanish that opinion; the reason is, that Angelica represents Aurora, to Charite who is the Sun, and the always denotes her coming. Anselme had answered him fomwhat, to preserve the honour of Angelica, if Leonora had not call'd him to know what the Shepherd had faid. Fearing the might be angry for the disparagement he did her Daughter, he made her believe that he faid, that Time that substracted from all things, added every day some fresh grace to his Miltress. Leonora ask'd him in his ear, if 'twere not fit she should tell Lysis she took it not well that he came in the night-time to scale her walls, and that it was a thing of ill example. But he perfwaded her to the contrary, faying, 'twere not good treating fo rigorously the first time a Mind so extravagant, if they intended to make sport with him. Whereupon there came in four Gentlewomen of the neighbourhood, and two young Gentlemen, who faid they came to dance to Songs. Lysis presently fearing any other should take Charite, went to her and demanded her hand with a most humble reverence: But he was no fooner in the dance, but Angelica told him he must fing, and that a Shepherd (as he was) must needs know a many Songs. Know the number of the Stars, fays Lysis, count the Shells in the Sea, the ripe Ears of the Harvest, the Apples of Normandy, the Cheefes of Holland, and the Grapes of Burgundy, and you have the number of my Songs. But I should have had here my Nomenclature, which my Cousin Adrian hath taken away from me: I shall now fing but some common Song. Just then a Gentlewoman of the company began to fing, being weary of doing nothing; and when she had done, they made Lysis believe it was his turn to fing a Song: whereupon he began to fay,

> O Shepherdess! this is the time, See now the grass hath put on green.

And he still look'd on Charite with a corner of his eye, to tell her 'twas she he spake of. His manner of dancing was very pleasant: For besides that he pac'd it out of feafon, he quaver'd his body from one fide to the other, as if his ribs had been difjointed. In the mean time the Company, who had been acquainted with his humor, confess'd still they were much honoured to enjoy him: But because they would not importune him, there was none but the Gentlewomen fung afterwards. The time to retire being come, they gave over dancing: And because it was not very light on the stairs, there came a Lacquay with a candle to light down the company, but the wind blew it out before he was half way down; fo that Lysis feeing the Ladies at a loss by reason of the obscurity of the place, cry'd out in this extremity: Page! go thy ways to Charité, and touch her heart of stone with an iron, and there will iffue out fire as out of a flint and iteel. You are in the right on't, Lyfis, replies Anselme: But to strike out the sparks of her heart, it must have been the iron of the darts of your eyes that should touch it; and the tinder of your Love, and the March of your Defire must have been all ready for to light our candle. Is there all that ado, replies Lyfis ? I have another invention that's readier : Page, go thy ways immediately, and light thy candle at the eyes of Charite, there the hath alwayes flames; but take heed the tallow be not quite melted. As he spake those words, Charite comes with a candle which she had bin to light in the Kitchin. Hal praise be. to Love! (continued he) you fee the power of the fire of the rarest Beauty in the Univerf. And though every one began to laugh at his extravagant imagination, yet could henor be perswaded but that the candle had been lighted at the eyes of Charite: and when Anselme at his own house would feem to contradict him, he alleaded for a very pertinent reason, that it was read in the Poets, that Cupid always lighted his Torch at the Eyes of his Mother and other Fair ones, and that it was not the first time that the Beauties had flames. Not to flatter you, fays Anselme to him, I affure you that I never observed any fire in the face of Charite; but once that she had a certain scab on her cheek, which they call mild-fire. And to convince you of your

errour, do you not consider, that when the candle was blown out, we should not have been without light, if that beauty had any in her eyes, seeing she was in the place where we were in darkness: You are no good Phylosopher, replyes Lysis, you are to know, that the fire which is in the eyes of Charite, is like the Elementary fire, which we cannot see, though we are well assured that it is between the Ayr and the Orb of the Moon. Now if this rare fire of my Mistress be invisible as to us, 'tis because it is so pure and subtile, that our eyes cannot perceive it; and if her slame be fully seen when she lights a candle, or sets a peice of wood on fire, 'tis the mix-

ture of the material vapours that gives it a colour.

But howfoever, Lysis strove to shew himself an able Naturalist, yet the next day Anselm renew'd the contestation upon the same subject, to make himself some sport, but the Shepherd had the discretion to be filent, lest the other being incens'd against him, should carry him no more to the place, where his heart was in Prison. A while after Dinner, walking together on the backfide of Leonora's Garden, they found the back door open. Anselme went in, and being advanc'd a good way into the Garden, he came back and told Lysic, he had seen Charite asleep on one of the beds. The business was, that her Mistress being gone abroad upon some visit, she had taken the opportunity to walk, and having reposed her self in that place, was insensibly fallen asleep. Lysis willing to take the advantage of this occasion, made figns to Anselme that he should stay at the door, while in the mean time he would go fee her, but he still followed him to fee what were done. The Shepherd was fo afraid to make the least noise, that he went as gently as if he had trod on thorns and when he was come to the bed which Anselme had shewed to him, he perceiv'd Charite laid down on a mossie bank, tapistred with grass. Her face was towards the sky, and her mouth open, so that the Sun shining on it, as he did, the time of the day might be known, by looking on her teeth, which were large, and proportionally disposs'd, upon which reach'd the shadow of her note, which was so slender, that it seem'd to have been plac'd there as the needle of a Quadrant. The Shepherd ravish'd with admiration to see her, was jealous of every thing. He was angry that her body made any shadow, and he could have wish'd to have been there without it. In the Sun beams which pass'd through the trees, he observed the Motes turning fwiftly about, he was angry at that, and strove to drive them away with his hat, believing they were a fighting who should first go and kils Charite. Considering also, that the leaves were not thick enough for to fan his Mistress from the hear of the Sun, he stood before her, to hinder him to see her any more. That which troubled him most, was that he still heard some little noise, which he was afraid might awake her, and that if the went away, he might not fee her at his pleasure. How troublesom is this wind! fays he, very foftly to tis not content to blow in her nose; but it must also keep a stir among the leaves. Methinks I can hear hither the noise of the wheels of the Suns Chariot, nay I think the trees make a noise in growing, and the fruits in tipening; but above all, I hate those flyes that come humming about here, they would go and fuck the roles out of Charie's cheeks, like those of Leuriphue and Endormound in the mean time they'll fling her. If I can catch birt one, the fhall pay for the reft. I will facrifice it to my Deity, and will offer it up before heris. Having for faid, he put himself into more different postures to catch Ayes, then ever did the Emperour Damirian. He lifted himself up, he shrunk down heleapt in the ayr, he opened his right hand, then that it again prefently, without carching any thing but wind; and besides that, he made such faces, that no mask or revels can have as pleasant visards. When he saw he could not catch any, he contented himself to drive them away with his hat, to hinder them to come near her Yet there was one fo prefumpmous, that when he was a little turn'd afide, it pitch'd on the note of the Beauty, where it continued some while with much gravity. Tis very well, fays Lyfic, Is there the place where you intend to fit Lady President ? dost thou prophane that fair. Throne? but that pleasure thall cost the dear. In faving so very forthy, he par forth his hand gently, and thinking to catch the fly, struck Charite on the note with all his might; who thereupon awoke in a start, and believing

lieving he had struck her on purpose, says to him, Beshrew you for a foul Gamester; I shall feel this blow a good while. Could you not have awoken me more gently? While the faid to, Anselme, who had seen all, and was hid behinde the trees, came to appeale her, making it appear, that it was Lysis's intention to oblige her, by taking a fly which would have ftung her in the note. And Lyfis faid it was true and the greatest misfortune was, that for all that he mis'd the catching of that mischieyous Vermine, that he might have punished it for the hurt it had caused. After this, Anselme asked Charite, If there were no body at home? She answered him, That they were all gone abroad, but that Leonora and Angelica would be back very fuddenly. Well, faid he, lets go into the house, and stay for them. Charite as soon as she came in, sell to work about some Linen, to recover the time she had loft, and Lyfis, feeing she wetted the thread between her lips, to make it the more easily go through the eye of the needle, went and took it out of her hands, and suckt it a good while, faying he would endeavour to moderate his flames by that charming moviture, which was well as good as the dew of Aurora: And when Charite fnatcht the thread from him again, wondring at his folly: What, my fairest, favs he, shall I not kiss what hath touched your mouth, seeing all the last night I did nothing but kifs my own hand, because yesterday it toucht yours when we danc'd. and the day before I did, much more then that. There he stopt, for what he was about to fay, was fo particular, that he must have conceal'd it. He would have spoken of the door that he had kilt, and in consequence of that he must have said somewhat concerning his Letter, whereof he would not fay any thing to Charite before Anselme. Yet he was not a little troubled, that she discovered not that she had seen it, and that she were truly conscious of his affection; but he imagined it was her modelty, which indeed was to be admired. He thereupon resumes his former discourse, and on a sudden, which suited well with his humour, he came and told her: that he would thenceforward kifs his hand no more, if Charite did not pardon him more folemnly then she had done for the blow he gave her, and so immediately he went and kneel'd down before his Mistress, expecting what she would order: But she who was not accustomed to see men cloathed as he was, took him for no other then fome Jack-pudding in St. Germains Fair, and could not tell what to answer to his extraordinary discourses, so that he was fain to take her silence for consent : It happened a little after, that in fowing the prickt her finger with the needle, and Lyfis feeing the blood, cryed out thus, Such is the Nectar that flows out of the wounds which the Gods receive, such was the blood issued out of the hand of Venus, when Diomedes hurt her in the Trojan war, and it was in the same manner she bled, when going to gather Roses the prickles prickt her; and if the Roses which were then white, had not been Metamorphos'd into red, and that it were yet to be done, it were the blood of Charite should do that miracle; but instead thereof, it shall produce some new flower, as well as that of Ajax and Narcissus. In so saying, he took fome small shreds of cloath out of Charite's Panier, wherewith he wiped off the blood that run down her hand, and so put it into his pocket with some other rags of cloath: he believed himself as happy in having this, as when he had the stains they had taken out of his cloathes: yet was he not fatisfied, having found a bottom of red yarn, which his Mistress made use of in some Tapistry work, he took five or fix needlefulls, and made a Bracelet of it. Charite who was not pleafed at it, told him he was to blame so to spoil the yarn, so that he was fain to make this fine complaint to her, How now cruel one! do you deny this poor favour to one that suffers so much affliction for your Love? have not you observed, that they bestow collars on the dogs of great Princes, wherein their Arms are engraved, that where ever they go, it may be faid they belong to fuch a one? And do you not know, that in a Fortest there was a Stag found with a golden collar, wherein were engraved certain Letters, which made appear that fifty millions of years before, he had been Alexanders the Great? In like manner it is necessary I should have some Bracelet, whereby it might be judg'd as foon as I am feen, that I am, not your Stag, for then I should be devoured by Afteons dogs, but your save and servant of Love. What

do you question whether I belong to you? Know, you are my Goddess; and that you have the glory to be able to call your self the Queen of my soul, the Princess of my heart, the Donager of my Desires, the Dutchess of my thoughts, the Marchioness of my inclinations, the Countess of my conceptions, the Baroness of my actions, and the Vidame of my words. I will not write you any more Letters, but all these Qualities

and Titles shall be superscrib'd.

While he was in these Complements, Charite's singer bled still: which Anselme observing, told the Shepherd he was to blame to amuse himself so much in vain talk, and not look for some remedy for his Mistresses wound. He wish'd himself as knowing as Machaon or Esculapine for to lance it; and presently went out of the Hall into some sluttish place to look Cobwebs. He entreated Pallas to affish him, that he might soon find it; for he believed she had some power over that Insect which had sometime been a Tapistry-maker, and that she herself had thus metamorphos'd. But Leonora and Angelica coming in, he gave over his search, as also because Charite had stopt the blood herself. Leonora having drawn in Anselme into a discourse of husbandry, came to tell him of some young graffs in her garden which had born fruit, and was desirous he might see them. Lysis follow'd them out of civility, though he was very loth to leave Charite. When he was returned, he found her in the Court sitting on a stone: Leaving all other company, he went and kneel'd on

one knee before her for to entertain her.

In the mean time Gringalet was entred the Court, and was bethinking himself how to be reveng'd of him, for having been the cause that his Master would have beaten him; and that he had given him nothing of all he had promis'd him for his affiftance in his amorous enterprises. Twas a Lad that spent all the mony he could get in some mischievous knavery or other. He was never without false Spectacles, and Knives with prickles, for to cheat his Comrades: But at that time he had one of the best Burning-glasses that could be gotten. Though his Master saw him hold it, yet he faid nothing. He fuffer'd the Sun-beams to unite in the middle, and made the reflection pass on Lysis's Hat, which being of straw was presently set a fire; it was half burn'd before he felt it, fo was he transported in love: But at length his hair beginning to finge, he rose up in a great fury, and clapping his hands on his head, he scratch'd it a good while before he would resolve to discover himself: At last flinging his hat down, and feeing it yet burning he in a great aftonishment faid thus; O miracle! Charite would have turn'd my whole body into ashes, if I had not stood away: But why a miracle, feeing it is well known the can enflame all things? and therefore I should not have come so near her as I did, if I had not a desire to be burnt ? Did I not tell thee as much, Anselme, when thou didst contest with me upon that point? Ah Infidel! 'Tis for thy fake that this miracle is shewn; and if for punishment thou halt not been burnt thy felf, 'tis because thou art not worthy to be confumed by fuch noble fires,

Was there ever such a pleasant sally as this heard on? Leonora, Angelica, and Anselme could not laugh at it, so much were they surprised with admiring it. And to seem to Lysis that they believed all he said, they took his hat and viewed all about with divers gestures, and said they were truly astonished at the power of Charite. How now, houswife! says Leonora to her, will you burn all those that love you? Go your ways I pray quickly into the Kitchin, and put your head in a pail of water to quench the fire of your eyes, which might haply burn my house. Hereupon Charite went her way, though she could not comprehend ought of what they said to her: but looking into her Panier, and missing some Linnen, she comes and demands it of Lysis. You shall rather pluck our my eyes, then get the Favours which I have of yours, says he to her; I'll keep them as long as I live. She could get no more of him for the present: But a good while after, when he thought to go his ways with Anselme, she cryed out to Angelica, Madam, be pleased not to let him go I he hath stollen the stock of a band from me; let him not go till he hath restor dit. Ah Shepherd! says Angelica to him, you are to blame to rob the Maids, in a house where you are so tivilly entertained. Dear Nymph! replies Lysis; I am no Thief,

but of hearts and affections : As for the Linnen which Charite asks for, Love hath with good right given it me; if I should restore it, he would be angry with me; and would disown me again for one of his favourites. Charite, who thought this no fatisfaction, pull'd him by the breeches as hard as she could; and another Maid affifting her, he was forc'd into the Kitchin: where this other Maid, which was she that had beforinkled him with the Rose-water, told him, that he must not think to carry any thing away from their house. And when he had replied, he had nothing but those Favours which were due to him, the faid that he should then reciprocally give others to Charite; and that it was never feen that a fervant took any thing away from his Mittress, without leaving somwhat instead of it. It happen'd in this fcuffle, that one of Lysis's shoes was untied: This maid, who was a sturdy quean, took it quite off his foot, and faid, This favour shall be for Charite from her servant: Now in good time he may go his wayes, we do not ask any thing of him. Whereupon she dismis'd Lysis, who was very glad to have gotten off so cheap; and having taken his leave of the company, went along with Anselme in a very pleasant posture. Having but one Shoe, he went limping along for fear of spoiling his Stocking, fustaining himself with a staff that Gringalet had lent him. Besides that he had taken his half-burnt Hat, which render'd him fo gracefull, that he feem'd to be fome maim'd Souldier newly escaped out of a Battel. And indeed he himself was saying, that as Warriours that have been at some skirmish do carefully preserve their Armour and Head-piece, if an unhappy blow hath made any impression on them, that fo afterwards they may fay they were the first in the Charge; so would he preserve his burnt Hat, in remembrance of the danger he had been in by his approach to Charite, and that peradventure he would hang it up for a Trophy in the Temple of Love. Anselme, with a serious look, told him he approved of the design: but it's to be thought he laugh'd under the mask of fuch an extravagancie; for he had well observ'd how his Lacquay had burnt his hat with a burning-glass, and had purposely permitted it. As for Gringalet, who with his fellow-Lacquay came behind, he could not refrain laughing, and made more wry faces then a Puppet-players Ape.

When they were come home, Anselme gave Lysis a gray Hat, and other Shoes. And the Shepherd ruminating on what had happened to him that afternoon, swore he never observed in any book, that any Lover had in so small a while met with so many rare adventures. He took out of his pocket the Linnen rags which had Charite's blood; and having kis'd them divers times, and his bracelet of Yarn also, he accounted all his pains well bellow'd, and he was nothing troubled neither at the loss of his shoe, nor burning of his hat. As for the Bracelet, he made a vow to wear it on his wrist for ever; and as for the Linnen, he lock'd it up with the other Jewels he had before receiv'd of his Mistress.

All supper-time he talk'd of nothing but the heat of the beams which issued out of Charite's eyes, and all the night he dream'd of nothing else. So that towards break of day, the strong impressions he had of it made him dream that Love had plac'd him on a great block, where he burnt from the fole of the foot to the crown of the head. Awaking as he was in that torment, he persisted in the opinion that he was in a fire; and starting out of his bed, he went out of the chamber without any thing about him but his shirt, and went down stairs crying as loud as he could, Help, help! I burn! Ah cruel Charite! why are not your flames more remis? In that posture went he to a Spring which was in the middle of the Garden, and cast himself in, hoping to quench his fire. The bason was four foot deep, and there was water enough to drown him, if he had staid there any time. But God, who ever relieves Innocents and fools, ordered the Gardener to be already at his work. He hearing his outcries, and the noise of his throwing himself into the Spring, came to see what ail'd him: He came to him as he was dabling in the water like a Frog; and after he had fuffer'd him to bath and refresh himself as much as he would, he help'd him out. Had it not been for that good fortune, we should not have been troubled to make his History any longer, and his life and adventures should here have been at a period.

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When

When he was out of the water, he came a little to himself, and imagin'd not he felt any more heat, yet could he not get into the house without shaking, and would not go to bed again, out of an opinion he had, that his bed produced shames. Anfelme got up to see what reason he had to make such a noise, and having had the story from his own mouth, and from the ordener, he made him change his shirt, and put on his cloathes, that he might walk abroad with him to drive away the Anselme was never more at a loss then now, he believ'd he had undertaken a greater charge then he imagin'd, and though Lysis might be in the fault, yet would they require him better then he was, so that he knew not if it were his best course to fend him back to his Coufin. While they walkt, he thought fit to try if there were no means to restore his minde to a better composure. Pray tell me one thing, says he to him, Why do you so much dread the fire of Love? Why do not you get a good Pail of water by your bed fide when you go to bed, that you may quench it if it lighten in good earnest? Alas! friend, replyes Lyfis, my fire is a wildefire; its compos'd of Sulphur vive, quick-lime, naphte and camphire, it burns in the water. and if it hath been quencht in thy Spring, that hath only been by good hap. But do not you think that the Frigidites of the minde, replyes Anselm, may do somewhat against it? why do you not fortifie your self with them? Alas ! replyes Lysis with a figh, it is a long time ago fince my heart hath had no ice, and that there is nothing but flames instead. Will not artificial waters quench an artificial fire, fays Anselme, weep till yours be quite out, My tears flow from without, replies Lyks, but the burning coals are within, to what purpose were they? it should feem rather it were better not to flied them at all that so remaining within they may asswage the internal ravages of my love. Yet not to lye, when I weep, I feel fome refreshment, and I am glad that people put me in minde of it. That's very well, fays Anselme, shed then abundance of tears. when you are before Charite, whose looks are so pernicious, that yesterday she was so near burning you, that you feel it yet. But now I think of it, whence comes it she hath so many flames seeing she hath also as many frosts, at least for all other Lovers, if not for you? The fire is in her eyes, and the frost in her heart, replyes Lysis, its a good distance between those two, so that they both preserve their power. You are in the right, replyes Anselme, but hath she not fnow on her neck and breast, nay, and on her face too? should not all this moderate the heat that is in the torches of her eyes? There is in that a Miracle, answers Lysis, and yet it is no novelty; for I have read of certain mountains in the world covered with fnow, at the top whereof there iffue out flames. I grant you that, fays Anselm, yet you must ever allow me, that the snow which is about the slanges of Charite, doth extreamly abate the violence of the heat, so that she cannot burn you, but when you approach near her, as she did yesterday, and cannot cast her fire from her house hither? so that if you have felt any heat, 't hath been imaginary, and the fubtile Morpheus hath deceiv'd you. I almost believe it, says Lysis, for that cheat ing companion changes himself into fire and water when he pleases.

Lysis continued in that belief, suffering himself to be perswaded by the Antitheses, and other subtilties of Poetry, that it were in his power to make that there be fire, or yee, or snow, and many other strange things in his Mistress, according as it pleas'd him to say so. His opinion was, that there was no more to do then imagine them, to give them reality. I do not know, whether the Poets are of so light a faith, but they have at least the same conceits, and they build their designs on the like foundations. They hunt out plenty of contradictions, to advance their Artistices, and they'll describe you a breast of Ivory which arrows cannot wound, in the same Mistress to whom they had before given one of snow, which receives any impressions. Twere a long work to sum up all their absurdations: it suffices as to our put pose, to set you know, that Lysis, who was one of their principal disciples, suffered himself to be treated as they pleas'd. Anselm was very joyful to finde him so tractable, and ever after entertained him with much considence, shewing him how that he must not fear that Charite would burn him, seeing there are no Divinities so

spectlels of their honor, as to burn up their own Temples.

Twas

Twas this opinion reftor'd him his foul if I may for fay; and his hoft being a white after to go to fee Leonora all alone, was not affaid to leave him in the house. Nor indeed did he stay out long, and being returned, he came and told him there was a great news storring, and that Leonora (who was a woman, and built a defignin a moment) was returning to Panis, with her daughter Angelica) Thou canst give neither grace nor gravity to things says Lyss to him; seeing Angelica is the Mastress, as I have easily observed, oughten thou to mention her without a Panaphrase of say that Leonora who is the Queen of merit, returns into the Queen of Cities, with her Daughter, who is the Queen of thy foul. Say that this Angelian prepares her wings to flie away; that is to fay, the packs up her baggage, and folds up her fmocks to be gone. Why should I make men believe that she flies, replyed Anselme, seeing the goes by Coach, and that Charite also bears her company? What! the goes too, the Beauty of Beauties! cry'd out Lysis: Alas! I think their Coach will not go very fait, for it will be heavily loaden. Charite carries away with her my heart, which is so big with troubles and disqueets, that the burthen of it cannot be light. But what is this departure so sudden, that I shall not bid her adieu, and kiss her hand. Ah! bleffed opportunity! this long time shall I not recover thee. I must lofe my felf, for having loft thee, in losing Charite, whose loss makes me lose all things. The Shepherds Exportulation had been longer, if Anselme had not comforted him by a promile, that within three days they would go together to Paris to fee their Mistresses, Lysis was somewhat satisfied with that, yet was it not a little trouble to him to consider that he was to go into a City which he was not at all taken with, and must forsake the Fields and the condition of Shepherd. But that nothing should burthen his minde, his good friend affured him over and above, that they had eloquence enough to perswade Charite to go along with them into Forrests, as they had already proposed. Lysis told him, that he ever cheer'd himself up with that hope: and that if he had not spoken of it, 'twas because there had not any occasion presented it self. However, he became very melancholick, and though Anselme would have carried him into some good company, yet he chose rather to stay at home, where he employed the whole day in reading the Translation of Ovids Metamorpholis, which had been borrow'd for him. In the fame manner spent he the two next days, never speaking to his host but at meals: for Anselme went some way or other to divert himself, and that he did not carry him to his friends, 'twas because he found him not in so pleasant an humour in Charite's absence. Yet one evening Lysis had a design to be merry, and he bethought him of going to that place where he had some days before heard such a foolish Eccho. He intended for diversions fake to Interrogate her: fo he asked her three times very loud if the were there? and how she did, but she would not speak; for Anselme was not there to answer in her itead. The Shepherd wondring at that filence, returned home very penfive, and faid to Anselme at Supper, that he thought that Nymph was dead. You are extreamly deceiv'd replyes Anselme, the is naturally immortal. The Eccho which answered you a while ago, is a member of that Musician Eccho, which I mention'd to you: now it is Metamorphos'd into a fubtile voyce, which can go from one place to ano-You are to know, that fince yesterday, conceiving that you would have been glad to have fuch another Oracle in the Country whither we go, I thought fit to take it for to transport thither, and you will never guess by what subtilty I could do it. I measured the place whence that voyce could answer, and having overspread it with a large peice of Linen cloath, I retird about fifty paces, and having call'd on her, I let her answer a good while then I pull'd a cord that I held, and all of a sudden let down the cloath under which I took her as a Partridge under the net. She is now encloss'd in a Box, where she shall remain till we be in some Musick-room, or some fair Garden six to be her sojourning place. Thou tell'st me wonders, said Lysis; how couldit thou conceal this from me till now? I know not how I came to tell you it so soon, replyes Anselme, for you are very curious, you would fain see my little Nymph, and in the mean time I fear me, if I should open her lodging, she'll flie away far from hence, now that the is not yet grown familiar with us. For which reason

you must not see, no, not the Box. And let us talk no more of her, lest the desire to see her increase in us by little and little. I am content, says Lysis: But tell me, prethee, if thou sees her not, how dost thou give her meat? I beg thou wouldst let me know it, and that thou conceal not from me if she stand in much the keeping. She is no charge to me, replies Anselme: I only sing sometimes near her little lodging, or else I rap with a knife against a trencher, and she is nourish'd with that sound which she easily hears. Thou art as ingenious as Dedatus, and as subtile as Ulysis; says Lysis: I remember that the Prince of Ithaca lock'd up the winds in a leather-bag, and carried them in that manner in his ship. Thy invention is well worth his; there was never yet sound in any book such a thing as the transportation of

Eccho's

Lysis having so said, resolved to speak no more of it, searing to lose the pleasure which he hoped for. The time of their departure being come, Anselme said to him, that seeing they were to return to the City, 'twas necessary he cast off his Country-habit, otherwise people would follow him as an Inbabitant of the New world. At first Lysis would by no means consent; but at length seeing that Anselme threatned him that he would never take notice of him, he took his former Cloaths which were brought from the Country-mans house, where he had lodg'd when he became a Shepherd. The Cloak was of Spanish cloth of a light-foot gray, and the Linings of Taby pink'd of the same colour, and the Doublet and Breeches were of the same stuff: Yet did he not conceive himself so brave in this cloathing as in the other; and the regret he had to quit it had not been silenc'd, if Anselme had not remonstrated to him, that men cease not to be of a profession, though they sometimes leave off the signal habit thereof; that the Souldier is not always oblig'd to have his armour about him, and that Kings lose nothing of their Majesty when they have not on their Royal robes. So the Pastoral habit and all its equipage was dispos'd into the bottom of Anselm's Coach; and when they had well din'd, they got in, and drave

away for Paris.

Anselme's house was somewhere about the Temple, and was one of the fairest in. that quarter: yet Lysis found it tedious to be there, and ever and anon made it appear his desire to go and see Charite. Anselme willing to content him, said, that on the morrow he would go and fee if there were any means to give her a visit: but affoon as he was return'd thence, he comes to Lysis and says to him, You will be amaz'd at the news I bring you; 'tis ill, and yet withall 'tis good. Charite is not in Paris; but she is not departed hence, but to go into Forrests. Ah I that's bravely spoken, cry'd out Lysis; for if I am troubled at her departure, I must on the other fide be glad that she is gone into that place where I have so much wish'd her. But tell me, doth Leonora and Angelica go along with her, and how this is come about? They go, replies Anselme: So that to be neer the object I adore, I must be for that journy my felf. Leonora, you are to know, being weary of the world fince the loss of her husband, intends to live in that Country, which is full of Shepherds, where the shall be entertain'd by Tircis, who still bewails the death of his Cleon. Oh how well is it confidered of her ! fays Lysis; I am confident she hath read the life of the good King Bashlim, and that the intends to imitate him. He for fook his Royalties, and came and liv'd with his daughters among the Shepherds of Arcadia, who cheer'd him up with their Eccloques: fo will the take a pleasure to hear our Country fongs; for your part, you must become Poet and Musitian as well as I.

Lysis discover'd his satisfaction by many more words to that purpose; and if he said you to Anselme, 'twas because he conceiv'd he ought not to be familiar with all the world, and that especially in the City, where men lived not after the Shepherds mode. Anselme promised, that within a few dayes they would go wait on their Mistresses. Leonora was not gone into Forresses, as he said; 'twas a thing he had devised, to be in more quiet with Lysis: she was gone but to Brie to see a sister of hers called Florida, married to Orontes a Gentleman of that Country. He had a mind to go thither, and to take the Shepherd along with him, being resolved to take up lodgings in a little Town neer Oronte's Castle, because he would not trouble him.

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e a e Now he had power enough over the spirit of Lysis, to make him believe that Brie was Forrests. In five or six days all the business he had at Paris was dispatch'd, so that he was at liberty to pursue his Loves, and make sport with his extravagant Shepherd. They went together to see Adrian, and to take leave of him. He was very glad to see his Cousin in his ordinary cloaths again; and sonceiving his brain better setled, he thrust into his hands some Peeces towards the expences of his journey. The next day, as Anselms was upon his departure, there sell out a business of importance, so that he was fore'd to defer it for two or three days.

The End of the Second Book.

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LYSIS.

The Third Book.

Hese tedious expectations were such an affliction to Lysis, that he thought his life would not have done him the savour to let him once see the day of his departure. As he was taken up with this consideration, he lights on an Almanack in Anselme's study: Ha! Parson of Milmons (says he with a great transportation, speaking to the Author) dost thou think with this Astrology to be or the care and governing of a thousand worlds, when thou knowst not how

fit for the care and governing of a thousand worlds, when thou knowst not how this one is disposed? What! thou put'st down that this moneth of Angust hath one and thirty days, and it is rather to be believed it hath one and thirty moneths! Alas how thou art deceiv'd in thy Calculation! Prethee make a Kalendar apart for those that are in Love, and that at least the hours may be days, the days moneths, the moneths years, and the years ages. Those days wherein a man shall suffer a thousand torments without any comfort, shall be markt with black as the working days; and those whereon a man may see his Mistress, and adore her, shall be markt with red like Holidays. O samous invention! says Anselm: but will you have no Vigils nor Fasting-days? Vigil, that is to say Watching, replyes Lysis: That word must be every where, to shew that the Lover should always Watch, for to be thinking of his Mistress; and for the Fast-days, they are all those that a man is absent from her, and that he is forc'd to be without such delicate food. As for the

fair and foul weather, cold and heat, the ecclipses of the Sun and Moon, and the fortunate and unfortunate days revealed by the Angel to honest St. Joseph, all that shall be judged according to the presence or absence, the favour or the distain of that bright Star which hath an Ascendant over us. And for Fairs, will you order nothing? says Anselme: No, answers Lysis; for it seldom happens that an honorable

Lady will fell her felf.

After that the Shepherd had thus discoursed as to that point, he resolved to take his cloak and walk a little abroad into the City. At the first corner of a street he met, there was a man looking on a Paper stuck up by the Stage-players: he also would needs read it, and having feen that they promifed to reprefent an Incomparable Pastoral, one of the newest pieces of their Author, and withal a Masquarade, he immediately returned to Anselme, to perswade him to go see the Play. As good fortune would have it, Anselme had no business that afternoon, he therefore was willing to fee whether the Prince of Oranges Players did as well as their Majesties, fo that he bid the Coach-man make ready the Coach to go thither. Lysis seeing his resolution, went presently to his Chamber, and put on his Shepherds habit, which done, he came and presented himself to his dear friend. You shal not go along with me in those cloathes, says Anselme to him, all the world will laugh at us. And I'll laugh at all the world, replyed Lysis. When a man is to go to some place of Ceremony, must he not observe the decorum as to cloathes? For this time permit me to dress my felf according to my fancy. The Shepherds are going to represent their Loves; I go to see them as a Judge, and yet you will not have me clad like them, I who am of their Profession: there is no respect shall prevail the least with me in this case. Do you think a Judge would look handsomly in his seat with a short cloak, while all the Councellors plead before him in their long Robes? Anselme knew not how to answer this; and seeing Lysis so wilfully resolved, he received him into the Coach clad like a Shepherd, only causing his Scrip to be taken away, and hindring him to take his Sheephook with him, which had been a thing over-ridiculous. As for cloak, Lyfis would have none: and yet those that saw him in the street, discovered not his difease, but thought him some fantastick Gentlemen, who loved to be lightly clad.

When they came to Burgundy-house, Anselme meeting there with three or four Noblemen, his friends, placed himself with them in the Kings Box, having the Shepherd always at his Elbow. The Players having begun their Pastoral, Lysis was extreamly attentive; and seeing a very handsome Shepherdess come on the Stage,

She is accomplish'dly handsom, says he, but Charite goes beyond her.

As the was speaking all alone in a thicket, there came a Satyre that would ravish her, but presently there hapned a Shepherd to start out, that rescued her out of his hands, and began to fight with him. 'Twas no small business to Lysis only to look on; one while he turn'd to the one fide, another while to the other, as he wish'd the Shepherd should do. And as men at Bowls, think the Bowl will go one side or other according to their feveral postures; fo did he bend himself divers ways, and sometimes pull'd at one of the pillars as much as he could, as if by that means he could make the Satyre be overcome by the Shepherd. At last the Forrest-god was overcome, and was led away chain'd by certain Huntsmen who happen'd to pass by, so that Lysis wasvery joyful, and said that the Beast did well to deliver himself up, and that if he had refifted any longer, he would have gone and helpt to beat him, because he believ'd it was the very same that would have done such an affront to Charite, as was done to that Shepherdels, and that he knew it again well enough. This Act being done, the father of the same Shepherdess came and said, that there was fallen into his hands a Love-Letter, that a servant of his daughters had writ to her, but that he would not have her love him, and that he went to defire a friend of his to counterfeit the Characters of that Letter, and to write another, wherein there should be nothing but abuses, Thereupon he spoke to that mischievous Secretary, and the business effected, that Letter must come to the hands of the Shepherdels. When it was delivered to her, Lysis cryed out, he would never suffer

fuch a cheat, whereof he should become a complice, if he did not discover it. Will von take the Play for a truth? fays Anselme to him: Do you not see it is but the Fable of a Fable? Lysis regarded not this, but went out of the Box to look for some place whence he might get upon the Stage. Anselme would have gone after him, to keep him in, that he might not betray his madness to all the world; but he was hindred himself by those that were with him, who delired to see what Lysis would do, whose extravagancy they had already observed. He was by that time gotten into the Tyring House, when the Shepherdels enter'd the Scene to make her complaints upon the pretended infidelity of her fervant; fo that he thought it concerning him to make hafte to speak to her, and taking a Sheephook he lighted on by chance, he enter'd the Stage, without being perceiv'd by the Actors. He stood fill a good while in a handsome posture, hearing what the poor amorous Shepherdels said; for he knew not at which end to begin his speech. Perceiving the spoke all in Verse, he imagin'd she was not to be entertain'd in Prose, and that she understood not haply the Language: in fine, he thought himself able enough to make a Discourse in Rhime, as indeed he spake very good words, but shortning some and lenthening others, so to give them the form of Verses, and pronounc'd them with an harmonious Accent.

Fair Shepherdesse (saith he) believe not that your Lover loves you less, Banish that errour which some will have you entertain: tis better, "Tis not your Servant writ that Letter.

I tell you now, because you are so full of charms,
I wish not fealousie should cause your death or harms.

The Actresse was so surprised to hear this discourse, and to see the Author of it, that she could not think on what she was to say next; for indeed she had not been long in the Quality. Being asham'd to stay there and say nothing, she went off the Stage, and Lysis follow'd her. The people seeing this, began to his at the Players; and every one thinking that Lysis was one of the company, they cry aloud, that what he did was nothing worth. Anselme and all those with him could not hold themselves, so heartily did they laugh at the admirable adventure, and being curious to know what Lysis was then doing, they went to him? They found the Players quarrelling with him, for having interrupted their Play; and haply they would have beaten him in the end, if they had not been appeared; for he had no other reason to tell them, but that out of charity he would have undeceived the Shepherdess, which made them believe that he was come thither to abuse them. But the respect they bore the persons that interceded for him, obliged them to silence: They proceeded in their Pastoral, and Lysis standing at one corner of the Stage, the rest returned into the Box. He was disposed into a place where he was not seen of the people; but towards the latter end, seeing a Shepherd brought before an Idol, where they seign'd to facrifice him, he started out of his lurking hole, and believing that all was real, went and said,

Ah! Inhumane Sacrificer stand,
Throw that Sword out of thy hand:
The Gods desire not the lives of men,
He doth well that poures
Before them incense, and offers Milk, Fruits and Flowers.

With the finishing these words, he endeavour'd to deliver the Victim out of the Priests hands, who thrust him back with two or three custs on the ear. A Lord which was with Anselme made signs to the Pages that were upon the Stage to protect the Shepherd; so that they kept him from being beaten by the Players. But in the mean time there was below in the Pit, such another Counter-scussie. For the Pick-purses, who come not there but to pick quarrels first, had all their swords drawn, and making a flourish, constrain'd the Cisicens to retire. Lysis was dazzl'd

with the shining of so many Blades, and not being able to imagine whence the disorder grew, he cryed out as found as he could; O Heaven! O Good manners! Must these Fields that are sacred to Pan, be sill'd with so manny horrours? O what Eutchers! O what Treachery! O what Tears! O what Fears are the cause of our Tears! He had no sooner cryed out so, but the quarrel was appeas'd, and among the dead, and among the hurt, there was but one hat lost. Hereupon Anselme went to look for Lysis, fearing he might cause any further trouble, and in the mean time the Pastoral was sinished.

The Mummery at the end of the Play was pleasant enough, yet he lik'd it not; for he said, it was not seeming that Shepherds, such as he had erewhile seen, should disguise themselves into Jack-puddings, to relate a thousand absurdities in a place where they profess gravity, and should not speak but with sighs, and in amorous

and dving expressions.

At the going out of the house, those which were with Anselme, asked him in particular, who that brave Shepherd was he had brought with him. He told them in few words what he knew of him, and so enflamed their desires to converse with Lysis, that they each of them invites him to dinner, in hopes he might bring the other with him : Yet Anselme was forc'd to decline their civilities, because his affairs were more urgent, and could not dispence with their entertainment: Yet the next day in the afternoon, desirous of a little diversion, after some troublefom business he had in the morning, would needs go abroad, principally indeed for to avoid vifits, so he gave order the Coach should be made ready. He ask'd Lygs which way they should go; who answered, That he thought fit the preparatives for their Journey should be look'd after, and that they should go and buy good ftore of new books for their better instruction and conduct in their Loves, Anselme approving it, bid the Coach-man drive into St. James Street, among the Stationers. They drove along our Ladies Bridge, where Lysis having observed a Painters shop. cry'd out, Hold, hold Coachman, we have some business here. The Coach being staid : See you, fays he to Anselme, the Painters of Paris have already heard of me; look, they have painted me in my Shepherds habit, and that with my Shepherds hook. Anselm looking about, saw in that shop a Shepherd painted, who by accident had somewhat of the aire of Lysis.

They went presently out of the Coach, to view it nearer, and Lysis being entred the shop, ask'd for the Master. When he was come, Sir, says he to him, I am very much oblig'd to you, that you have taken the pains to draw my picture: but I finde here some saults, I pray correct them. You have made the knots of my shoe-strings blue, and they should have been red; and here you have made me with a set Russ, whereas when I was at St. Cloud, I wore nothing but a plain band. Do you think that Shepherds have the leasure to set Russ; and if they had, to what purpose were it in the fields, where the rain would spoil them, and the storms rent them? I protest to you, I ll never wear any. Besides, I finde you have bestow'd too much Vermilion on my face, and tis necessary in the complexion of a Lover.

the Rose give place to the Lilly.

The Painter was so surprised with this discourse, that he was somewhat in doubt they were come to jeer him; for Lysis had not then on his white cloathes; but Anselme taking him aside, in a serious manner spoke thus to him, The Gentleman hath some reason to imagine that your intention was to draw his picture; for besides that, that countenance somewhat resembles his, he hath worn such cloathes, as having been a long time of the company of Players, among whom he acted the Shepherd. Observe him well now, take him for the present in dry colours, and henceforth put his face to all the shepherds you represent. They will sell extreamly, for he is well known. Whereupon Anselme turning to Lysis, bid him have a quarter of an hours patience, that he might be drawn more to the life. He was very willing, and the Painter conceiving he might get somewhat by it, drew him the best he could. Other Painters have since taken by that original, so that you hardly see any thing besides their Shepherds, either at their houses or their shops in St.

Germains

Germains Fair. When the Painter had made an end, Lysis told him, he had done but half his work, and that he must also draw the picture of his Mistress, but he would give him that which Anselme had drawn, for to make another in her full length by it. He had in his pocket that little Copper piece, which he shew'd the Painter, telling him that he must graft that head upon a body cloath'd like a Shopherdes. Sir, I do not apprehend any thing here, says the Painter, its some Ridle or Embleme, if I should put it upon a body, people would take it for a Monster. tis not fit for any thing unless it were to represent Anticks in the border of a peice of Tapiltry. How, fays Lysis, do you not see it is a Metaphorical picture, full of Scientifical Erndition? In what manner else do you imagine my Shepherdess can be painted? You may do as you please, but you will never do it more fortunately, then the Courteous Anselme here; and instead of painting my Mistress, you will paint your own ignorance. Anselme seeing he began to be angry, got him into the Coach again, and having taken leave of the Painter, bid him paint according to his fancy the Shepherdess, that he should place near Lysis, as he dother his hour, fo that we never yet have had any true Picture of Charite. Thence Anselme and Lysis went to St. James-street, to a Stationers that printed a world of Romances. Lysis would see none but the newest, as for the old, he needed them not, for he had them all by heart. As they were bargaining for some of them, in comes Mon-sener, who having pass'd his Complements, acquaints them that Geneura was married. Anselme in the midst of his Congratulations takes him aside, and tells him. of his design to go to Bry to see Angelica, and his intention to take Ly with him, making him believe it was the Forrest's Country. I am heartily glad of it fays Montenor; do not you know that the house I have bought is but a League from Orontes's? you shall not think of any other Quarters then my house. We'll be as merry as Anselme accepting his courtesie, went to Lysis and told him that this Gentleman had a house in Forrests, and that he would bear them company thither, So that a many falutations pass'd between them. They ask'd him, what he, who had a foul perfectly martial, came to do in the Latine Country: he answered, An intimate friend of his had sent him a little book for to be printed, and that he had given it the Stationer, to fee if it were worth it. The Stationer told him, he had not had so much leasure as to peruse it, and taking seven or eight sheets of Paper written out of his Drawer, delivered them to him. This is what I spoke to you of, says Montenor to Anselme, I wish you had the patience to hear a peice of it; you'll finde it the most pleasant and ingenious thing in the world. Anselms rold him he was ready to hear what ever should be read. Lysis also being entreated not to diffemble his opinion, faid, he would do the like, and that all came very opportunely. and was conformable to the adventures of all Shepherds, and all Heroes in Remances, who never go to any place, but they are entertain'd with some History : So that being all feated, Montenor read the following Discourse. And was a say solinada

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GODS.

Urora had already given the Watchword to the night to draw her Curtains, and truss up her Baggage to be gone, when the earth receiv'd a Mornings Draught of pleasant Dew, which gave occasion to those that saw it to imagine, that the Gods were rinsing their Bowls : or that it was the remainders of some Nectar, after a great Feast; or that haply the Beautiful fore-runner of the Sun wash'd her hands at her uprifing, or that the emptied her Chamber-pot: But though it might have happed to be any of all these, according to the seasons, as men know well by the different Dews which fall from heaven, yet was it not either of all those things, fell out then; for indeed it was nought elfe, but that the horfes which draw the Chariot of that Goddels who began to shew her felf, shook their mains at their starting out of the sea. The Sun being oblig'd to follow her, had by this time put off his Night-cap, and having put on his Cassock of fine gold, had incircled his head with beams. The minutes, who are his pages, help'd to make him ready, while the hours having dress d his horses, and given them their Oates, were putting them into the Chariot. It was easie for men hence to judge it would not be long ere he would appear in the Celetial Vault; but they slighted his brightness, and having just broke off a Debauch, that had laked four and twenty hours, they turn'd day to night, and went for the most part to bed. Nay, just then when the Gods be-setting themselves to their ordinary employments, seem'd to upbraid their Supinity their greatest business was to banish all care, nor could they now prostrate themselves at any Altars, but those of Bacchus and Sleep. Jupiter who was wont to receive the early addresses of such as ador'd him in his Temples, was very much furpris'd with this alteration; and not thinking fit it should be said, that while Mortals entertained themselves in all forts of pleasures, the Gods should be subject to infinite toil (as for example the Sun, who perfected his course with that diligence, that he had not the leafure to wipe his nose by the way) he resolved to treat them all at a folemn Banquet.

He communicated his design to Juno, who was then a-bed with him, but she being somewhat of a niggardly humour, was not well pleas'd that he should put himself to so great expence; and to take away the desire he might have to effectuate his resolution, she told him she had not Napkins enough to entertain such a number, and that it was along time since Pallas had made her any cloath. Now you are to note by the way, that this Linnen of the Gods is made of the thred of the lives of Mortals, which is still wound up in heaven, when the Destinies have simish'd it. That which hath belong'd to vertuous and illustrious persons, is employ'd in Shirts, Smocks, Handkerchies and Tablecloaths; but for what comes from Rusticks and other people of grosser Education, there is only made of it Kitching

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Linnen and Dishelouts: So that there is nothing in this world lost; and commonly when it rains, itis Juno that is driving a buck. But notwithstanding all she could remonstrate to her husband, as to the trouble she should have to get her Linnin wash'd after this great Banquet, he calls Mercury with a loud voyce, and commanded him to go and invite all the Gods and Goddeffes of the Universe, to Sup with him in his Pallace which Vulcan had built upon the top of Mount Olympus. Mercury the Childe of Obedience, presently put on his Flying-shoes, and his Wing'd-hat, and got his Caduceus, and having purus'd the Catalogue of the Gods, whom he was to go and invite to the General Assemblie, he look his first flight to the Seventh Sphere, where finding Fate, Nature, Fortune, Prometheus, Janus, Terminus, and certain other Gods, with Saturn in his own Palace, he discharg'd himself of his Duty and Message to them. Thence he pass'd through the fourth Heaven, where finding the Sun newly entered his Carreer, he spoke to him at the side of his Chariot, without giving him any occasion of stay. This God promis'd him he would drive his Steeds somewhat faster then ordinary, and that he would make as much haste as if he took fresh horses at every Sign, for to be at the place appointed soon enough. Mercury having left him, comes down on earth; because neither Mars, nor Venus, on the Moon, were yet posses'd of their several Heavens. He went in the first place to the Isle of Lemnos to Vulcan, whom he found very busie making of Thunderbolts, for to munition Jupiters Arsenal, because the iniquities of men were become fo great, that there was need of an infinite number to punish them all. He defired him to leave his work for a while, telling him that fupiter was to make a · Banquet, to which he was come to invite him, and that he had the same Message to his wife and Son. Unlcan, who was nothing Complemental, answered him with a frowning countenance, That he understood not what civility oblig'd him, to let him go into his Wives Chamber, while she was yet a-bed; but that as for his Son, . he might freely go to him. Whereupon Mercury went out of the Forge, into a · little Chamber, where he found Cupid playing with his little Trinkets, as Children use to do. Having ask'd him what he did; Capid answered, he was going to wash his headband, which had lain foul ever fince he had worn it, and that if he had confumed the hearts of fo many Lowers, and made them shed so many tears, it was for ono other end then to get water and aftes enough to drive a Buck. The Ambassadour of the King of the Gods laughing in himself at his excellent invention, told him the occasion of his visit, and defired him to acquaint his mother with it. pass'd, he took leave of him, as also of Vulcan, cursing such a jealous Cockscomb, that having a wife so handsome, rose so betimes from her, because he would do as other Forge-men; that is, get up in the morning to work. Vulcan who knew he never went abroad without his hands, had an eye to all his tools when he went ae away, but feeing he had not medled with any thing, he dismissed him peaceably. Mercury having occasion to cross the sea, gave notice to Neptune, and all his Maritime Court; fo that he foon acquitted himself of his Ambassage to them. And from thence he went to Aolus, and did the like, That done, in one continued flight, he got into Thrace, and having found Mars furbishing his Armor under a Tent, he invited him to the Banquet with the same Ceremony as the rest. Having by this time traversed the whole earth, he forgot not still in his way, Ceres, Bacchus, PRIAPUS, Pan, the Muses, and an infinity of other Gods and Nymphs, both of the Forrests and of the Fountains, and having learn'd the place whither the Suns Sister was gone, he went and spoke th her. But besides all this, there yet remained behinde that part of his Ambassage, which was to the Deities of Hell. He descends into those Profundities, and in his way meeting certain Shades, who only staid for his company, to pass the Acheron, he drove them before him with his rod, as a Shepherd drives his sheep. Though he might have easily flowen over the River, yet he went into the Ferriboat for the entertainment sake of the Ferriman, whom he had ever profes'd a Friendship to, there being some relation between their several charges. The fare for each Shade being paid, they placed themselves in the Boat, and Charon took his Oars in hand, while Mercury speaks to him to this effect, Have I

not imploy'd my time well, since I have entred an affociation with thee? And is there not reason thou shoulds be oblig'd to make me some annual Present, seeing I am so diligent in stirring up all those that are born under my Planet to a professed study of Cheats and Rogueries; whence there happens so many violent deaths; that it must needs swell thy bags much? Besides which, when I observed that the shears wherewith one of the Destinies cuts off the threads of mens lives, were all rusty, and not able to cut but by halves, whence it happed there were many hurt; and sew kill'd outright; I took them and caused them to be groun'd at my own charge; so that at this present they cut so well, that men die with the least touch, without any languishing. And to the end we might the sooner grow rich, I have found the means to corrupt those three Spinsters, and have gain'd them to our side; and they have promised me they will make their thread so small, that it shall break ever and anon; and that when it breaks, they will gain at least an inch of the length

that Fate hath allotted them.

Alas, how unprofitable are our defigns I replies Charon: For when we have reckoned all, what advantage is there of all this, but to hatten a gain which at one time or other must be ours. Yet were it a good enterprise, if when we have used this expedition to deliver men from earth, we could hinder their enrolling among the Gods: for there are so many deified, that my profit is much the less for it. If this cultom be continued, I must prefent a Petition to Jupiter and Plato, to beg of the one that he would not deprive me of my dues, and of the other that he would abate of the rent of this Boat, for which I pay him an excessive rate. And if I receive not justice, I'll go into the world again, and keep a Boat somewhere on the River Seine, where I shall get more then I do here. But though I should get more where I am, yet I think I must take the other resolution : For, my friend Mercury! here is a world of news stirring. Among the Parentees and Projectors which thou broughtst me a while since, there is one of them the most mischievous Pate that ever was. He is become our Kings earwig, and feeds it with damnable projects: He hath proposed to him the building of a Bridg over this River, and hath endeavoured to make it appear to him it were more commodious then my Boat, because then the Shades might at any time pass over in troops, without staying at all on the shores as now they do. Besides all this, it is taken into consideration, that the souls of Beafts which come hither to flay a while, and return into other bodies, might mais over the bridge thick and threefold. And which is more then all, there are many proud spirits of Princes, Captains, and rich Patentees, which would enter Hell some in Sedans, some on horse-back, and some in Coaches; all which might be easily provided for. Pluto would gain much by this defign; for where now they give the corps but a sheet, men would not then dismiss it without some rich robe, and they would bury it with its richelt treasures, seeing the dead party permitted to carry them into hell. Now I do not suffer in my Boat nor bag nor baggage, for fear of being overloaden; and if any one have ever fo little, he leaves it behind on the shore, where I lay it up, and that hath been ever my greatest profit. Our King ha h been informed of it, and being defirous to appropriate all that to himself, he will very shortly cause the water-stedges of his Bridge to be planted: I know not when ther I shall receive the Toll shall be taken of those that pass over; but if I should yet would my gains be much diminished.

what for lin with Pluto: And thereupon being come to the shore, he enter'd Hell, and went to look for the King of Shades. Having found him in his chamber, diffeoursing with Proserpina of his antient Loves, he invited them both to Impiters' Banquet. Having recover'd the Earth again, he remembred him that he was yet to speak to Peace, Honour, Victory, Vertue and Fame: which he was somwhat troubled at, for he knew not where to find all these Deities. At last bettinking himself that they must needs reside in good houses, he went to a certain Kings palace; and having put on the form of a Page, he ask'd the first Courtier he met, whether he knew not where Vertue was? He shew'd him up a narrow pair of stairs, telling him

he should find her there. Mercury went up to the very top, and thence into divers chambers, where he finds a fort of people diverfly imploy'd. Some were at Dice; and at every cast, cast out blasphemies, as if their imprecations had been words of conjugation to make them win. There were others discoursed of certain publike affairs, wherein yet they regarded nothing but their private interests. And there were many others whose imployment was to fing, dance, drink, and court : Yet there wanted not to be in the place Poets and Orators, who maintained all their actions Swertwons. But Mercury was not deceived in them; and he discovered well enough at the end of a Gallery, Fraud, Flattery, and Ambition, debating the fortune of a Pavonrite. Having asked them where Vertue was, these lewd Goddesses laugh'd, and told him they had no acquaintance with her, because she was so rough and unmannerly that the understood not so much as to observe civility and correspondence with the world; and that he should never find her but among rustick and simple people. He presently vanishe away; and having fled into a very favage place, he enters a little cottage, where a poor Country-fellow lay a dying. Having asked him fome tidings of her whom he look'd for, the poor fick man told him, that while he lived his endeavour had been ever to have her in his company; and that the had just left him, having commended him to his good Genius to conduct him to the Etyfian fields: but that he believed not his children had retain'd her, though it had been always his defire the should have been entertained by them. Mercsory being fomwhat troubled at this, bethought him it was most likely Vertice was among those who taught her precepts to others: And so he went into an University among the Philosophers; but there he found nothing but Vociferation, Pride Doubt and Vanity. He walkt all up and down, and at length entring into the Library, he perceives the Goddess he look'd for leated among the Books. Having ask'd her what she did there, the told him the had no other abode; and that though many came thither to feek her, yet they never carried her away with them when they had found her. Mercury told her that he came to invite her to supper in the Palace of Olympus, whereat the was very joyfull, for the had long fince with'd to quit the earth as well as fuffice. He thereupon ask'd her where he might find the other Deities he · look'd for, and whether Fame and Honour ever came into her company? No, fayes ' she, go seek those that drink lustily, and those that are great Gamesters, or that are excessively expensive, there you have them. As for Peace, she is only among those that have nothing, and Vistory among those that can best deceive.

Mercury having had this intelligence, went presently to seek for those Decies, who all promis'd him to come to the Banquet; except Fame, who excus'd her felf, faying, That it was not for her that Ambrofia was made, and that the fed on nothing but Wind. Mercury observing the had a hundred Mouths, bethought him it was well done of her not to come to fupiter's Palace, feeing the mult have brought Famine along with her, and that funo would not have bidden her very welcome. taking her rather for a Monster then a Goddess. After that, the Ambaisador found Aurora in a Wood, where the fought a Huntsman, whom the was in love with: Having done his Message to her, he returned to the palace of Mount Olympus, to see what they did there. As for the Gods which were fellow-Commoners at his Fathers table, he invited them not, the Ceremony as to them was needless. He found them all employed in the preparations of the Banquet; and divers others who were oblig'd to some attendance to their great King, were already come. Vulcan who is accustomed to be near the Fire, had the charge of head-Cook, and was affifted by the Cyclopes, whom he had brought with him. He was a pleasant spectacle in his Green Wastcoat, his White Apron, and Black Night-cap coming down over his ears. The first Mess they prepar'd was Ambrosia, which they disguised infinite ways, because that food which was very common among the Gods, was not of any delicacy, when drefs'd after the usual manner. Vulcan made some into Broth, stew'd some, fry'd some, and some he dress'd horch-porch wise, and some he disposed like Oar-Cakes. But all that being no great matret, he represented to Impirer, that seeing he was resolved to make a folemn BANQUEF,

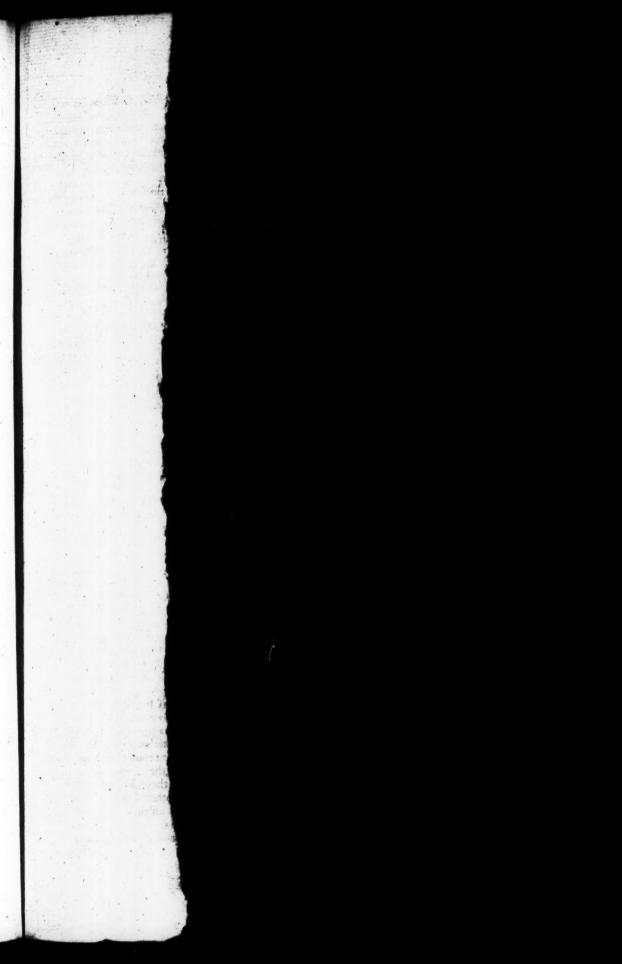
there mult be other meats. Jupiter having given him commission to take what or der he pleas'd, he caus'd Plato to be call'd, and some other Philosophers, whom he had purposely sent for out of the Elizan Fields. He commanded them to assist him, and to make appear they were not altogether unprofitable in the world, as they had been often reproach'd: Plato was charg'd to make ready his Ideas, which must needs be very delicate food for Divine Palates; and another Philosopher. whose Tenent had ever been, that fouls were Corporeal, received order to take the fouls of fuch beafts as dyed, and especially of those which were facrificed, and roaft them on broaches, or make Minc'd-Pies of them. This is the most solid nourishment of the Gods, and they are obliged to Vulcan whose invention was the cause they were not lost. Yet Pythagoras, who was only task'd with making the Sauces, came all in a sume to Vulcan, and told him, in maintenance of his own Doctrine, that he was to blame, and that those poor souls which he caus'd to be massacred. had fometimes lodg'd in humane bodies, and that they ought to return thither again, and that the Gods defired not to make their food of the fouls of men. But it was to much purpose that he cryed out, the other Philosophers rush'd into the Kitchih, telling him, that though they were the fouls of men which they made ready, ver they should think themselves very happy to become the nourithment of the bodies of the Gods, and to be made a part thereof. Notwithstanding all this, when he faw the neck of some Pullet struck off, he cryed out as loud as if his own throat had been Cut. Befides, he did nothing but difturb the Cocks, being defirous to beat his Numbers into their heads. He taught them, that their ought to be ten peeces in every fryed Mess, that so it might not be without harmony, and that it might have all its conveniences and proportions; and if they dreffed any Ambrofia, he instructed them to dispose it into three Messes, affirming that that number was the measure of all things, and that the Gods delighted in an uneaven number. Vulcan, who understood nothing of all this Philosophy, took the Ladle out of one of the Kettles: and ffriking him therewith with as much fury and good will as if it had been a dog that eaten a shoulder of Mutton, bid him not interrupt him any further, and go and make use of his Arithmatick in the Hall, to see if there were that number of Trenchers and Chairs that should be. That which had angred this Master-cook the more was, that in making towards him, he had with his crooked Leg overturn'd a Mefs of Ambrofia, which had been put on the harth to be kept warm; so that he repented him he had not made Minc'd-meat of that Philosopher, as he had done of the fouls of Beafts. When his anger was palt, confidering, that all that was prepared was not too much for so great an Assembly of Gods, he found the means to dress them another most excellent Service, but he must first propose it to fupiter, without whose permission nothing could be done. He went therefore and told him. that among the Celeftial bodies there were many living creatures, which did not any good there; and that there would never fall out a better opportunity to eat them then now. Tupiter would not consent, so that Vulcan was fain to speak to him to this effect; May it please your Majesty, It is a long time since you have made any Entertainments, and they fay, no feast like that of a Misers: It is to no credit to be at the expence of a small matter. Mortalls will not bear you that reverence they do, if they come to know you keep not better chear then they: Do you not observe how they kill the Beasts they have on earth, for their nourishment? why will not you do the like by those you have in Heaven?

fupiter overcome by the reasons of his Son, bid him send his Cycloper, to take down all the Signs that were good Provision. The business was as soon done as spoken; so Bronns, Pyragmon and some others of the Scullions brought away the Hare, the Swan, the Dolphin, the Whale, the Ram, the Bull, the Crab, and the Fishes, all which they made ready in divers manners: Nay, they did not spare the Dragon, the Bear, the Hydra, nor the Wolf, and some other Beasts, whose shell was thought somewhat hard and indigestible: For Valean affirm'd they were

already half bak'd, because they had been so long fastened to stars.

In the mean time the meat was thus in making ready, Jamo and Iris made it their

work



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work to accommodate all within the Palace. It was built of Patrifi'd Clou'ds, and the walls were enamell'd with fuch a diversity of colours, that they defi'd all Tapiftry. There wanted nothing but the sweeping of the stoor, wherein those Goddeffes were somewhat at a loss for a broom. In this trouble comes in Lolus, with a great bunch of Keys at his Girdle. He had lock'd up all the winds within their Caves, except the Zephir, which as his Minion, went always with him, and carried up his train. He perceiving the trouble of the Queen of the Goddesses, swell'd up his Cheeks, and blew so about the Hall, that he easily drove out all the dust before him. His Mistress Flora, who could not forsake him, came presently after, with divers other Nymphs, who strew'd Flowers all about. Hercutes, Mercury, Castor, Pollux, and other of the houshold set the Tables right, laid the Cloathes, and plac'd the chairs. These moveables were made of the Trees, into which men

· had been of old Metamorphos'd.

Impirer and Juno having put on their best cloathes, came in to entertain the Com-· pany, and prefently after entered Ceres, who caus'd to be brought in as good bread as ever was bak'd; and after that Bacchus, with Pan and the Satyres, who were · loaden with bottles, which they discharg'd themselves of near the side Table. Si-· lems who follow'd them was the Butler, and was already fo drunk, that it was not thought he could have drunk any more; he stumbled so oft, as if his legs had been . made of Tough, fo that they gave him a chair, which came in good time for him to repose his panch in, which was swollen like the Sail of a ship in a good wind. While Geres, Bacchus, and all the Gods of the Fields were in their Complements. · Plato came in with his wife, who fince her going to Hell, was become fo fortish, that the had forgotten all manner of Civility and Complement. She made a Courtery to the Company, and with a ruftick simplicity came and faid to Jupiter. We must confess indeed Father, you do us a great favour to invite us to Supper here, we were fad enough at home; when we were gotten into our Chariot for to come out of . hell, our Dog came and leapt upon me, and did so lick and kiss my cheeks with all his three tongues, that I could hardly part with him. I thought once to have brought him with me, he had at least done you some service in turning the spit; and then you will not believe what a pretty Cur it is, he dances on his hind feet, and fetches any thing you cast to him. You have done better to have left him behind you, Daughter, fays Jupiter, for besides that, it is not a Dog to be carried in ones sleeve. we have others here whom he might have bitten with his fix ranks of Jaws. Do you not know well, that we have here a Dog among the Stars? Tis he that picks the bones of the Celestial Fowl, which is sometimes eaten at our Table, and as for yours, he should only pick the bones ofdead men? But how comes it you have not brought my fon Minos along? If we should have brought him, replyes Plato, affurning the Discourse, the two other Judges, and the Destinies, the Furies and Charon would have come too, and in the mean time you know they cannot quit their employments for one moment, without a delign of destroying all mankinde.

As Pluto ended this Remonstrance, the arrival of Mars dazzl'd the Assembly with the glittering of his Armonr. His Mustachoes were turn'd like the Gard of a Poignard, that so it might feem his very face was armed, and his eyes were fiery, as those of a Lyon in a fury. Yet was there nothing but what was honorable in his Salutations to Supiter and the rest; and Venus entring thereupon into the Hall, he who spoke nothing but of vanquishing others, confessed himself overcome. was attended by her Son and the three Graces, who had spent the whole day in dreffing her. After her came in Pallas, who in the midst of her gravity had some features, that rendred her Amlable + And then came the Moon, and her Brother the Sun, who having retain'd fome of his beams about his head, fufficiently enlightned the place. He was so Complemental, that he would falute the Ladies one after another, but as his mouth was near that of Juno's, to kis her first : she starts back prefently, feeling the heat of his mustacho's, which began to burn her cheek. Impiter perceiving it, told him he was to blame, that he had not bath'd his chin in cold water, when he laid afide his fires. You do not confider, that I was in fuch hafte to

come hither, replyes *Phabus*, that I had not the leafure to cast my self into the sea, where my fair Hostess *Amphitrite* ever prepares me a bathe. She entertains me there at mine Host's Table, I am asraid she'll make me pay for to day, though I sup not with her.

While he faid this, Neptune, Amphitrite, Palemon, and many other Sea-Divinities arriv'd, who told him that he was not fo rigorously dealt with as he would make believe, and that he had his lodging very cheap. Their dispute was not heard, because Saturn, Janus, and the other ancient Gods came in at the same time, whom they were on all sides busie to receive. There was only Juno, who was not well When she saw Janus with his two faces, she cryed out pleas'd with their coming. to her husband, did I not tell you that you would ruine your felf? You counted but one person in attendance to your Father, and behold there's two. This glutton Janus hath two great faces, and two huge mouthes, which can each of them devour as much meat as four. I am refolved he shall not be entertained here; he shall not be at our Table, for he will starve all the rest. Let him go to the gate, 'tis his ordinary charge to keep it. Alas, what do you trouble your felf Sweet-heart. fays Impiter: What will my Father fay, when he hears you will not have him bring along with him one he makes so much of. Consider, that though fanus hath two mouthes, yet he hath but one belly and two hands, fo that he can eat no more then any of the rest, and his body can contain no more then what is reasonable. The mouth which he hath behinde, serves him to no purpose but to draw in the wind which comes that away: And I must tell you besides that, he may be of good use at the Table, seeing that out of respect to Saturn he must be admitted; for now I think on't, he must be placed towards the side Table, that with his hind-eyes he may look to the wine, which this doting Silenus will not husband fo well, and fo hinder that these drunken Satyrs, who are to wait, drink it not all: As for the Office of Porter, do not you trouble your felf, for I have given it the Sagittary of the Zodiack.

While *qupiter* gave his wife these consolations, the Gods made sport with *quants*, who to make appear to them that there was nothing to be found fault with as to his person, went and kist *Venus* with the mouth behinde, and with his hands drawing to him one of the *Graces*, kis's'd her with the mouth before. There's a Wag, says *Phabus*, he should have two wives, he hath this advantage over us, that he can kis two at once. But you may say as well, says the subtil *Prometheus*, that he may

at the same time receive four boxes in the ear.

In the midft of this jefting, Aurora, the Muses, and some others arrived; so that there was a great noise of Chariots, and neighing of Horses at the Palace gate. In the feeing all the Guests were come, commanded the Banquer should be served up. The Sun and his Sister had light enough about them, to chase away the obscript of the Hall; however, to observe order and decency, they fastned to the walls certain plates of gold, which instead of Torches had Armes of silvers, and at

the hands thereof, there were fo many stars nailed.

Hereupon Mercury, who was the Clark of the Kischin enters, with the Famis and Satyrs, who brought up Messes, which he dispos'd upon the Table Jupiter, Saturn, Pluto, Neptune, Juno, Venus, and the rest of the Company having wash'd their hands in the water of Eridan, sate them down without any dispute, every one according to their quality. The King of the Gods, according to the custom of all great Princes, had his Physician on the one side, and his Jestes on the other. And that was Asculapius and Momus, the one whereof was there to oversee what meats were to be eaten, and the other to carp at the actions and words of the presence. The first bout Momus had, was with his Master, telling him, that he knew not the reason why he had not invited Discord to his Banquet, no more then he had not done at the Marriage of Thetis, and therefore he must expect the should come to sow some diffention to trouble the Feast; and that there is not on Mount Ida, any Shepherd able to decide the differences of the Divinities.

If there be no more illustrious Shepherds on the Mountain of Ida (Jays Lysis, inter-

rupting the Narration of Montenor, be it known, there is at this present one at the foot of the Mount of St. Geneuieusue, and let not the Gods be any thing troubled, I am as able a Indge as Paris. All this is long since past, Says Montenor, do not think it a thing present. There's no question but that if you had been in the world when this Banquet was made, Momus had remembred you: I pray do not any further diffurb the Gods at their meat: A Masons Boy will have his hour. Montenor having so faid; obtain'd silence, and having look'd into his Paper, went on in this manner:

Inpiter answered Momus, that he had well considered what he said, and that he had already taken order that their enjoyments should not be interrupted. And if he had not invited Discord, nor the Furies, Famine, Envy, Sadness and Poverty, whose company is ever unpleasant, he would fend them each their Mess, that so they

might not grumble.
While this past, the most part of the Gods took bread: Saturn cut it with his fithe, Bacchus with his pruning-hook, Mars with his cymiter, and divers of the rest with Ceres's sickle which she lent them. And as for meat, Neptune took him some with his trident; Pluto with his scepter, which is made in the fashion of a fork; Venus with the point of her Sons dart; and the daughter of Latona would needs be doing with the point of her javelin, and Pallas with the top of her lance. For the Gods are never without their Arms, no not when they are at table; because if they had them not about them, they could not be distinguished one from another. As for example, if you see a picture or statue of Mercury, how will you know it is he, if he have not his Caduceur? It stood them upon at least to have about them the marks of their Divinity, as Impiter who had his thunderbolt, which his Eagle held in his beak close by him. Yet he thought it not handsom to permit the Gods to cut bread with their Arms; for Saturn in using his great Sithe had already saluted his Gossip James in the jaw-bones with the handle of it, and had drawn blood at his teeth. Mercury was much blamed, that he had not taken order for knives and forks at the table, so that he was fain to go immediately to ask for some of Vulcan, who had enough: So he came immediately back, and furnish'd all the company.

Momms, whose chiefest desire was to see the the Gods quarrel, reassum'd his discourse, and said to Promethem, Thou art now very proud to eat at the table of the Gods, whereas time was when thy own Liver was the food of birds. Do not renew my antient miseries, replies Frometheus; it suffices that Jupiter hath pardoned me, knowing my offence was not so great as he had thought: He thought, that having formed the body of a man, I impudently came even to heaven to fleat fire to animate it: But I made appear to him my more modelt carriage; I only had the invention of the Burning-glass, which when I expos'd to the Sun, I drew his fire to me without thirring from earth. I am glad of the occasion to tell thee thus much,

before so many other Gods who knew it not before.

It is a very commendable thing, fayes Saturn interpoling in the discourse, to forget old quarrels: Should I suffer any thing to be said of what hath happened to Promethens, I fee it would be my turn at length to be made Table-talk. In the mean time let there no stories be made of my fortune; I am no other then what I would be. It is true, time hath been I fate on the fame throne whereon Iwpiter now fits; but it was no longer then Innocencie dwelt among men; and now that they are become mischievous, I would not be oblig'd to govern them. While I reign'd, they cared not for riches; and if that Age was call'd the Golden age, it was because their souls were of gold, and not their Plate. Can it be imagin'd that I who caused others to live with so little ambition and avarice, am troubled at the loss of my Kingdom? and may it not easily be discovered that it became me to shake hands with the affairs of the world, for to enjoy that tranquility which others had enjoyed by my means?

While Saturne faid thus, Momns, who knew he contemn'd not the royalty but became he could not obtain it, went and made a thousand wry faces behind him, and . had a great itch to answer him: but he was hindred by a loud shout of laughter, which hapned at the lower end of the table. Inpiter delirous to know the occasion,

it was told him, that the God Terminus, who had no arms at all, had bowed down his head into a Platter for to eat some Ambrosa, dress'd with Nectar-sawce, and that the Mess was so hot, that it had burnt off his nose and lips. What pitty it is, alas poor God! (says Momus with a Scoggin-gesture) I know not who hath maim'd him in that manner; he hath neither legs nor thighs, yet had he but arms and hands, he might go on his Arss like a Wash-bowl, whereas now he must be alwayes carried in a Chair like a sick body to an Hospital. Thou which mak'st a Laughing-stock of him, says Inpiter, my will is, thou shoulds go and feed him. With all my heart, says Momus; and thereupon going behinde him, he took some meat on a Trencher, and having given him a little bit, he eat up the rest himself. Inpiter seeing his knavery, bid him come away from him, seeing he fed him after that rate; and bid Destiny, who sate next him, have a care of him After that, observing that there were divers others complained that the Messes were too hot, he commanded Zephyrus to take some course therein; so this God getting up on his Chair, did so much shake his wings, and blow with his mouth, that all was pre-

fently cooled.

But this was not all, for at the other end of the Table there was the God of Silence, who was much troubled, because he could not eat at all, and who thought it was to no purpose to have invited him to the Banquet, if he had not the power to do as others did. Time hath been, that he was contented only with putting his finger on his mouth, to hinder himself to speak; but of late he had found out a more affured course, and that was by locking his two lips together with a Padlock. vet this invention brought its inconvenience along with it, especially at this time, he being not able by reason thereof to put one bit into his mouth. He made signs to those whom he conceiv'd his friends, to take compassion on him; but there every one was for himself; and Fate, who kept the Key of this Padlock, had forgot himself to bring it with him. There was no other way, but to feek to Vulcan who had been the Smith, and had made it. He understanding well the pain that poor God was in, out of Charity fent one of his Cyclopes, who with one stroke of his hammer broke it afunder; but it put the God of Silence into the danger of lofing half his reeth, for the blow light upon his Chin, and was like to have batter'd to pieces his inether Jaw. He afterwards ate, but not without difficulty, and much pain; for it was a long time fince his teeth had been in any employment. The action of his eating was so ill-favoured, that he made sport to all at Table; yet was it foon over, and all were quiet and well pleas'd, except Venus, who complained that Priapus, who fate next her, lay so heavy upon her, that he had well night over-heated her. She had on a Robe fo thin and transparent, that one could not be well affured whether the were clad or naked; fo that that good Companion, blowing like a horse that smells his oats, clapp'd his hands ever and anon upon her thigh. and was much amaz'd he felt nothing but filk. Jupiter fearing some scandal might arise through his incontinence, caus'd him to be plac'd next to Minerva, who being all armed, admits not fo easie embraces, and is somewhat a terrible Mistress. Whereupon Venus swore by Styx, that thence forward she would never be clad so thin, onor should the Graces, nor her Son: Whereat Momus, jeering, faid to her, Do you think to be Venus, and not go stark-naked? how should the Gods know you? and your Son when he is once cloath'd, will he be taken for what he is? what hath he to do with cloathing, feeing he never feels any cold? But I pray how would you cloath him? shall he put on Breeches? or shall he still were a Bib? I see what the matter is, you would tempt fortune; it will not cost you much to cloath him; for he is so little, he may be put into ones pocket; and besides, the suit you shall make him, will last him a long time, for he grows not at all. But tell me, I pray, hath he given over crying in the night? Doth the little Knave keep his bed clean? doth he not Caca in his Quiver for want of a Chamber-pot? Can he feed himfelf? how many teeth hath he? If you are troubled with him, your best course were to bestow him on some Princess on earth; she might haply be very tender of him, and would play with him, as if he were some little Dwarf. This

This divine Jester directed all these encounters to Cupid, who to be reveng'd of him began to make ready his bow: but Venus perswaded him, that the green and yellow Cupuche that Momus wore was proof against his darts. In the mean time Momus by the order of Inpiter commanded the Tritons, who stood by all this time, to play on their Cornets, and appointed some Famus to play on their Flutes, that by the sound of their Instruments they might not suffer the jaw-bones of the Gods to be idle. He himself plaid his part with them on the bells he had at his knees, wherewith he made a special noise in dancing. He had also a stick with two Swine-bladders full of pease fastened to the ends, wherewith he kept time with the rest upon the swollen cheeks of the Loud-musick, which must needs yield an excellent har-

The second Course was hardly on the Table, but the Gods were extreamly amaz'd at the new fort of meats that was served in to them. The Ideas they found o most excellent : yet Asculapins said to Inpiter, Let your Majesty commend this to others; this kind of meat is not cordial for you, it is too windy. Saturn and Fate hearing this, took all to themselves, and it found them no more work then a Strawberry to a Swine; though the Doctor told them also, that he knew well their conflitution, and that those Ideas would prove purgative to them, and that he foresaw it would give them the squirt. As for the souls which were fryed, he permitted Inpiter to feed of them, affuring him they were extreamly nutritive. Hence grew an occasion of drinking abundance of wine and nectar, for Vulcan had spic'd the sauces a little too much. Ganimede gave Inpiter to drink, Hebe to Inno, and the Satyres to to all the other Gods. Now the good Ianus, who had been charg'd to fee that thefe brave Cupbearers did not drink, had in the beginning well discharg'd himself of his duty, and had rail'd at two Satyres who had confuted a bottle; but at length his faithfulness was corrupted: They promised him, that if he would say nothing, they would give him as much as any fix others. So that having accepted this proposition, while one presented him a glass before, another gave him one behind. In the mean time the Satyres drank by turns at the side-table, without any fear of Silenus, who by this time was fallen afleep in his chair, and snored so loud that he made almost as much noise as the musick. Howbeit Ianus had two faces, yet had he but one head; so that the wine and nectar which he had liberally taken fumed into his brain, and fomwhat troubled it: And being now arrived to a loss of all modely and temperance, he drank a health to Bacchus, desiring he would pledge him. Bacchus ask'd for wine; but the Waiters being busie about somwhat else, heard him not. He perceiving himself so carelesty attended, took his knife and knock'd seven or eight times on the table as hard as he could for to make them hear: which action was very ill taken, for it seem'd by that he thought he was in some Tavern. Yet Inpiter pass'd it by, knowing the good humour of the Companion, and being desirous to give Ianus and him their loads, Hola there I fays he, Fill them their wine. Sing my boys: begin Ianus, thou art the challenger in this combat. What will your Majesty have me fing? replies lanus: shall I fay somwhat of this liquor that elevates the heart? Sing what thou wilt, fays Inpiter. Whereupon Ianus fung what he knew, and that fo admirably, that never came there any thing neer it: For the mouth before was the Base, and that behind the Treble; so that he alone made an excellent musick of

Great Alexander fo lov'd Wine.

stattefull to it. Bacchus having taken his full bowl, sung,

making withall an harmonious clattering with two Trenchers one against another; He burthen'd his song with turning of his eyes, and such waggish postures, that it made all the company very merry. This egg'd every one to further debauchment, and it came so home, that the very Goddesses were at their Rubies on their nails.

two parts, except that ever and anon it was interrupted by a certain hiccock which discovered the generofity of his heart, that still thrust back any thing that was di-

Upon this Mercury usher'd in the third Course, which consisted altogether of celestial living creatures: There was both siest and sist; so that there was no small amazement at this diversity of meats. Inspirer said, he would have the pleasure to let the company ghess where such different services could be found; and that after supper he would tell them the truth. The most part sed, without desiring to be in-

formed what it was; and there remained not the fourth part.

As for the last Course, it was very sumptuous! For Pomona had brought of all forts of fruits, and the Cooks had made bak'd devices. Proserpina took a great deal of Tart and Biskets, and put into her pocket, saying it was for her darling Aletto. This was not thought well-beteeming; and it was easily seen that the good Lady thought herself at some Country-wedding. But they had not time to speak of it, because there were heard such loud croings at the entrance of the Hall, that every one asked what the matter was. Mercury came and told them, that it was only the Prodess of Mars were at custs with the Pages of the Sun, for the leg of the soul of a Turk, hen, which they had snatch'd from those that took away. Impirer commanded Pythagorus to be sent to them to teach them silence. For as for Harpocrates, who was the God of selence, he could not now hold his peace himself, since his mouth was opened; and therefore was so much the further from being able to make others hold theirs: Besides, it was now but fitting he should enjoy the present satisfaction which he took in speaking, while he had the means and liberty. It must be supposed the pleasure he took in it was so much the greater, by how much it was more then ordinary with him. Not to mention, that the good chear he had made

had fo poffes'd his brain, that he had forgotten his Quality.

This tumult being appealed, they look'd towards Ianna, who being quite drunk was grown very infolent. When supper began, he had put on his Serpent that bites its own tail, like a Scarf; but now he had taken it off to bestow it about the ears of those were near him; and he would needs go play the Turnbier, and make hey-passes as if it had been through a hoop, had they not hindred him. For want of this diverfion, he beset himself to prattle with both his tongues together. His two mouths abus'd one the other, contradicted and belyed one another; and presently becoming friends again, defied one another to drink. If the one laugh'd, the other cry'd; and if he had promifed any thing with the mouth before, he perform'd hever the more for that, for that behind recall'dit, faying it had not confented thereto. Besides, the face he had backward was the more ancient; and to seem knowing, it would never be of the same opinion with the other, which was its younger brother. Insiter feeing Inno did nothing but lowre at all this, caus'd the good Innu to retire, and be dispos'd on some bed. Then the Table was taken away, and the nine Muses tuned their Instruments. While they were singing three or four new airs, Mercury, Vulcan, Momie, the Cyclops, the Tritons, the Satyres, and the rest that had waited had the leifure to fup. As foon as they had done, the Tritons were fent for to make the company dance by the noise of their Cornets. Having begun a Brawl, Ingiter took Juno; Mars, Venus; the Sun, his Sifter; and fo every one his Mate: among the rest Fate cook Fortune; and 'twas a pleasant fight to see him dance in his nightgown with that light Goddess, who being ever accustom'd to go on a bowl or a wheel, frigg'd it strangely on a firm floor: she shak'd him to vigoroully, that one of his flippers flipt off his foot, and his night-cap fell off his head, and his spectacles fell down, which he had put on to fee if he observ'd his paces aright. Vulcan, Momus, Mercury, and some others were not in the dance; they had an itch to play fome knavish prank to make merry the company, and that was to act a Comedy. Vulcan, who was not much acquainted with matters of that nature, faid there needed no more then to take a certain Piece of a Greek Poet's, wherein the Author had made all speak so, as they could easily find what they had to say. That would be too rustick, says Mercary; we must doe somewhat that's new. We have here in the house the Muser, which are more knowing then the Poets, feeing they inspire them: Yet to tell you the truth, they will not frew us any thing proper for us, fuch is their pretence to chastity and refervation; and I do not see how those that make Loveverles

e verses can imagine they assist them therein, when they never make any themselves. However, I must tell you that we will not want for Poetry, if we please, though we have reither Homer nor Hesiod; for we have Pyshagoras and Plato; that talk as strange things as the Poets. Vulcan liking well of this, called these Philosophers; and Pythagoras being acquainted with the design of these Gods, said to them, As to the subject and discourses of your Comedy, seek out another Author: but if you will disguise your selves, and entertain the company with a Mummery, I promise you my best assistance: I understand the business of Lors as well as any, and particularly that of the Dye; I can make you cast passage at every cast. I can tell a little how to cheat soo, says Mercury; Come, set's do that, there needs not so much preparation. That said, they resolved to represent the divers qualities of Mortals, which was a custom they had ever observed, meerly to be in some degree revensed of men who ever in their Comedies represent the Gods.

While they were looking for cloaths and vizards to difguife themselves, the other Gods broke off their revelling; and having feated themselves up and down, began to talk merrily of their antient Loves. There was only Samura would bear no part in these enjoyments; but went to hold James his head, who was disgorging into his twice double-lin'd Cap. Being return'd, he made the whole prefence laugh; for he began discourses so simple and fond, as soon discover'd he was so old that he had renewed his infancie. In the mean while Venus, defirous of some other diversion, jeer'd Impiter for having forc'd him so often to change shape: The best thing she faid to him was, that he had not practifed his Transformations feafonably, and that it was not for Europa that he should have chang'd himself into a Ball, but for lo whom himself had chang'd into a Com; because if they had both had the bodies of the fame Animal, they had done better together, and they might have generated a number of little Calves which might have been deified, and might have graz'd very decently in heaven. Impiter desirous to prove in the first place, that the most chaste Deities have been sometimes overcome by Love, as well as himself had, brought into play the Sans Sifter who was neer him, and shewed how she had been in love with Endymion and Hyppolitus. But the alleadged for her defence, that fith the never faw the one but when he was afleep, the could not receive any Love-enjoyment from him: And that as for the other, the loved him not for any reason but because he had fou'd himself chaste and that if he had yielded at her first affault. The would have despised him. Venus in the mean time told Neprune in his ear, She hath some reason indeed to slight my Son's torch; for 'twere to much purpose for her to be burnt by it, when it should burn no body for her: I never fear'd her being the fourth among those that should strive for the golden Apple; the's the most ugly here, and her face is as round as a Tabor. If her face be withall big, replies Neprune, the is by fo much the more proper to be beloved, for many may kils her at once. But you consider not, replies Venus, that when her Lovers expected a whole face, they should find but half a one : do you not know the changes every quarter of a month, and that fometimes the increases, and sometimes decreases?

Venus having spoken thus of the Moon, summ'd up what detractions she could of all the other Goddesses, thinking by that means to advance her own beauty. She had her belly-full of jeering at the ugly visage of Proserpina, and her cloaths which were not in fashion, and of her dressing, which was so unhandsom, that it was easily seen that the infernal Furies were her ordinary Tire-women. She must need also take occasion to laugh at the extravagant dressing of old Cybele, who had Crites and Castles on her head. But Aurora who was somewhat neer her, came and said to her, Do not jeer at her fair Cypris; it would somewhat puzzle you to find out a more commodious sashion for an antient and modest Goddess as she is: I speak what I know; for ever since the beginning of the world I am her Tire-woman, and every morning I give her a Gown according to the seasons, sometimes embroidered with pearls and slowers, and laced with green, and sometimes set out with golden har-

velts or filver frows.

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when I should no more endure Beaus in 10 brave a country, I must have been forced to kill them with the rest.

Inpiter had no sooher said so, but all the Presence murmur'd against him, and especially those who were any thing concerned in the business. Bacchus was angry for having lost his Rum, Hercules his Hydra; and every one complain'd, that the Creatures which were dedicated to them were taken out of a place where they did

them so much honour. The Sun cry'd out above all the rost, saying he cared nor whether ever he walk'd any more through the heaven, now that his ordinary Land's lords were not in the twelve Innes where he used to lodge. To be short, 'twas get nerally concluded that Jupiter was to blame for putting to death a fort of beasts which did him no hurt, and which besides belong'd not to him; and that he should rather have kill'd his own Eagle, or his Wise's Peacock, and not entertain his guests at their own charges. You are angry at a small matter, says Jupiter. Is there any

reason there should remain any Beasts in Heaven, when we send so many generous Captains and learned Philosophers to Hell? What service had we from so many creatures, unless it were to find pastime for the petty Gods, as Ganimed and Cupid, who made it their employment to lead them up and down in a string? Moreover, if

we had had he and she of every one, you might stand upon't that some profit might be made of them, and that they might bring forth young: But they were all disproportionable; and if they had once but been any thing hot, I leave you to consider

what kind of monsters they had produced; as if the Bull and the Hydra had gone together, or the Ram and the Bear. What's more then all; there would not have been any should have had any milk fit to make cheese of, and I suppose there's none will avow it had been any great revenue to go and milk them every day for nothing.

But if haply it be faid they had some feathers or surs which would have served us to some purpose, I have done well to kill them, that we might have them. And to the end there should be no partiality used as to all the other Signs of heaven, both animate and inanimate, I have caus'd them all to be taken away, leaving nothing but

the Stars to give their ordinary light. As for the Demy-Gods & Demy-Godesses, as the Centaure and Andromedes, I have also caus'd them to be removed, to wait on me in my palace: And as for whatever was insensible, I have dispos'd all to those uses whereto they are most fit, as the Crown to put on Inno's head, and the Bowl for my self to drink in. As for the River Eridan, I have not conceiv'd we have any need

of it; for it runs so slowly, that it is but as dead water, which is not good either to drink or wash any thing withall; and we had much ado to get so much clean water as to wash our hands before meat, which we have been fain to strain through a cloth to make it look a little clearer: Therefore I have caused certain holes to be made

in that part of heaven where that River is, so that it still glides down upon the earth; and I believe men are somwhat amaz'd to see it rain so plentifully. Now it is partly for their sakes that I have taken all these Signs out of heaven,; 'tis for to punish them for the contempt which a while since they were guilty of towards me: They

fhall not henceforward have the pleasure to see the heavens diversified with so many figures, whence they easily foresaw things to come.

And

And this is the Remonstrance which Jupiter made to the rest of the Gods: and to fay truth, he had entertained fuch a jealousie against Bacchus, Love, Sleep, and fome others, who many times were ador'd in his stead, that he was big with a defign to bring some mischief on Gods and men together. Yet was there not one in the Company durit discover his resentment, bethinking themselves, that if he was truly angry, he was powerful enough to ruine them. The fair Phabus well remem-· bred the day when he had banish'd him out of heaven, and reduc'd him to a posture of begging in the earth, till at last he was commended to some petty King to be his Cowherd. There was not one who could not call to minde some such token of his indignation; but as they were ruminating on this sad subject, Comus enters the Hall, with a Torch in his hand. Momus follow'd him cloath'd like a King, and · Vulcan dress'd like a Queen; but he would have been so much the more disguis'd, if he could have forborn limping. The other Maskers were clad, some like Souldiers, others like Philosophers, and many like Tradesmen. Pythagoras drest like a a Fool, was going to express the moral of the Mask, while there enters of a sudden into the place a fort of people which no body knew. Inpiter thought they had had relation to the former Maskers, but Vulcan and his fellow Actors had not brought The first of the troop, who had a Flaxen curl'd head of hair, and a · Crown of Lawrel on his head, advanc'd as far as the midft of the Hall, and playing on a Harp he had in his hand, fing these words, O great Inpiter, who art oblig'd to render justice to all the world, how long wilt thou suffer there should be Gods and Goddesses that intermeddle with the charges of others, and are not content with their own? Behold, here we are a company of Divinities, depriv'd of all wealth and honors, who come and demand thy affiftance. I will tell thee one thing that never came into the confideration of the Gods. There are in this place a fort of Affronters, who besides the charge which hath been given them, have encroached upon ours, and have made believe we were not in the world, whence it hath hapned that we were not invited to thy Banquet. That yong Gallant that stands by thee, who pretends to so much beauty with his golden Mustachoes, should he not be content with the conduct of that Chariot which brings the day with it : but that he must withal be the Conductor of the Muses? "Tis I that am he, I am the true Apollo, the fon of Inpiter and Latona, and the God of Prophefie, Poetry and Musick; and he is but the Son of Tytan, and some obscure Divinity. Here is also my fifter Diana comes after me, who also complains of the Moon there, who entrenches on her quality.

This Apollo would have fung more; but his fifter coming forwards as foot as he had spoken of her, came and said to Luna, What Imposture is this! Thou mak'st the world believe that thou and I are but one: There are many such testimonies of thy sewdness, for thou wouldst sometimes fain perswade men, that thou governess in Heaven, in the Forrest, and Hell. How canst thou satisfie so many Professions? Tis well known, that when thou shinest in heaven, I am seen hunting in the woods. I believe thou art so impudent as to say thou mayest be in several places, and that when there appears but one half of thee in heaven, thy other half is on earth. But all this granted, cannot thou be Proserpina too, who is the daughter of Ceres? whereas its known thou art the daughter of Latom: Thou sayst thou art chaste, yet Proserpina is married to Pluto. But wouldst thou not be called Lucina too, interposing thy self in Inno's affairs? dost thou not betray thy want of discretion, in deficing that women in childe-bed should invoke thee for Midwise! Canst thou who art a Maid, know any thing in that business?

This Diana had no fooner began this Harangue, but she was interrupted by some other Divinities, who had the like complaint to make. There was a God of Time that opposed Sainru; and a Minerva, Pallies; insomuch, that there was not one in Inpiters Assembly that was not challenged for somewhat; and he himself not being exempted, knew not well what to say. The constitution was so great, that they would not hear one the other speak; so that the Maskers seeing their design disappointed, put off their Visards, for to speak sace to sace to those that gave them offence.

Every one strove to give the most antient records he could of the power then in debate; and he that gave the best account of his genealogie, carried it. The most part referr'd the disserned wholly to the judgment of Plato and Pythagoras: but they excused themselves, professing their incapacity in that point. Jupiter, Saturn, and Fate were of opinion the business should be referr'd to Homer, Hesiod, and Theorems, and such other Poets as had treated at large of their original and power. But there was not any one had the patience to stay till they were sent for to the Elyzian fields: besides it was considered they could not give much satisfaction, because it had been their ignorance and carelesses that had caus'd all the disorder in stead of preserving the glory of the Gods, and had every foot ranked among them infamous Princes; being so little thrifty of Divinity, that they attributed it to a Tripewoman scone'd at the corner of a street, if it happened she was their Mistress.

The Gods being now quite ignorant whom to address themselves to for the deciding of this difference, disputed the matter with that earnestness, that there began a furious quarrel among them. Bacchus cut the noses and ears of all came in his way with his pruning-hook, and Ceres did the like with her sickle: Apollo, Diana, and Cupid shot a world of arrows: The Muses broke their Harps and their Timbrels on the heads of those said any thing to them: Venus paid Proserpina about the ears with one of her patins, and thrust pins into her breech: Saturn cut the hams of those he met with his sithe: But above all, Mars and Minerva were most terrible, the one for his sword, the other for her lance. Those that had no arms cast stools at one anothers heads: And there was not any but was in the charge, except the God Terminus: He had all the while kept his arse warm on a cushion, where he sate most majestically, believing all ought to give him place, and that he was thought so redouted that they durst not assault him. But he was much deceived; they scorned to strike such a simple wretch, whom they thought not able to hurt any body, nor

had any other faculty then that of Resisting.

Impiter mistrusted now that Discord had rais'd this sedition, because she was not respected as she should have been: She had not had her mess brought her soon enough; and Sleep who had receiv'd charge to fet her abed, left she should come and difturb their enjoyments, was faln afleep himfelf, having gotten drunk in the Kitchin among the Turn-spits, whereof he was one. She therefore being awake, and having a defire of revenge, made it her busines to stir up the modern Gods against the antient. And Impirer feeing that blows were dealt in the diforder by all, without confidering whether they were friends or foes, knew that the final ruine of fo many different Divinities was neer at hand: And not deigning any other but himself should have the honour to end this difference, he hurl'd his Thunder-bolt among the Combatants, not caring to destroyhimself withall This blow was so effectual, that his Palace was turn'd to ashes with it, and since that time there hath not been any Poet could tell us what became of all those were in it : But the more knowing fort of men, who I expect should give me some credit, will hence easily inser that all those falle Gods are not now in the world; and if there cannot any more be seen in the heavens those living creatures they had plac'd there, it's to be supposed they were all eaten up at this Banquet, as I have told you, and that there remained nothing but Stars. And if men cannot observe the Sun and Moon in chariots drawn by horses, it is because those great Luminaries have their dependance on an Infinite Power who makes them go alone, without having occasion to be drawn by those excellent Waggoners which the folly of Poets had bestowed on them. Whoever therefore that shall any more mention these powerless Divinities, after he hath heard what we have deliver'd of them, let him affure himself he shall be taken for one, who effeeming nothing but what the Antients have left us, imagines it a matter of great reputation to be a Fool with Antiquity.

For my part, if you think it strange I have related all you have heard, know I received it from Pythagoras, who at the beginning of the fray of the Gods went out of the Palace, and finding at the gate the Bow of Iris which is the Ladder of heaven,

flid

flid down along to the earth; where having a long time wandred up and down, a fancy took him to turn lackdam, as he had fometimes been a Cock. I had bought him of a Bird-feller, and had made him fo tame that he would come and feed out of my band. One day he jump'd upon my table, where there wasten Alphabet in a great character : After he had divers times pointed at certain Letters with his bill. Hate me down and observed him, imagining there might be somwhat of defign in it, as indeed there was; for not being able to speak, the acquainted me with his fortune by that invention. I should have spent many long dayes to put to-genher the letters he touch'd, and exactly write the words; and besides I mistook fometimes, and milobierved the rharacters: So that my Daw bethought it to take ink inhis bill, and to write me down his intentions, to spare me that trouble. By that means I got from him one part; and for the other, he told it me with his tongue, which by little and little began to be unbound, and so gave me the full relation of the Banques of the Gods. I think this learned Bird was unwilling I should know any more from him: For as foon as the last Letter of the discourse I received from him was finish'd, be flew away through a window which I had left open, not thinking he would ever have forfaken me. orned assimundo.

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Ere Montener gave over reading, there being no more in his Papers; and Anselme affirm'd, that all he had heard was infinitely pleasant; but he wondred at one thing only, which was, that the Gods took no Tobacco advinot sin fuch an illustrious Debauchery. Tobacco is the last course in hell, faid Mantenor, 'tis no Celeftial food; yet Plato, who could not forget his ordinary diff. carried some always about him, and 'tis to be concerv'd, that after this famous Banquet he did take some. The Author affur'd it, and told me at the same time, that there was not any but Prometheus, who would tafte of this new dish. And that he hath not mention'd it, was because he conceiv'd that did nothing against the Poets: no more hath he faid that Mars durit drink neither wine nor nectar, and that he had by him some Diet-drink in a bottle, which Asculapins had presented him, whereof he drank now and then, because Venus had given him the Running of the Reins. In like manner divers other undefcent things have been past by, left it should have prov'd of ill example to the Readers; and particularly there hath been nothing faid of Priapus, who belides what hath been mentioned of him, play'd fome other pranks of his profession. The Author reserves all that for the Commentaries he intends upon his Banquet of the Gods; and in the mean time these good things are only

spoken under the Rose, and to Good-fellows.

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But we are yet to know the opinion of our noble Shepherd of this Piece. In good faith the Author is a crafty knave, fays Lysis; yet he hath a good wit, 'tis his own fault, if he make not good use of it, but I should have wisht, he had spoken of the Gods more reverently then he hath. You do not apprehend the business, replyes Montenor, do you not see it is his design to abuse them? The Ancients have left us many monstrous volumns, wherein there is neither reason nor conduct. Every one feigns and imagines a world of Divinities, as they please themselves; and if one hath affign'd them such a father and mother, he that writ after him, hath found As for the places of their birth, and their several actions, they agree them others. as ill as the Clocks of the Suburbs do with those of the City. Besides, they relate Metamorphoses and other miracles, that have not any probability at all. Our Author would laugh at all this, and note, that all the Poets are much oblig'd to him, for in this discourse he hath clear'd up abundance of obscure things, which they themfelves understood not, and whereof they could not give any shadow of reason Confider all he hath faid of the the Thread of the Destinies, of the Signs of heaven, of Aurora and the Sun; they are things, which though they render the Fables ridiculous, yet give withal a greater discovery of their absurdities. As for instance, The Poets affure us that the Sun is a God fill'd with heat and light, who walking through the hervers, enlightens us here; and yet they fay withal, that having lent his Chariot to Phaeton, he gave the world the day instead of the other, but that approaching too near the earth, he was like to burn it up; what an abfurdity is this? for feeing the Sun himself was not there, what light and what heat could there be? In what manner have those egregious Cockscombs ever explain'd this? No, they never troubled themselves to do it; for they speak confusedly of the power of their Divinities, without laying any foundation for things. They have never given us any certain information, whether that body which we see be the head of the God Apollo, (as it is likely, because there is an appearance of a face) or whether it be a Torch he carries in his hand, or haply his Chariot all a fire. Some call him Phabus with the golden hair, others the Torch of the day, and others the burning Chariot. How then shall we understand the Fable of Phaeton? without question we must say that there is in the heaven a great Globe of fire, which Apollo fastens behinde his Head, or behinde his Chariot, when he is to go his course, and that it was possible he might have given it to his Son. But wher's he among the Poets, that hath thus particulariz'd these things. It is my Author hath found out this sleight, and hath taught it me; doth he not say that the Sun fastens his beams about his head? I should never have done, if I would specifie all the places where he hath clear'd up the Fae od

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bles. Remember it, that you may observe them, and believe what I tell you, and that is that the discourse I have now read to you, excels all the Poets have ever writ. All will not grant you that, fays Ansetme; consider, that the Fables of the Poets are Mystical things, wherein all the ancient wisdom lies hid. They have done well to make you believe that, replyes Montenor: There is Notalis, Comes, and some other Gentlemen of Leasure, who have employ'd themselves to make My tholories, and have found out those expositions of the Fables, which never came into the imaginations of the Poets. But affure your felf, that if I had a minde to moralize on the Romance of Mellusin, and Robin the Devil, I could finde out as handsome things, as upon that of the Syreus and Hercules. What do you think my Author hath faid any thing without reason? If the Night-cap and Spectacles of Fate fall down in dancing, he shall tell you what it signifies; and he is able enough to make a Methologie on his Banquet of the Gods. Be not angry, we eafily believe it, fays Lysis, and I affure you withal, that I have a great esteem of the ingenuity of this Author; but I would not advise him to print this piece by it self, because it is too short. My Genius tells me he is design d to compose my History? 'tis there he may dispose of it. What know you whether it will be convenient, says Anselme: Men laugh at those who have foisted into their Romances things which were not to the purpole. I'll furnish you with another invention, he must in its proper place mention that the Banquet of the Gods hath been read to you, and then it shall be put in the end of the Book by it self. If divers Anthors I could name, had known this cunning flight, their works would have been better by much, and they could not have been tax'd to have interlarded them with Histories and Verses repeated to fo little purpose, that the Readers pass them over when they meet them. Thus in the Argemi, there are such long discourses as might make a Book apart, besides that fine Story of the Excrement, with the Verses on that subject; which Barclay would needs thrust into his Romance, for to give it a better fent in the world. Thou art Satyrical, friend, fays Lysis, keep thy advise to thy self, make thy own History, after thy own fashion, and let me alone to take order for mine. This Banquet of the Gods is not improper for me as those pieces thou quotest. It treats of those things which have most relation to what I have in design; and it is so much to my purpose, that I shall remember it as long as I live; and he that should not put it in would commit an error, and should not be a faithful Historian; for seeing it is true it hath been read to me, it is necessary it should be put down word for word, to shew what confequence the discourse might have, and what judgement I should make of it. But flay, feeing my renown is dispers'd every where, and that the Painters have already taken my picture, may it not be that some Romancist of this age hath already undertaken to write of my Loves; for there are those who hunt every where for subiects to exercise themselves on. I am clearly against it, that's a thing ought not to be done without my approbation. He thereupon turn'd to the Stationer, and faid to him Sir, have you not THE LOVES OF THE SHEPHERD LYSIS. No indeed Sir, replyes the Stationer, I do not know the Book; I do not believe there is any hath such a Tile. I am very glad on't replyes the Shepherd, you shall see such a thing one day, and you shall have the Copy of it. I acquaint you that I am going to Forrests, to run through divers adventures for to amplifie the matter; and believe it, there will happen to me fuch rare things, that when they are well writ, as I hope they shall be, and that you shall make them be well printed, there will sell more of the Book, then any other in the world: For know, that I observe the Art of Loving better then any lover that ever appear'd on the Theatre of History. I am forry I came not hither in my Shepherds habit, you should have seen that it became me better then that Celadon, who is in the Frontispiece of your Astrea.

The Stationer seeing that Anselme and Montenor could not forbear laughing at these pleasant extravagancies, could not chuse but laugh too. There were some in the shop who came to buy Books, and they were somewhat amaz'd at it; and considering the actions and words of Lysis, did almost take him for what he was. A

Sallad wench that was in the fireet, quite ravish'd with admiration to see him. plack'd by the apron one that cry'd Hot bak'd Pears, for to stay her and make her partake of the pleasure: Nay there was a Begger, who for being taken up there, loft a mels of Portage which he should have had three doors off.

At length Anselme being in hafte to be gone, took five or fix books, and paid the Stationer for them. But Momenor looking what they were, faid, Certainly you have not much to do with mony, feeing you beltow it fo ill: For my part, I am fick at the heart if I but hear read three lines of those fopperies: These books are as profirable to those that read them not, as to those that read them. You understand not our affairs, fays Lyfis to him: We buy these books for no other end but to fee if we can do greater wonders then what are related in them; you shall have your frare of the pleasure there will be to see them done : Affure your self, that if the Lovers in these histories pass two days without eating, I will four; and if they shed tears as big as ones thumb, I will shed as big as ones head. You mean a pins head perhaps, replies Montenor; and if you fast all'day, you will burst with eating at night. You are a scoffer, Montenor, says Lyfis a you shall find that my words and my actions can well keep house together.

That being past, he went into the Coach with Anselme, and Montenor also, because he then had no horse. Anselme took this Gentleman home to supper : And as he was still shewing The Banquet of the Gods, which he had taken back from the Stationer, he faid, that feeing Lyfis thought the Piece too short to be printed by it felf, he would return it to the Author. Nor made he any difficulty to tell them, that he who had made it was call'd Clarimond, a Young-man of most excellent parts. and one that lived hard by his house in Forrests. Lysis understanding so much was infinitely fatisfied, promifing he should one day dispose of him as he

pleafed.

He spent the night, and the best part of the next day in reading the books which were bought : And the day of their departure being come, Montenor came to Anfelme's house, so that they went all three together in the Coach. They ask'd Lysis whether he knew how many leagues it were from Paris to Forrests? He answered, that to his remembrance he had heard say there was a hundred. Who told you so are deceived, fays Anselme; and if they have counted a hundred leagues hence into that Country, they have not known the nearest way. But without any further information as to that point, I'll bring you thither in two dayes. I make no question of that, replies Lyfis; it may be Love hath lent your horses wings to make them go faster.

They entertained themselves in this manner with many excellent Poetical imaginations by the way, as also in the Innes where they baited. In the evening they reach'd a Village, whereof Montenor's Brother was Lord; the Gentlemans name was Fleurial, and his Wife's was called Cecilia. Anselme was willing to go see them before he went to Brie, that Lysis conceiving they went a great way, might believe he was carried into Forrests. Montenor's Sister-in-law, who was a merry Grig, prefently discover'd that the Young-man had not the soundest brain: And to be more certain of it, the fet upon him and ask'd him why he was fo fad as he feem'd to be? Such a courteous Lady must not be denied, replies Lysis: Know therefore that if I am melancholick, the reason is, that I too much think on the beauties of one, whose feir eye enchants me. What, the is one-ey'd then whom you love ! replies Cecilia; for you fpeak but of one eye. Pardon me, fays Lysis; 'tis only that the best Poets always use this phrase, though their Mistresses have two eyes: And if you will have a reason of it, it is because the beams of both eyes meet together as if there were but one; or else because there is but one eye that hurts, and the other heals. Besides, there are Lovers which say, that their Mistresses have the Sun in one eye, and the Moon in the other; and Ronfard believes that Cassandra had Venus in the left eye, and Mars in the right. But to return to my Mistress: You are to believe the is adorn'd with the pillage of the Graces; and though the have a hue of fnow, yet dorn the not cease to let me on fire perpetually. Good God ! if the be snow,

and live in Forrests, there must be care taken she be not melted by the sunfor it is a great deal hotter there then 'tis here; and if we had now a little piece of her body, we might make good use of it to put into the glasses to cool the wine. How could than be, seeing heelt you it heats? says Lysis. Besides, as for the sun, the sears it now, for she is a Sun herself. How stappy are you then, when you are neer her? If you have but a Sun dyal, you may know what it is of the clock. That cannot be, series Lysis: for her rayes are so strong, that they pierce through the opake bodies, and make no shadow. Let us return to our first discourse, that is to say concerning the whiteness of my Shepherdess: You are to know she hath a counterance of milk. She hath an ugly one then, says Cecilia; why do you affect her? I say of enroled milk, replies Lysis, Do you apprehend me? I do, answers Cecilia, that she hath a countenance of Cows milk: but do not the Flies as they pass by pitch on it for to drink, and are there not some drown'd? All that are there estape shipwrack, replies Lysis; for there are blown Roses on her cheeks, whereon these fiship vermine light and ride on them with as great pomp as if they were in a ship. If this milk be good to make cheese of, says Cecilia, you will get much by such a Militress, she will be a great revenue to you. That it is good to make cheese, I can assure you she cheeks of this Beauty, as there are on a cheese that hath been six moneths a ripening in a cellar. Hold you your peace, says Lysis to him; you speak with little respect of the Wonder of this age; tis well seen that your know her not. I return therefore to what I said before, that there are a many solves blown on the face of my Shep-

herdels, and not Marigolds, as Montenor lays!

This perfect Lover was in the road to have fooken many other things to maintain the glory of Charite: But the Master of the house broke off all these discourses, that they might fit down to supper, where he would not permit any talk but of drinking. After Supper there pass'd so many divers discourses between Cecilia and Lyfe, that the was infinitely pleas'd with him, and the next morning her greatest regret was the departure of her guests. The second day at evening, they being near the place where they were to go, Anselme gave Lysis notice of it, whereat he took so great satisfaction, that he began to propose to himself what they should do when they were come to the banks of Lignon. As for you, Moment? you are well known there, feeing you have a fear there: But as for me and Anlelme, we are not known there at all. Methinks I imagine we are already furrounded with a world of Shepherds, who ask what we are: We must give them an account of our felves, and declare the nicelt particularities of our life to all we meet, though we know them not; for that bath been from the beginning the cuftom in amorous adventures. For my part, I know well enough what I have to fay; but Anfelme! hast thou bethought thy self? wilt thou speak of Geneura or Angelica? Pil do neither, replies Anselme: I'll speak nothing but fained things. I'll make them believe I am some Prince of Transilvania, and that I have already set out my Romance. It will not be amis to lye a little, replies Lyfis: but I'll give thee an incomparable that, which I should make use of my felf, were it not that I desire nothing but to possess Charite; and that there is no ambition can oblige me to leave the Country. And it is this; Thou must not give any certain hints of thy race, take heed of that: Make as if rather that thou knowest not who were thy father and mother; and that some Shepherd finding thee as a sheep was suckling thee, took thee up and mainrain'd thee ever fince. By this means it may happen, that if some great Prince hath toft a child, he'll believe thou art he; and so redeeming thee out of obscurity, thou wilt be advanced to royalties. Who can tell, fays Anselme, whether there be any Prince at present that hath loft a son and if there were any do you suppose he would acknowledge me for his? Woe is me! what a small experience art thou master of! replies Lysis: I will give thee an infallible argument for what I say. Hast thou ever observed in History, that any of those that have been so exposed to the world in their cradles, hath not met with some great Lord who hath been glad to be called his Father? Why may not thy fortune be as good as any of sheirs? While

While Lyfis was in these proposals, Anselme gave him a very sober audience as if he had made it his defign to make his advantage of what he faid; but bethink ing himself, that they were now in the midst of Brie, and that he already faw the little River of Morin, he cryes out with great chearfulness, O Shepherd! now we are come to the place where we define to be; Behold, there is the pleafant River of Lignon. Lyfis putting his head out of the Coach, There it is indeed, fays hel it is just fuch as the books represent it to us. I see already the Bridge of Bonterelle over which we are to pals. But where is the Palace of Honra? where is Mont-Brifes Feurs, and Verdun? Montenor then shew'd him certain Steeples thereabout, and made him believe they were the places he ask'd for. While they were thus engag'd, another extravagancy coming into the minde of Lyfis, he cry'd out, O what an inconfiderate man am II. shall I enter into this Country with my City cloathes on ? What did I think on this morning, that I did not put on my Shepherds habit? I must put off my cloathes presently. Stay a little, says Montenor, we have but a league to my house, we shall not meet any body till we come thither. Lysis not regarding this Remonstrance, made the Coachman stay, and fent a Lacquay after a Mule of Aufelme's, which always went before with the luggage. There must needs be had the Port-mantle, wherein the Shepherds habit was, and being gotten under Wall-not tree, he put off the fuit he had on, and put on the other.

When he had done, he returned to the Coach, which drove on as before, and was to pass over the Bridge, which he called the Bridge of Bonteresse. Ah! dear waves, says Lysis, speaking to the River, I believe you have no other source then the tears of Lovers; but if you can now bear but small wherries, you shall hence forward be able to carry ships, so much shall I swell you up with my tears.

While he spoke this he weps, but it was for joy; and being ravish'd to see himself in so brave a Country, says he to those with him, we must not delay any longer
to salute it; and having caus'd the Coach to be staid again, and the boot taken down,
he enjoyn'd every one to kis the earth, as he did. I salute thee dear Country, where
Love bath his Empire, said he, with his hat in his hand, receive me for one of thy
inhabitants, and I promise to render thee more samous then thou hast ever been.

Every one being gotten into the Coach again, after this Ceremony, fays he to Montenor and Anselme, Methinks your names are not fit for Shepherds; will you not change them? You are to know, that when a man turns Shepherd, he observes the same custom, as when he turns Monk, he must ever change his name, ye must at least difguise yours. By no means replyes Montenor; for we have each of us an old Aunt, that hath no children, the will not acknowledge us for her heirs, if we should quit the name of our family. Well, we will excuse that, replyes Lysis; but you are both clad in gray Spanish cloath, will you submit to no change as to cloaths? But to fay truth, this habit is Pastoral enough in my judgement; keep it, I am very well pleas'd with it; if mine were yet to make, I would have such another. Gray is ever good for the Countrey; and I will tell you how some distinguish the three Estates of France: They say there are Red, Black and Gray; by the Red, is meant a Gentleman; by the Black, a Citizen; and by the Grey, a Countreyman. Now I have heard a very excellent discourse on this occasion; which is, That if the Gentry of France commonly go in Scarlet, they do it to the end, that if they were hurt, they might not see their own blood run down their cloathes, and be thence disheartned; and that their adversaries not observing it neither, might not think to take any advantage thereby. As for Schollars and Lawyers, that they are in black is, because their principal employment is to write, and because they will not wear a colour, which might receive any injury from ink. And if the Peafantry wear gray, tis that; being always in the dust, it might not be so apparent.

Ansalme and Montenor did much admire these excellent observations; and Lysis reassuming the discourse, discover'd much disatisfaction that he was not cloath'd as they were, and among other things, spake these words, I doubt not but my cloathes are enough after the Pastoral mode: but the stuff likes me not, because it smells somewhat of the Ayr of Paris. It was good enough at St. Cloud, which is but eight or nine

miles

miles distant from Pompe, I do not Say that of the New-bridge, I mean that of cloathes. How I hate the sumptuousness of that proud Citie! The Porters go there in their filks. and I fear me the excess will shortly come to that height, that your Coblers will have heir Aprons of perfum d Leather, the Carmen carts of Ebony, and the Waterbearers will have their yokes embroider'd, and have chains of gold instead of leather straps.

Lysis having said this, was perswaded he should not have his own cloathes, seeing they were made, and that all his actions were guided by a good Genius, who had not counfell'd him to wear it, if he had not thought it convenient; fo that he was not now troubled at any thing, but that it came into his minde, that he had forgotten to bring his Gitarhe from Paris. Having acquainted Montenor with it, he bid him not trouble himself; and told him, he would furnish him with a very good one at his house. That's very well, says Lysis, now I shall not be useless here, no more then others: All Shepherds should play on some instrument, for to recreate themfelves in their folitude. But stay, what an important thing have I forgotten besides! Ah! my dear Sheephook where are you? I have left you at Anselme's house. That's no great matter, fays Montenor, I promise to furnish you with one worthy the hand of fair Paris. Lysis affured of that, made no further complaint, but fell to observe the fields on both fides with much content. A Little after, they came to a plain Countrey-house, which was Montenors, where they alighted; and not long after, Supper was brought in. Lyfis, who dreamt not while he was eating, that the night came on would needs walk out after Supper, but Montenor calling for a candle, told him, it was bed-time, and that some rest were necessary after the weariness of the journey, and that the next day there would be leafure enough to fee the Countrey. The Shepherd would not believe him, and notwithstanding all the perswasions they us'd, to detain him, he went out of the house, having not the patience to expect day, that he might the better observe the Mountains, the Rocks, the Springs, and the Woods. He cross'd the fields up and down, without any heed at all, out of an imagination that he was in Forrests; and though he could not see his hands before him, yet he conceiv'd he took notice of the places. Here, fays he, hath Celadon many times entertain'd Aftraa, and Lycidas, Phillis; there's the wood where was the false Druid, and I think I am not far from the house of Adamas: While he faid so, he came near an old decay'd house, whence there issues a great Dog, that came and bark'd very earnestly after him. He bethought himself, that if he could catch him, he would be very fit to keep his sheep, when he should have any; so he made towards the Dog, thinking by this fine Complement, to make him quiet. Melampus, poor Cur! come to me, I will be so good a Master to thee, that thou wilt not defire to change thy form into humane, Such an easie service wilt thou have under me. Norwithstanding all this cajolling, the Dog bark'd still; and Lyfr, who was somewhat a Coward, runs away, and having got two or three stones, cast them at him. The Dog ran after him, and bit him in the legs, fo that he made him make yet more hafte to be gone. When he saw himself out of danger, he rested himself a while to take his breath; which when he had done, fearing some worse mischance, he refolved to return to Montenors; but he was above an hour ere he found his way, and twas by chance he found it at all. He forgot not to relate the misfortune had hapned to him, and he complain'd much of the great discourtesie of the Dogs of Forrests. Anselme having somewhat comforted him, he went to bed where they had appoint-

The next morning, all the house being up, he admir'd the weather was so fair, and said, that he thought it was not the same Sun in that Countrey, as in the Isle of France; so much did he think it more resplendent, but he attributed that to the presence of his Shepherdess. After dinner, there hapned an opportunity to see her; for Anselme had design'd to wait on Angelica. Montenor gave order for the sadding of three horses, and so went into the Court with Anselme and the Shepherd. What do you intend to do? says Lysis; for my part, I will not ride, it is not the custom of Shepherds: Go you thither if you will, and I will take my own time to sollow you; for I will not do a thing that none of my Predecessors ever did;

I'll rather not see Charite at all: I know she would laugh at me if I should. Before I become a Cavalier, I'll stay here for good and all, I tell you plainly. Montener, give me your Gytar to employ my self: And now I think on't, where s the Sheephook you promis'd me? methinks I have not any presence at all, if I have not one.

Montener desirous to satisfie him, carried him into a Cabiner; where he shew'd' him his Gytar, and afterward gave him a very handsom Sheephook, that had sometimes been a Shepherds of his own. That done, he perswaded Lysis to get a horse-back: but he would by no means do it, saying it was not handsom to be on horse-back with a Sheephook in ones hand. So that Anselme, to determine all these contests, was fain to cause the horses to be put into the coach; whereupon they got in all three, and were brought to Onente's castle. Leonara and Angelica were very glad to see him in that Country, where they had not much company; and were very inquisitive to know what had happened to the Shepherd, since they had

feen him.

While Anselme and Montenor were treating the Ladies, Lysis asked one of the Lacquays where Charite was? He answered him, that he knew her not: So that the Shepberd began to be angry. In the mean while the Kitchin-maid came in; and knowing well enough what he meant, told him that his Miftress was in the Wardrobe. He went and courted her with that reverence he thought became him: And the Fair one, who was not any thing proud, return'd his civility, and pray'd him to fit down. He was fomwhat loth to do it, faying he should ever be on his knees before her: But at length, because he would not contradict her, he took a chair and fate down. As it is the first talk of those who have no other thing to say, to speak of the weather; Charite fays to him, that the found it very hot. I am very glad, fays Lylis to her, that you begin to feel the heat which you make others fuffer : I would the Gods were pleas'd that you also knew how much you have hurt me! Who? I! fayes Charite: It must then be when we play'd at St. Clou with the Kitchin-maid. But what hurt have I done you? Have I scratch'd you, or prick'd you with some loose pin, or have I trod on your foot? You are in the right on't, wretch that I am ! replies Lysis: The nails of your allurements have scratch'd my mind; the points of your features have prick'd me; and the foot of your difdain hath trod on that of my perseverance: but above all, you have struck me to the heart. You should be dead if it were so replies Charite. But with what have I struck you? With the miracles of your Beauty, fays Lights. Do not tell me fo, replies Charite: how should I be beautifull? I am blacker then the Crook in the chimney. If you are a Crook, replies Lysis, (who thought himself oblig'd to be pleasant up-on every thing a Mutress said) it is such a one as ought only to be used in the chimnege of the Gods, where there is no fire made but that of Love. Thrice happy, nay four times should I be, if I could be metamorphos'd into some celestial Kettle, that I might be hang'd upon it; for I would not upon any account be separated from you You are pleas'd to fay fo, replies Charite. If I am pleas'd to fay fo, replies Lyfis, it is because I am pleas'd to speak the truth; and it is well known that a miserable Shepherd as I am cannot be well without you. Your disdains are your commendation, says Chapte. I do not submit my self without reason, says Lysis: yet do but measure me according to the greatness of my affection, and not by the smalness of my desert, and though I am a Shepherd, scorn me not, seeing the fair Cytherea harh affected Adonis and Anchifes, who were come so far short of my quality, that they were but underling.

Chante, who understood nothing of all this, thought the entertainment somehat importunate; and Angelica obliged her very much, by calling her away about some business. Thereupon Lyss came back to Leonora, who told him that she was not well pleased that he had forsaken her company. Having made his excuses, he came to speak to her of the resolution she had taken to retire into the Country; and thence took occasion, by a word of excellent discourse, to commend and magnishe unto her the delight of a Pastoral life: And at last says to Montenor and Anselme;

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You fee that my Lady here approves of what I say; and that it will be to your e-ternal renown, that you after my example have for saken the residence of Cities: You have begun well; but he does nothing; that finishes not. Are you not resolved that we buy each of us his Flock, and go keep them in the stelds? There is no heed of that, says Anselme: I know there have been Courtiers have clad themselves as Shepherds, yet never were masters of any sheep: If they had been ask'd where their Flocks were, they said they had lest it somwhere afar off in the custody of the dogs. I do not believe that, says Lysis; shew it me written. Anselme by good fortune light, on a side-table, on Diana of Montemajor: where after he had turn'd over a good many leaves, he shewed him that Delieso and Parthenio had put on Shepherds weeds, without ever having any sheep: And besides all that, he caused him to call to mind, that in Astrea there were many Knights had done the like. Yet was he not convinced; and his reason was, that such people were but half-Shepherds, and that a man should aspire to perfection; and that to avoid idleness, twere good to have the care and conduct of a Flock.

Montenor told them, that the difference was not so easily decided; and that his advice was, to have it referr'd to the arbitration of a Gentleman, a friend of his, who was very expert in those cases. Lysis asking him what his name was, Montenor answered, it was Clarimond, the Author of The Banquer' of the Gods; and that it were fit they went to him about it. Whereupon they took leave of Leonora and her daughter, and of Orontes and Florida, who came in somwhat late, and were much amaz'd at the discourses of Lysis. Being gotten into the Coach, they drew towards Clarimond's house, which was but a league off: And the Shepherd could not to his mind express the content it was to him to go visit a person whom he imagin'd

of fo extraordinary merit.

Clarimond had a Cattle, which being moted about was very handfom and gertile: But Lyfis, when he faw it, thought it better then it was; he call'd the Architraves Pillars, and the Cornishes Milstones unpolish'd, wherewith he said it was built. When they were come into the Court, an antient Gentlewoman, who was Clarimond's Mother, came out to receive them, and led them into the Hall, where they were to itay for her fon; who was gone abroad with his Peece, and was prefently to return. She had a glass of good fresh wine in the house; and conceiving those who were come to see him might be thirsty, she call'd for some, and caus'd to be brought in certain Sweet-meats. Anselme and Montenor drank; but when it came to the Shepherd, he refused. Clementia (that was the Gentlewomans name) desiring Lysis might drink, went and took the glass out of the Maids hand, and presented him with it her self. I will not by any means, sayes he: You are deceiv'd in me, sage Felicia! I would rather swallow poison, then take your draught of oblivion. And with those words he runs out into the Court, to the great astonishment of all that were present. They follow'd him thither to fee what he would fay; and thereupon comes in Clarimond, who imbrac'd his friend Montenor, and bid much welcome to the other two.

in Clementia was extreamly troubled that Lysis would not drink out of her hand; and she thought it was out of some fear he had that she might poison him. But her Son having brought them all back again into the Hall, and seated them, Anselme waved the discourse, and fell to complement with Clarimond, telling him he should be very glad of his acquaintance, his Works having made such a good impression in him of his worth. Whereupon Montenor came, and spoke of THE BANQUET OF THE GODS, which he had divers times read with great attention. And Clarimond fearing that Piece might not give so generall satisfaction, whatever might be said of it, spoke to this pur-

pole.

ic poloci, il did they of the CompaHave observed in the ancient Poerry so many absurdices, which thrike at all judgement, that I could not possibly suffer them. Besides, were they not control dictory somewhat might be built on them. But there is a perpetual wandring in their obscurities and I know not how it came to pass, that the Orests did not be nish those who presented them with such Fables for Divinity. All I make the Gode do in their Banquet, is irrisory and ridiculous; and yet you will finde, if you look narrowly, that I make them not guilty of any action, which may not be deduced out of what others have said of them. But if the ancient Poets were blameless, how much more are the modern, who are not blinded with Paganisme, and yet cannot abstain mentioning the sained Deities, that were ador'd of old? I shall one day more particularly charge the latter, and shew them their folly. These are they that surnish us with Love-stories; nothing can reconcile me to silence, as to this kinde of writing. All those that put themselves in this employment, advance such things as are clearly incompatible with probability.

Lysis would give no long attention to this Discourse, without replying, O how art thou guitty of the blindeness which thou reproachest others with! says he to Clarimond. What! when thou findest some incomparable things in a Book, thou believest them not! If thou art not able thy self to honor a Mistress with miraculous testimonies of fidelity, doth it thence follow there is no Lover that is? Take notice, that when my History is written, it will be taken for a Fable, as are the adventures which are found in the Poets, in whom thou hast no faith

at all.

Clarimond was much surpris'd at this sally; and Anselme desirous to discover unto him the humor of the Shepherd, spoke to Lysis in these words, Be not offended with Clarimond, you know wherein you may have need of him. Imagine that all he hath spoken, bath been by way of Paradax; he would shew his wit by speaking against the truth: But let us enter into some other discourse. Tell me why you would not take the wine out of the Gentlewomans hand? 'Twas because I thought my self in the Palace of the sage Felicia, replyes Lysis: she gave a drink to Sirenas, to make him forget Diana; but whatever rigour Charise may exercise over me, I will ever adore her. Ah! unfaithful Sirenas! was it possible thou couldst say those words which are written, and so finely couch'd in Montenor? It may come to pass, ingrateful Shepherdes, that thou shalt seek me, when I shall hide my self from thee. O supiter! where are thy Thunderbotts? why are they not hurl'd at the guilty head of this Shepherd? Anselme taking him aside, bid him take heed what he said; and that he was now in Forrests, and not in the Country of Sirenus; and that besides, he much wrong'd Clementia, to take her for a Sorceress.

In the mean time Clarimond much astonish'd at the Extravagancies of Lysis, was acquainted by Montenor of what madness he was posses'd. I have now found what I have a long time sought after, sayes Clarimond: I vow to you, I have us'd all the endeavours I could to insuse Romantick Imaginations into a Person I know, but he is now fallen into a silent Madnesse: I believe your Shepherd is of a more Frolick humour. Besides, it is not amisse to encourage such people in their Imaginations; for by that means you raise their mindes to the highest pleasures. And thence comes that ordinary Saying, That to be happy in the world, a man should be either K I N G or F O O L; because if the one have the greatest real Pleasures; the other hath the greatest Imaginatie, He therefore that cannot be K I N G, let him endeavour to become a F O O L.

This Discourse ended, Clarimond entreated the Company to stay Supper with him; But Montenor told him, their comming to him was with the designe to carry him to Supper elsewhere; and his entreaties were so powerful, that they made him leave his Mother. Lysis having spoken by the way, how his Companion

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The Anti-Romance.

mons refused to keep a flock: Clarimond said. That they must be suffered to live after what mode they pleas'd: but that as for his part, he would not be so disdainfull, but was content to become a persect. Shepherd. Lysis commended sim for his good intention; and told him, that if he would Emburque himself with him upon the Amorous Main, he should never suffer Shipprack, and that he was a good Pilos in that Navigation: but that he must resolve to imitate him in all things, if he desired to live happy.

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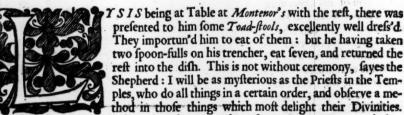
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OR, THE

Of the SHEPHERD

The Fourth Book.



The number of four is dedicated to the Sun; that of two, to the Moon; and that of three, to Venus. So will I order it, that Seven be dedicated to the Goddels Charite: because there are seven letters in her Name, I have eaten seven Toadstools, seven peeces of fry'd meat, seven peeces of bread, and I will drink seven glasses of wine, though I should burst. In good faith, a very excellent Philosophy! fays Clarimond: I will be of your fect, Shepherd! but the Mistress I shall choose must have at least nineteen letters in her name, that when I shall be at some great feast, I may freely importune all to present me with good bits to such a number, lest I should commit a fin against the Divinity I am to adore. This must not be an argument for Gluttony or Profaneness, replies Ly sis: And besides thou considerest not that he that would imitate me, as thou dost undertake to do, must as well expect pains as pleasures, according to the Number dedicated to his Goddess. I sometimes walk

Given times about the Carden in honour of Charite, out of a defire I have that even my malking may be so her glory. I read one Book feven times; I behold my felf feven times in the glass; at I find it hos. I unbutton feven buttons of my coat; and before I go to bed, I make feven reverences before my Miltreffes pictura. But if I am conftrain'd to do formwhat wherein I have neglected to keep account, as to pitch the bar four times, I return to it again myfelf and make up the number of feven. And if somebody gave you four cutts on the ear, replies Clarimond, would you not be willing to receive three more to make up your fortunate number ? If it be fo, you shall have the blows and all the other misfortunes; and for my part, when it comes to matter of eating. I shall be he will eat by number. But in the first place, free my mind of a difficulty: If of all things that are before me there be but five in every dith, and that there be fix letters in my Shepherdesses name, must I eat nothing at all out of a fear to violate your fine mysterious Arithmetick? This question is full of subtilty, answers Lysis; learn then, that not to be wanting to thy duty, thou must take but three poeces, and cut each of them in two, or else take but one and divide it into fix. But take notice that this is no handfom number, and there is none like that of feven, which is attributed to Charite: There are feven Planets, the feven Sours, feven Ages of man, feven Days in the week; and I could make other observarious besides, to make it appear that by a happy fatality it comes to pass, that the fairest of all the Shepherdesses hath fever letters in her name. But for the present I thall fay no more of it, seeing Clarimond makes matter of abuse of such serious things. He bath reason for what he doth, as I have too, replies Anselme, were it for nothing effe but that you are extreamly miltaken in the number of the letters of your Miltrelles name, for there must be more then seven; for the was never call'd Charice. There you are deceiv'd your felf, fays Lyfis, Love himfelf hath nam'd her to ; and if the have any other name, it is only given her by the vulgar that know not how they ought to speak.

Clarimond hearing this, began openly to abuse Lyfis's Arithmetick : But perceiving he might give him occasion to be angry, he abated to a fair compliance with him. The Shepherd avow'd he was of a very pleasant humour; and that he preferr'd a frolick and free disposition, such as his was, before another man's who faid nothing, yet did not think the less for it. Thereupon Anselme ask'd Lysis in what posture his Loves were, and whether he thought himself in the favour of his Charite. He answer'd, he was not far from it, and that it was the matter and reason of his cheerfulness. But Anselme returns to him in this manner: You confider not what you fay, Shepherd! For if your Mistress love you already, and is ready to grant you what you shall demand, you will not have any brave occasi-ons to make appear your fidelity. This should be your affliction; and it should be your defire that she were cruel to you, that so there might happen to you some remarkable adventures. Your reason is very specious, says Lysts; but I fear me there may be some want of truth in it: Welcome is better then disdain, whatever may be faid to the contrary. But you see that Astraa hath disdain'd Celadon, after she had once loved him, says Anselme; Do you hope to be better dealt with? What will you advise me to do then? says Lysis. There is no doubt, replies Anselme, but that you should cast your self, as he did, into the River of Lignon, at the least harsh word you shall receive from Charite. Let there be then three Nymphs on the shore ready to take me out of the water, reply'd Lysis; for what can I tell whether they'll be there, if notice be not given them before-hand? I might be drown'd in the mean time, for I cannot fwim. It was out of a full intention to be drown'd, that Celadon cast himself into the water, says Anselme: Do you the like, and you shall be look'd after : Faithfull Lovers never mils relief; you see Damon was sav'd, and taken out of a River. I will not trust to that, fays Lysis: Let me have two Hogs-bladders under my arms, and I will confidently cast my felf into Lignon. That's very wisely spoken, says Clarimond ! but for my part, who am yet but an Apprentice in Love, I will not prefume to cast my self into the water; I must leave that honour to my Master who is more knowing then I; I will not plunge my self but in wine: And

now I think on't according to the Poets, it is only proper to the Sun to cast himself into the water: yet in the time of Vintage, they say, he doth not sye down in the Sea, but gets into one of the Fats of Bacchus's Wine-press, where he treads the Grapes, and that's the reason he looks so red sometimes when he rises. That's an excellent imagination; well said Shepherd, says Lysis, thou are worthy to be

my Comrade.

Upon this Supper was ended, but so, that Lysis fail'd not to perfect the number of seven, both in the fruits, and in drinking. That he was not drunk was, became he drunk but small Glasses. The cloath being taken away, he went to the place where the Gitarhe was, which Montenor had given him, and never confidering whether it were in tune or no, he returns playing a Saraband. O God cryes out Clarimond, what do we hear? Hath Apollo committed some new fault, that hath caus'd Impirer to banish him out of heaven? Comes he once more hither among the Shepberds? Is it not the sweet sound of his harp that tickles our ears? Lysis staid a good while, playing in the next Chamber to Monteners; being very proud they took him for the God of Musick, and thinking no less then that he might easily deceive others. Clarimond continued still to speak, and said, Oh! I am ravish'd, I am enchanted! O what Melody is this? I swoun! some vinegar here quickly to comfort my heart. Montenor and Anselme made the like exclamations; but at length Lysis appears to them laughing, and they gave him a thousand praises for knowing fo well how to charm mens mindes by his harmony. Why have I not now fome excellent Ayr? fays he: There is no other way but to compose one, that shall draw after me the most insensible things, Tis fit I should presently make some verses. I shall be much more fortunate, having this instrument in my hand; for with the found of a Lute or Gittarhe the wandring Muses are recollected, as the Bees are at the noise of a Kettle. Clarimond, I must have thy affishance to compose a Song, that I may the sooner have done. I suppose thou hast a good faculty in making of Verses, thou art such an ingenuity, that art of all Professions. I do not meddle with Poetry, replyes Clarimond; and if you defire to know how much I have fometime belabour'd my felf about it, and for what reason I have quitted that exercife, hear the last Verses I made: I'll repeat them to you.

Adieu to POETRY.

Crs'd Poetry! a vain and uselesse Trade, Idol of th' Court, Businesse of Idlenesse! Some other to thy Drudgery perswade, Since th'art but Frensie in thy gravest Drosse.

All thou canst promise is but Dream and Wind, To cheat poor waporous and unquiet Brains, Which being to the Goal of Love consin'd, A double sury their pure Reason stains.

Tet though thou Rack'st us with inventive Cares,
To finde new thoughts, and lim them out in Verse:
Who'll not confesse that thou our minds insnares,
But Oh! 'tis hard t'avoid thy Charming force:
Since I wh'attaque thee as mine Enemie.
Fight but with weapons given me by thee,

Clari-

Clarimond having repeated this Somet, which was much commended by the Company; faid, he had made it the belt he could, that it might not be faid, if it were seen, that he had done well to quit Poetry, because he understood not much of it. But seeing thou consessed they self, that the charms of Poetry are powerful, sayes the Shepherd to him, Why cariff not thou dispence with them in the buffiness of Love, seeing Poetry and Market are the two Chamber-maids of Verna Be not too faite of that, answers Clarimond; for if in the very distrible of Verses, I have made other Verses, in secause that being to speak to Poetry. I would pay her in her own coyn, and speak in her own Language. I'll tell thee one thing, replyes to so, seeing thou are resolved not to make any more Verses thy left, thou shall only teach me the Rhimes, for I do not know them all; and withat, I must tye thee not to have any thing further to do with my work, lest thou become so insolent as to pretend to the credit of it.

This being agreed on, Clarimond bid Lyfis beware he made not fuch impertipear Verles as no man would regard, and not do as a certain Court-Poers did, who made Verfes for a Mask, which were fo poor, that they were never read after that malit, but were forgotten the next day; foit was faid by way of abuse, that he had not given his works to the light, but to the dark. Fear not that misfortune, fayes Lyfs to him, though I should make Verses for a Serenale, they should not want day if they were but presented to Charite: But what do I fay, that they shall not want day, will they not befrow day on this age, they shall be so excellent ? If thou whom I have delign d to write my History, wilt dedicate thy book to Charite, as zhou must needs do, affure thy felf it will be truly put to light, seeing the light of her eyes shall enlighten it. Thou knewst not before, that the heavens had referred thee for this dignity; know it now, and discharge thy self faithfully. For sake me not, and take notice of all I shall say: I was once minded, that my History should have been printed at Paris, but it shall not; I will not have Mercenary Mechanicks employ d about it, there are Nymphs will take the charge on them here in some Cave; they shall have Characters of silver, and shall not tife so much ink as gold and azure. Happy will the paper be, whereon shall be imprinted my famous adventures! Happy the hands shall be employ'd about it! happy they who shall read

fuch noble things! but much more happy the Shepherd Lysis that shall have per-

form'd them, and thou Clarimond that shall have described them !

After this gallant discourse, Clarimond seeing he was content his History should be in Profe, promis'd him to do it, though he had no great forwardness to put himself to the pains. There was a bed made ready for him in the same Chamber where Lysis was already a-bed. The Shepherd would not fuffer him to take my rest at all; one while he ask'd him for an Epithete another while for a Rhime: Clarimond, who was as merry a Lad as any in France, told him always the oddest words he could think on, purposely to put him out. At break of day, as he began to fall asserber, Lysis rises, and awaken him by his rinning up and down the Chamber, and crying out, I have found it, I have it, it is the best humor of a Song that ever was. I know what measure the Stanza's Thall be of, and it shall be feet to a better air then ever Guedron was author of. Is there then no possibility of seeping with you? fays Clarimond, you have interrupted me in as fine a dream, as ever I dream'd. And what didit thou dream of? tell me, fayes Lyfis. I dream'd that you were an Afs, replyes Clarimond, and that Charite was another, and that you were put into a Cart for to draw it. This is Emblematical, replyes Lysis: if the God Morpheus hath reprefented to thee that I was an Ass, tis to signifie the Travels I undergo with parience. That might very well be, fays Clarimond: but you are note Godde fo, like that of Apuleius: and if Apuleius under the likeness of an Ass meant a man, you who have a contrary deftiny, carryan Als in the likeness of a man. Whether it be so or no, fays Lysis, it matters not: but if thou hast seen Charite like a the Ais, it is to denote, she hath good ears, and that she very well hears my fighs. And if we were drawing a cart: O happy presage I ris to fliew we shall be both subject to the same yoke. But it is to be known, what will be the consequence of it : I pray thee

friend make an end of thy dream. I may fleep again, fays Clarimond; but do you think I can faften on the fame dream as I please my felf? See whether you can do it your felf, and so accomplish what I have begun. Alas! I cannot, replies Lysis! I must wake for to speak to the Muses, who are not so liberal of their entertainments when 'tis once high-day, because they are asham'd to be seen speaking with men. Certainly their chastity is remarkable, not to come to men but in the night! replies Clarimond. Do not jeer, says Lysis, what I say is true: But there is another thing hinders one from sleeping; Love doth ever stand Sentinel on my boster with his bow in hand, lest Sleep might enter into mine eyes: Before I can be overcome, that Sentinel must be knock'd down. Clarimond return'd nothing to this, because he would have a little rest: And Lysis believing he would dream again, made no noise at all lest he should awake him; by which means he had the opportunity to

fleep a good while after.

When he awoke, he found Lysis quite dress'd, very busie about his Verses. He had already dedash'd away above ten sheets of paper, writing down a Stanza, and then blotting it out to put another in stead, and then dashing out that to put down the former. He had spoil'd at least six Pens, by biting them at the ends; and I believe all the Stationers shops in the Country could not have furnish'd him, had he been to compose some heroick Poem. His nails were already gnawn to the very stumps; and he put himself into such a diversity of postures in his imaginations, that he was quite wearied out. Clarimond pittied him, observing that when he could not light on the end of a Verse to his mind, 'twas such a vexation to him, that he made more wry faces then a Cat that had swallow'd mustard. Whereupon he rose presently; and having seen in what forwardness his work was, he reform'd what was amis, and gave him directions for to accomplish the whole peece. Lysis however promised himself all the credit, though he had been willing to be assisted; for he was resolv'd to lye with considence. Clarimond did not much regard it: And Montenor and Anselme being come to visit him, he told them himself that the Shepherd had made an admirable Copy of Verses. Whereupon Lysis being intreated to shew them, began to read them in a magnificent tone. They were these:

The Complaint of LYSIS.

The Body cannot now be known,
Where my lost Spirit doth retire.
All that is less me's Voyce, and that to cry,
O Charite, Charite,
Charite! if Lysis for your Beauty dye,
By that Beauty quicken me.

If by a Peasant I am cross'd
I'th' way, be startles and's afear'd
That I am some unhappy ghost
Not yet by persest penance clear'd,

And

And would with spells force me from hence to fly.

O Charite, Charite,

Charite! if Lysis for your beauty dy,

By that beauty quicken me.

All th'evils under which I grown.

For my adored object, Thee,

Leave but this word to make my moan,

Charite, Charite, Charite!

All that is left me's Voyce; and that to cry,

O Charite, Charite,

Charite if Lysis for thy beauty dy,

By that beauty quicken me.

While thus a Lover sung and sold
His cruel martyrdom and pain,
The sympathizing Eccho roll'd
All these loud accents back again.
So that no noise to th' neighbouring rocks could sty,
But Charite, Charite,
Charite! if Lysis for your beauty dy,
By that beauty quicken me.

Montenor faid he was somwhat in doubt whether the so often repeating the word Charite was not a fault. But he was answer'd, that it was very elegant; and that he that did not acknowledge it, was no good Judge. To which Lysis added, that that a name was the fairest ornament of his Verses; and that he thought one time to make Stanza wherein there should be nothing else. As for Anselme, he admir'd the conclusion, which indeed was not to be found fault with, for there feem'd to be a many Eccho's repeating the complaints of a Lover. But the Shepherd was wife enough not to discover that the design came from Clarimond. That which was conceiv'd most censurable, was, that the Shepherd had no cause to make any such complaint. To which he answer'd, that never any Lover, such as he, could be without affliction; and if he feign'd himself dead, 'twas only to move Charite to succour him. Do you not fee that all things have compassion on me? fays he: Nature herself believes not I am alive; the Heaven is to day all dark, it is because it mourns for my departure. Not to dissemble, there is no such matter, says Glarimond: But you Gentlemen of the Tribe of Poets never denominate your Mistresses kind and favourable, or cruel and rigorous, but according as one of these words is necessary to make up the cadence or rhime of your Verses: And when your thoughts are taken up about some favour done, that they might hit right, it's a small matter with you to call the Ladies ungratefull. So that it may be faid, they are whatever you are pleas'd they should be.

The amorous Shepherd return'd nothing to this railing, for he heeded is not, his mind being taking up to consider of an aire for his Song. He at last made up one

with the beginning and end of two other ayrs which the knew before, and yet he conceiv'd there was nothing of all this which came not from himself. When he had fung it, all confels'd it was admirable; and because it was pretty late, they went to dinner. Clarimond a while after, went his ways, faying, that some domestickas fairs call'd him away, and that his good mother would conclude him lost, if he did not return in some time. Laster than the had not yet seen the Shepherds of Forrests, because his Loves had still diverted him, entreated Montenor to bring him acquainted with them. They are no less then two leagues off this place, replyes Montenor, I am not now at leastiff to go so har? If you will not go along with me, replies Lysis, I'll leave you presently and go my wayes: how will you have me spend my time here? study your Song, says Mantenor, that so you may not be surprised in any thing you do. There indeed you are in the right, replyes

Lysis, that's a thing of no small consequence,

Having fo faid, he went and lock'd himfelf into his chamber, being all clobe with his Gitarrhe, and would do nothing the remainder of that day, but learn the air of his Song. In the mean time Montenon and Anfoline went a hunting: when they were return'd, he came to Supper with them, which being done, he entrested in felme to lend him one of his Lacquays to go with him as far as Charite's house. Anfelme having given him permission to take which he would of them, he would not take Gringalet, because he began to discover he was too much a Wag: He chose Champagne his fellow Lacquay, who was a great Lad, and one whom he thought tractable enough: fo having taken leave of the company, he rook him along, not forgetting his Gitarhe; for his design was in good cornect to give his Mistress a Se-renade Anselme and Montenor would not take the pains to follow him, nor indeed was it his defire they should, as having no need of so many witnesses. The way feem'd not to him either long or tedious: fo foon did he recover Oronte's house, where having put his Gitarhe in tune he began to play, and withal fung his air. His musick was so good, that Champagne, who might well be ranked among the duller fort of people, was not much taken with it. There was fuch a confort between his voyce and his instrument, as made a musick as delightful as the braying of an Als would do, with the noise of the wheel of a mill. But the best sport was, that for to feign a Syncope, he descended by degrees, that at last he fung so low, that he could not be heard. The air being finish'd, he plaid certain Sarabands, with which his fighes bear a part, and at every shake he fetch'd one from the bottom of his breast. Notwithstanding all this, he was so far unfortunate, that his Mistress heard no more of this Serenade; then the had done of that at St. Cloud; and there were only certain dogs, who by their noise discover'd their attention to this musick. As for his own part he was not fo taken up in what he did himself, but that he heard the touch of a Lute the other fide of Orontes's house. Follow me Champagne, faies he to the Lacquay, here is some fignal adventure presents it self. When he had so said, he drew nigh the place where they had heard the Lute; but then they heard it, as if it been farther off: and the more they came forward, the more did it feem to draw back. At length having pass'd through a many trees, they came into a field, where they faw some body going before them, but could not discern who it was. They follow'd it leasurely, till it entred a little wood, towards which Lysis ran as fast as he could: Ha! Champague, saies he, 'Tis an Hamadryad that we saw but now; it was come out of this Wood, to give my Mistress a Serenade as well as I. Now it is returned to its relidence again : we must needs follow it, to give it thanks for this courtesie. Champagne faid it was time to return home, that they should not spend their time so vainly; and that he might go into the Wood as far as he pleas'd, but that for his part, he was content to stay for him at the entrance. Lyfis hearing that, flung himself immediately into a hedge, which though it were somewhat thick set, yet with much ado he made his way through. He heard the Lute still, so that runming from one fide to the other through the trees, he thought at length to finde the Hamadrand; but when he could hear nothing at all, he began to cry out, Whither do you run away from met air Nymph, tis not for to do you any violence that I am

come hither: alas! my affections are engag'd elsewhere. Wherefore do you hide your felf from mercome and bear a part in musick with me : Are you already lock'd up within your bark? While he made those complaints, he had so travell'd up and down the Wood, that Champagne could not hear him. He call'd him divers times, but feeing he answered not, and that it were a folly to look after him in the dark, he return'd to Montenors, to whom he gave an account of his loss. He was much blam'd by his Matter, who made no pleasure of any misfortunes that hapned to Lysis. Yet it was conceiv'd it would be no hard matter to finde him again, if there were but any fearch made for him the next morning. In the mean time, Lyfis being as much troubled as possibly he could be, embrac'd all the trees he met with, and asked them tidings of the Nymph he had loft. After he had thus employed himself an hour or two he came among a fort of thorns & briars, beyond which he perceiv'd the fields. He thought to finde Champagne there still, for the time had feem'd fo short to him that he imagin'd he had not been in the Wood above half a quarter of an hour. Whenhe faw it was to no purpose to call, and that the other answered not, he defpair'd not to return alone; but he was fo far from knowing the way, that he went far enough out of it, and for some two hours follow'd certain unknown pathes. At length weariness forc'd him to cast himself into a Thicket, where he rested till day, When the Sun had darted on his eyes, and oblig'd him to open them, he breaks forth, and faves. O how well have I pass'd this night, methinks, better to my minde then on a Feather bed ! O how fine a thing it is to rife at a start, without having any occasion of a man to help me on with my cloathes! O what a pleasant adventure have I gone through! and what a truly Romantick thing it is to lie on the hard ground.

With the end of this discourse he went out of the thicket, and having his Gittarh still in his hand, he beset himself to play, to salute the new day, and conform himself to the birds, who were already warbling their notes. He went on still, till he came to a little Hamlet, where keeping still the same posture, he still scrub'd over certaintunes. There were five or fix children at a door, who ran after him singing divers tunes, and pull'd so much at his coat, that he was sain to stay, and play before them to buy his quiet, and appease them. There was one among them, went and told his mother, that he had heard musick; so that she thinking it had been some poor Lad, that went from house to house to play before children, carried him a piece of bread and cheese. He was so hungry, that he could not refuse what was presented, and laving eaten it up, he drank at a little sountain in his way.

Thence he thought it was his best course to go seek out the Shepherds of Forrests then to return to Montenors, seeing he would not bring him to them. Now there was very little pasture grounds in that quarter; he met not so much as with any Shepherds of the Countrey; and for what other people came in his way, they were only Carters, whom he vouchssed not to trouble himself with, though they looke upon him with admiration. When he saw any little hill, he was impatient till he came to the top, to see what was beyond it; and if a thicket came in his way, he must also describe they do not to see what were behinde. At last he meets a Hermite, who walk dalong a hedge side, saying his Breviary. He presently imagin d him to be a Druid, and making a low reverence to him, Father, saies he, do me the favour as to tell me whether I am yet very far from the pastures where Celudon and Afread seed their stocks. The Hermite, who never had read any Romance, answers him, That he knew not those people he named. But tell me, whence come you with your rebeck? Let us look out for a place to fit down, sayes Lyss, and you shall have my listery:

Father (continues he, being fate on a hillock with the Hermite) the Isle of France is my Country. In these parts, Montenor is my entertainer, Anselme my friend, Charite my entering. It is true, there is some sweetness in her entmity, and I was in hoperthe last night to have charmed her with the sweet found of my Gitarhe. You know that the nights are so quiet that there is nothing heard but the winds, and the noise of the springs, nor had I any thought to violate their their ordinary silences.

for I have been the cause of no noise, but that of my sighs, and that of the sountain of my tears. I have lain on no other bed then that which nature afforded me: And Aurora, who is a very charitable Lady, seeing me this morning, had compassion on me; the wept very much, and 'tis not to be thought it was for the death of her fon. The Hermite, who was not guilty of much study, apprehended nothing of this difcourse; all he could pick out of it was, that he thought it well done to lie on the ground for to mortifie the flesh. He was forc'd to say to Lysis, that above all things he was desirous to know what profession he was of. All my employment is to love, replies Lysis: if I write, if I make verses, if I malk, if I meditate, all is for to learn how to love well. You are a happy man, fays the Hermite, if so be you love nothing but the Divinity: If you will serve that, stay with me and take the habit of Monk we shall spend the rest of our days with much pleasure together : Nor indeed can I think otherwise then that you are a Vagabond, and that it were better you had some retreat. Lysis discovering by this that he had to do with an Hermite, said to him, Know, Father, that I have found the true tranquility of life. 'Tis true, there are many which turn Monks, to withdraw from the vanities of the world: but I have chosen another condition wherein there is a like felicity: I am turn'd Shepherd not long fince, do you not fee I have taken the habis? To tell you no lye, when my friends faw me take it they endeavoured as much to make me quit it again, as if they had feen me enter'd among the bare-leg'd Carmelites; but all their cryes have been to no purpose. Whereupon the Hermite told him, that his best course were to follow his first inclination, if so be it were not ill: however, to shew him where he spent his life, he led him to his Cell, which was very well accommodated. Lysis having drank some wine out of his begging-jack, desired him to shew him the right way to Montenor's; because that meeting no body that could bring him to the Shepherds of Forrests, he was resolved to go back thither. The Hermite told him it was above nine miles to the house he ask'd for, and that he should make haste if he had a mind to recover it before night. Thereupon Lysis took leave of the Hermite, affuring him that if he had not been a Shepherd he would have been a Hermite, and promifing he would endeavour to fee him again one time or other. He follow'd a great road that he had shew'd him; and as he went along he did nothing but meditate on this last adventure. He was somwhat forry he had not staid with the Hermite, because it came into his imagination that he understood Magick, and that he could have taught him many fecrets.

He had not gone five miles, but he came to the Wood where he had look'd for the Hamadryad; but he knew not it was the same. It belong'd to one called Hirean, who at the end of it had a house. This Gentleman was a great friend of Clarimond's: who returning from Montenor's house, had met him and acquainted him with the excellent humour of Lysis. He therefore having had notice that the Shepherd was to give Charite a Serenade, would needs give her one too, and was come

to play on the Lute before Oronte's house at the same time.

It began to grow dark when Lyfic enter'd the Wood; so that not being able to see much, a certain fear seiz d his toul. Is not this Wood consecrated to some God! said he in himself: Behold here is a place so desert, that no body comes into it, if he be not out of his way: Never any Shepherd nor Grasier enter'd it, and there was never heard the noise of an axe in it; I dare not so much as lean against these bushes, such is my fear they may lose some of their leafs, and that I commit so many murthers.

He advane'd still with much respect, till he perceiv'd Hircan, who was walking in an Alley with a wand in his hand. He presently believ'd he was a Magician that dwelt there; and making him a low conge, he says to him, I crave your pardon that I am come to disturb your solitude: Had you not desired I should have seen you, you might have employ'd your Art to hinder my entrance into this Wood: But I believe you are content I should come before you, seeing you have permitted it, and I hope you'll give me leave to address my vows to the Divinities which you adore.

Hircan hearing this, knew prefently he was the man that Clarimond had given him a character of; and being very glad of this rencontre, told him he might freely come on any place that belong d to him, even into his house, which was ever open

to persons of merit.

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I am then to give my thanks to the Destiny that hath brought me hither, replies Lysis: A poor Lover, as I am, may receive much affiltance from such a man as you; you know the properties of herbs and stones, and by your Magick you afford remedies to all that are afficted. Hircan perceiving by this, that Lysis took him for an Enchanter, would continue him in that opinion, and answered him thus: You are not deceived, if you believe that nothing is impossible to my charms: When the Moon is ecclipsed, it is I that have drawn her from heaven for to lie with me; and of the chastest of all the Goddesses I make my Concubine: I caused one morning such an Earthquake, that all the pots and kettles were overturned, and all manner of housholdstuff was turned to see: I root up the Trees of the Forrest as easily as a Labourer plucks up the stalks of corn; and if I have some message to send any where, I command the Spirits as I do my Lacquays. You shall not be desired to do so great things for me, says Lysis; nor do I desire you should cause the Trees of my neighbour to remove into my ground, nor that you give the scab to the sheep of my Rival: All I desire to know, is, whether my Misses loves me or no, and whether I shall one day receive the satisfaction of my wishes. Come, you shall sup with me, Shepherd I replies Hircan to him: We'll consider of those things hereafter.

Having said so, he led him into his Castle; which was so well built, that the Shepherd imagin'd it had been the workmanship of the Spirits, as the Palace of Armida. So that he was fully fatisfied that this was no counterfeit Magician, such as Clemantes was who deceiv'd Galathea. Hiroan was a very loose person, and had then with him a very handsom Gentlewoman that he entertain'd for his pleafure. He made Lysis believe she was a Nymph of the waters, that he had constrain'd by his charms to come and live in his Castle. - When she had been told of the humour of the person, the would needs make some sport with him. Being at table, only they three, the still cast on him such languishing and amorous looks, as if she had been deeply in love with him. Whenever he perceived it, he bow'd down his head as a bashfull Girl, and durst not look on her. After supper, Hircan less him with her, faying he would go into his Study to confult with the Spirits about his bufinels. She talk'd with him about divers things'; but chiefly the was inquifitive to know certain particularities of his Loves, which he reckoned up to her with much modesty. The Magician being return'd, told him, that all he could discover was, that by perseverance he should overcome Charite: but that thence-forward he should find it a hard matter to come to her, because Leonora kept her very close. There is a remedy for that, fays Lyfis; I will difguile my felf to go and fee her: Cannot you by your art give me some other form then what I have, and so render me fuch as I may not be known? I will confider to night what face you shall take, replies Hircan : Set your heart at reft, and go to bed where I have appoint-

Lyss went his way cheerfully to bed full of great hopes; and the next morning the Conjurer coming to him caused him to put his head into a pail of water; while he mumbled certain barbarous words over him; which when he had done, he faid to him, Affure your self that you are now like a handsom Country-wench: You have now no more to do, but to go immediately to Leonora; I know she wants a Maid; doubt not but she'll take you, and by that means you shall see Charite when you will, and enjoy all the pleasure in the world. Lyss having a considence in this, went down into the Kitchin. All the Servants had the watchword given them. What would you, sair Maid! says one; whence come you? Another by way of abuse, swore he would willingly give his old breeches for her maidenhead. Lyss was out of himself for joy at this; and runs laughing to Hirran, for to give him

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The Extranagant Shepherd; or,

the commendations of his art. He was so impatient, that he took leave of him and the aquatick Nymph; and taking a Lacquay for his guide, took his way to Oranter's house. He was not gone fifty paces from the house, but he meets a Countrey woman; being desirous to try whether she took him for a maid, he went and made her a low courtesse; and said to her with a counterseit voyce, Good morrow Gosfio I pray shew me the way to Oranter's Castle, I am a poor maid out of my way: Truly (answers the Countrey woman grumbling) I would not such a maid lay a night with my daughter. I should fear she might bring me more. What I you have no compassion on those of your own sex, says Lysis; I pray shew me the way; this Lad knows it not; mark what may happen, if I come not soon to Oranter's I may be met by Shepherds, or Swineherds, or it may be by Sayres, and then fare-

well the flower of my virginity.

Thereupon the Lacquay laughing, told the woman, that it was a maid that he conducted; but the grew a little angry, and purfising her way, told them, they were affronters, and bid them make sport with some other. The Shepherd seeing this, knew that the charm of Hircan was not so strong as he had conceived, but he presently bethought him, that it was his own fault, because he had still mans cloathes on, which had not been changed with his body. So that he would needs return to the Magician for some remedy. He told him what he thought of it; and Hircan afford him, that when he had maids cloathes on, he might a great deal better deceive the world then in a mans. The watery Nymph was thereupon call d for to dress him. He put off all to his drawers, which done, she put on him an under-petty-coat, and on that a green coat, and a gray wastcoat, and coiff d him after the fashion of Brie. She sighed so deeply in dressing him, that the Shepherd could not but ask her what she ailed. Alas I sail nothing, saies she, but that though I desire your sweet company, yet you for sake me to go to a Bitch, a Tygres, and a she-Wolf. Ah me I, what say you, Sympaz (replies the Shepherd, who limagin'd she was so called) take heed the heavens punish you not; for my part I excuse you

it is not you that speak, but Rage and Jealousie.

By this time he wasquite ready, and Hircan having brought a looking-glass, he beheld himself therein, and cry'd out through excess of joy, O God! it is imposfible more to refemble a Shepherders, then I do : Here's nothing left of the Shepherd Lyfis, but a foft down that shadows my chin. That's not much, faires Hin can, there are many women have more beard then that, and among others, my own Kitchin-maid. However, let it be taken off, if you will. It is not to be much wondred at if I have a little replies Lylis, for tis three years fince that a golden fleece hath adord'd my face though it might be very decent, yet I have shorn it once in eight days, and have rub'd me every morning with a pumice stone, to hinder it to grow, that I might from the younger; but particularly, to be ready to difguise my felf like a maid, when there should be any occasion, as I have ever had a define to do ... Lyfu having fo faid Hinomit man took of what hair was on his chire Then did he believe, that his change of cloathes, together with the charmed was enough to decrive all the world, Balides that, Hircan told him, he would be at Orante's while he should be speaking to Leonera, to persuade her to take him into her fer-vice. He presently took horse, to be there the sooner, and Lysis in the mean time took his time to go thisher, with his former guide. Hirean being come to Orontes, rold him the pleasant adventure had happed to him. Florida, Leonora, and Angelica ware also acquisited with it, and were impatient to see the Shepherd Lysis metamorphos'd into a maid. So all that were prefent being in a good humor, they relolved to entertain him for to passaway the time; have now no more bot

Lylis being on his way, bethought him what name he fhould take. There was none feen d more gentle, and more pattoral to him, then Amerilla's fo that he took that, and when he viewed hunfelf fometimes in his Shepherdeffes habit the faid in himself. No no, there is no foame to put on this garb when Love commands it. The grean Alcider chang'd his elub into a diffuff, and put on foles gown instead of his Lyons skin. Was not Policy these cloath'd like a maid, and was called Theo-

crine?

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pal subject of Romances, and an amorous history is never good if there be not a young man puts on maids cloathes; or a maid a mans. I appeal to all those who pass away their days in that delightful reading. I would to God Charle would instate me, and put on the habit of my fex, as I have put on that of here. Then must she pretend to love me, and if we were married, the change of cloaths would not deceive any body; all would be very well.

In the midit of these noble thoughts, the disguis d Shepherd came to broner, a house; and having ask'd to speak with Leonard, he was carried into the hall, where the was, together with the rest of the Company. Hircan steed up presently and shid to her, Madam, here is a maid wants a service, she is a kinswoman of my farmers wife; if you will take her, I will be accountable for her true service. Leonard bid her draw near and striving as much as the could to refrain laughing, ask'd her what she could do. Amarillis promised to do any thing was commanded her with a little shewing. Here well, saies Leonard, how the case stands, this maid is not good for the Chamber, nor for the Kitchin, but may serve to do somewhat every where. What say you as to wages? you need not think of that, replies Hircan, you stall reward her according as she shall have served you. So Leonard solved to take this sine servant, who presently told her name, whereat those that were present could not any longer forbear laughing. As for Amaryllo, she look'd like a scar-crow in a Hemp-yard. Her back was long and stat, as if the had carried a star basket on it, and for her breast, it was no more plump then a Trencher; the rest was streight as if it had been a distass was long and shout.

Hircan being gone away, they gave Amarillia divers things to do, which she did as well as any other should have done. She laid the cloath, rinsed the glasses, and made clean the chambers, and all with such shodesty, that all wonder dat it. The fair one durit not as much as lift up her eyes, and when she was at dinner with the men, she would have been very much out of countenance, had it not been that there were other maids as well as she, and especially Charles, whom she perspectually considered and view d. The men and maids knew all that it was Lyst, but they were expressly forbidden to discover that they knew any thing, nor to call her by any other name then Amarillia; so that less the might betray any thing, there

was but little spoken to her.

In the afternoon came thither Anselme and Montenor, who had fent their people all about to look for Lyfis, of whom not having receiv'd any tidings, they were come to Leonora, to have some news of him. She told them, that the had not feen him, and thereupon call'd Amarillis, to bid her do somewhat. As soon as they faw her, they were so surpris'd, that they said not a word, but when the was gone, Anselme cryes out, well Madam, if that be not Lyfis, it is a Maid extreamly like him. Leonora told him, he was not mistaken, and acquainted him what adventures the Shepherd had run through at Hircans the Magician. Anselme was infinitely pleas'd at the narration, and went into a Chamber where Amarillis was. She made as if the knew him not, nor did the discover her felf; so that he left her, and belet himself to talk with Angelica. About an hour after came Hircan and Clarimond, whom he had fent for; then was the time come, that they refolved to make good sport with the new maid. Clarimond made it his business to play tricks with her, and would have kift her. She thrutt him back still as hard as she could; but that which most discover'd her was that she could not sufficiently counterfeit her speech, and inflead of speaking like a simple Country wench, she spoke a quaint Court phrase. Let me alone says she, at every word, I would be touch'd no more then if I were a veital. Be quiet, you would ravish me; have you any attempt on the Candor of my Chastity, and would see the wack of the Vessel of my Conti-

Sometimes she spoke of her self in the masculine gender, instead of the feminine, yet no body seem'd to take any notice. Clarimond set on her still with fine complements, in which he call'd her his Goddess and his Nymph: They could not refrain

frain lengthing to fee that he gave such qualities to 4 Wench for ill dreft; and Air gelica ask'd whether the Nymphs word coils a You need not doubt but there are fome that do, fays Anfelme, for they are ever dreft according to the fathiom of the Countrey where they refide. That's the reason that those of the river of Man gar coifes; fuch as are made at Means . and those of the River Walls wear frenchhoods after the Pow falhion.

There past divers other pleasant discourses on the like occasions but all this was

not much; for they conceived they might have made much more front with date rilling yet they made as nothing were, and those who were not of the house re-

turned every one to his own home, leaving Leaving and her new maille of the sale for the sale of the s aftign'd her a little chamber, where the lay alone, and never went out before the was fully dress'd by a class the had. Though the spoke not to Charite, but as to shother ordinary fervant, wet the thought the heavens very favorable to her, that the had the opportunity to fee her when the pleas'd. Leonoruswas not weary of keeping her, for the took a pleafure to fee with what diligence the ferved her; and on the other fide, the fear d not any ill report might come to her house by her means; She was of those that are in love by way of contemplation, whose pleasures are rather those of the minde, then those of the body; and she always fet before her eyes the chaftity of Alexis, who when he had his Mikrefs naked in his arms, had not the presumption to do any thing to her: if the thought it a happiness to love Charite, the thought it no less to be her self loved by Marcel, Orontes's Gentleman : This young Lad made excellent sport with her when he spoke to her of love, but the thought his discourses nothing but vanity. When she look'd into the glass, the thought her felf very handsome; and she was not far from a misforture dangerous, as that of Narciffus; for the foul of Lyfit lov'd that countenance of Amarillin which the faw, that made her often kifs the glass, that the might be mouth to mouth with that Shepherdeis: though the beheld her felf to often, yet is it not to be thence inferr'd, that she was any of the best, dress'd in the world. You will tell me, that her amorous imaginations made her so negligent; but there was something elfe in the wind; 'twas because she knew not so well how to trick up her self. and could not make her felf as fine as Synopa had made her the first day

When the had been five days with Leonora, Anselme, Montenor, and Clarimond came thither without any noise. They had not been there all that time purposely to fee what Amarillis would do in the mean while, and that time they had spent in several visits, and hunting. The discourses of Lysis had engag'd Orontes, Florida, Leonora and Angelica to read Romances, for to know more of his principles, and to make the better foort with him. Clarimond had no fooner propos'd that Amarillis must be accus'd of unchastity, but every one was in doubt how the accusation should be carried on. After they had consulted together, Leonora is seated in the Court on a high chair, and Florida and Angelica one on the one fide, and the other on the other on ftools: Presently Amarillis is sent for by two Sergeants, who binde her hands behinde her, and drag her in a rough manner to the place, without faying any thing to her though the conjur'd them to tell her, wherein the had offended. When the was come before Leonora, they made her fit down on a low flool, like a Criminal; which done, Orontes approaches with ten or twelve persons, Gentlemen and Gentlewomen about him, who had been fent for out of the neighbourhood, but came not there for any reason but to make a number, and were not to fpeak any thing, as Mutes in a Play. I have fent for this maid to have her punish'd Tays Leonora to Oromos; what do you accuse her of. He thereupon puts on a seri-

our countenance, and spoke to this purpose;

of me Orthire, and would take the nack of the Vellet of my Conti-Fire in colmerciae (notes of books in the tige in goaler, infleed of be fortidiae, Heli a beil. Con A co care sharmage, a file is and he chill with his come.

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While the wasin this confideration, and durft laying more, Lexist making as

An very forry, Madam, that I am confirmed to importune your chafte ears with a plea full of impurities; but seeing it is better to speak of vice, and to discover is, then to pals it over impercise of Isball with confidence acquoint you where commone crimes Amarillis bath committed. Ton charitable land received into commone crimes Amarillis bath commissed. Top charitably lied reserved into your peufs this vagaband Wench, who diffusised a while the mischief he had wished here but to the different of this boufe where the hath been to well entertained, it hash not been long ere the discovered what the was; and having with the eyes of consupplence looked on the beauty of my man Marcel, he could not be at rest till she had brought bim to condescend to her level defires; you know be both those features in his face, that there is not a maid within twenty miles about, which is not in love with him: but this would engrofs to her felf what all the rest desired, and by Subtil allunements bath prevailed fo fary that be bath flained the purity of his continence. He is not the only man bath sen to forved, and if he bash gone afterny, he is to be pardoned, as for as his simplicity hath exceeded his evil intentions; but as for this she-wolf, I demand she may be pumish ling to the Laws, which have ever been observed in this Country, against chose in by fornication, as the hath done. Madam, do me justice ; consider the enorms es of the case, which is the pollution of this bonse; besides corrupting the obustity of a your man, that was chafter then Hippolitus: He was also my hope, and I had de-figned to marry him to my Farmers daughter, of mhom he mithe have gotten legisimate children, whereas now he is undone for ever. He bath loft his bonor; his faireft flower is already gashered, he is not now fit for any body. Let us at least have the for sisfaction to see her dye, who hath been the cause of it, that so this misfortune may be repaired.

Oreates having made this Speech, Leonors asked Amerilia, whether the had any thing to fay against it? She answered, That she denied all was laid to her charge: So that they sent for Marcel, to know the truth. He came like a Ninny weeping; and says to Leonors. It is true, Madam, that this maid hath forced me to what I had no minde to do. After she had for a great while cast her sheeps eyes at me; she told me last night, that she had caught a great cold and that she did nothing but cough; but that which troubled her most was, that she lay alone, and had no body near her to say, God bless you. Hereupon she was so importunate with me, that I could not be at rest till she had prevailed to do her that good office: and to be brief. I was fain to lie with her last night, and that hath been the occasion of this misadventure. If it be expected I should proceed any further in this story, shame will stop up the passage of my voyce, and I dare speak no more.

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There Marcel gave over, and Amarillis assuming the discourse, cryes our prefently, Ah mischief! where wouldst thou seek what thou shouldst say more? have
I desired thee to do any thing to thy dishonor and mine? and thou hast lien with
me? Let the earth open now and swallow me up, if there be any such thing. Dost
thou not remember, that when ever thou wouldst but kiss me, I have thrust thee
back with as much dissain as if thou hass been a monster? will thou imitate Pacdra who accus'd Hippolitus, that had sleighted her; and because thou hass not been
able to force me, wilt thou say that I have forc'd thee? Alas I is there no Advocate here that will speak for me? He shall plead for Innocency it self.

In faying so Amarillis look'd about of all sides, but there was no body offered any thing in her desence: nor had she any witnesses to prove that she had always resisted the caresses of Marcel; and on the contrary, that it was he had come in against her. All the servants came and bore witness, that they had seen her look very wantonly on that Lad; and there was none but had somewhat to say, even Charite her self, who came and swore, she had heard her sigh before him. There was the surplusage of his missfortune, she durst not contradict that fair Charite, but was content to say within herself, that she wondred to see Lysi's Mistresse speak against Amarillis, who had some features like those of that Shepherd.

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While she was in this consideration, and durst say no more, Leonora making as if the consulted with her sister and daughter, spoke to this effect:

He Comptaint of Marcel and his Muster being heard, as to what they office the many heard, as to what they office the many heard, as to what they office the many heard has been bonor; and for home to be they did not been bonor; and for home to be they design to the confirm of the confirm of

Amarthis was very well content with this judgement; so that presently the level Plane was sem for, which was teep among the treature of the Gastle. Those toling were present, spoke of it as a ching that were really so and affirmed, that node on that persons could read on it, without burning the soles of their feet. There was one of the maids would needs go for it; but or one laid to her. Trouble northough left, I prethee, in this builties, thou knowl too much distribution, I will not be accountable for the. Know, that those who are bur guilty of the teath matter that can be, ware not rough this Plate. It must be only left for by little distribution, of whose chastity we are affor it. Let the Gardeners two daughters bring a whereapointie two little children were left where thing the brias Plate, whereon the mails dry'd the bands when they starched; they brought it away, and play durin the middle of the Court. Amortis thought all these things real; for the had observed such an other adventure in the was thought all these things real; for the had observed such an other adventure in the was thought all these things real; for the had observed such an other adventure in the was thought all these things real; for the had observed such an other adventure in the was the print of the was firipping her self for to go upon the Plate, a study Groom landing as if he were curious, trouch did with the top of his singer. But he drew back presently, crying one I but not burn, my hand is roasted. Thou are well enough served prophane Rascal, sayes or three, thou woulds not believe a thing that so many others have revel. Coulds thou forget that thou haddepast dull they youth in Barddy-houses? And yer dost thou precent to Chasting after all?

connection observing this adventure, fell into some aniazonical, and being ready to tread upon the Plate, the was a little afraid of burning. As for Amarilla flayes the in her fell, I am fore the is chaft, but as for Dyjes, I am not to certain: how-lever, my feet shall not be burned, for it is in body and externally that Tan Amarilla, and am not Dyjes but in soil, seeing a Magician hath charged my Figure 1.

guiteliw small a beexpected ! Inouid Having by this fubtilty reaffur diherfelf, the recovers her courage having before examined her whole life past, and considered that if the Shepherd Dyft had finn'd, ir had been only by defire, and that he had never committed folly with any of his members. It being at last resolved, that Lysis and Mourillis were as clear as when Ithey were born, the accused party went bare foot upon the Plate, and remained on ir'a long: while without feeling any hear; nor indeed was there any reason it should be how for it was above two days fince there had been any fire under it. Some rthdowerespresent, toy'd our thereupon, Come thence Amarillis, you are chast, -we are fatisfied you have been too much perfectived. O Amarillist the Queen of fair and chast ones, what light you cast from that place. There is no other fire on that Plate bar that of your eyes. She came down infinitely pleas'd at thefe Exclamations, but whomel erging our louder then any of the reft, came and faid. That this proof was not to be credited and that it was not true as to her particular. Amoditions of Sorgeres I know it well enough, The hath forme charms to lave her from burning. Let her be firip driaked, that her characters may be taken from ther, and then let heade condemned to the fire, or be east me the River with a millfone at her herk barrage you drub on

Thereipon Leolora bierteen fee whether the thad any Witch craft about her; which dominand given; all the Lacquays that were there fell upon her. One took

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away her coif, another her wastcoat, but the immediately cover'd her head with her apron, that her hair might not be seen, which was too short to be a maids. Clarimond upon this, iffuing ont of a place where he lay hid eame and delivered her out of the hands of those merciles ministers of justice and having carried her! into a corner where the might fit her cloathes about her, went and cast himself on his knees before the Judges. Have pitty on an innocent creature, Madamy laves hero Leonora, if it be your delign to put her to death, because you thirst after her blood, fer me be in her stead, and let mine be spile for her. I am so surprised with her beauties, that I am willing to dye for her. You fay the hath charms about her it is true, the hath those of her eyes, that have no other operation but on me, and that to hurt me; and if the have any other besides, to save her from the burning of the facred Plate, I confess it is I that have given them her, unknown to her. It is I that am the Soreerer: tis I that am guilty, let there be made ready a pile of faggots, that I may be call into the fire. I shall suffer no more then what I do every day; the fire I shall be cast in, will not be more ardent then that of the fair eyes of Amarillis. If you alledge their not only guilty of Witcheraft, but also of Bornieation, for which the is nevertheless worthy to dye, I will also suffer the punishment for her in that case, so she may live; nay, you shall give me a thousand deaths if you defire it. You understand not your felf, friend, replyes Leonora, know you not that all crimes are personal, and that they who have committed them are onely to be punish'd. If you are fo desirous to dye, you shall both dye together. Make hafte there, and bring some faggots, and set them afire. Leonora had no sooner pronounced that cruel fentence, but abundance of Crackers were fired at the gate, and Hiroan iffues out of affame of Pitch and Rosin, like a Ghost in a Play! He held in his hand a lighted Torch, that made a great smoak; and the better to act the part of a Magician, he had a long Caffock of black Canvas. The whole prefence feem'd to be much troubled at his coming, and every one ran his way: fo that it was easie for him to feize on Amarillis, whom when he had disposed into a Coach that waired at the gate: Fear not, fair Shepherd, fays he to her, I am thy friend History who am come to faccour thee in thy necessity. Those who had design d thee to death, may now feek after thee to little purpose. My Ghariot is drawn by horses wing'd like Gryphons, who in a short time will bring us to my house a samuel daide

The adventures past had so surpris'd Amarillis, that the knew not where she was, but at length coming to her self; and knowing Hircan, she thank'd him for the favour he had done her. She told him that he should have brought Clarimond also away with him; because that he being detained as her surery, they would put him to death for her. Do not trouble your self for that, says Hircan, one of my spirits hath carried him away, he is by this time at home. May we also be conducted along with the like dexterity, replyes Amarillis: for Claudian speaking of the Chariot of Trippelemus, says, That the roads of the ayr are as dangerous as those of the sea.

The Coach went a good pace, while they were so discoursing, so that into little while they came to the Magicians Castle: Amarillus had much ado to perswade her self that the was still Lysic. The had quite forgotten that person, and in seemed strange to her to be called by that name: the felt her self in those parts which speak a man, and though the found there what was wont to be, yet was the not consident it was there. This doubt could be not be delivered of, till the Magician, as if he had used a Countercharm, had cast a little water on her head, speaking some barbarous words. Which done, he assumed his Shepherds habit, and went and related to the Nymph Synopa all the Adventures he had run through that at Orones's Castle with the rest of the Company, and had good from and laughing at all the follies of the amorous Shepherd. Every one affirmed, there was nothing comparable to his conversation, and that they had now really seen a remarkable adventure, which before had never been seen but in writing. But if they were satisfied, Lysis (how hard I finde it not to call him still Amariths) was no less

lefs. He faid, that that had happed to him which was not in any Hiltory in the world: There was in the Faithfull Shepherd a Shepherdefs of the fame name, who had been falfely accused to have been dishonour'd; and in a larer Pastoral that he had read; there was another Shepherdels accused upon the fame account; but that it was never heard that a Shepherd having put on Maids cloaths, had been call d to question for any such thing. In all manner of adventures he still exemplified out of divers Romences, which I shall not name: And it is not much to be wondred at if he produced many examples to the fame purpole; for it is observed that those rare with that compose them, are so furnish'd with invention, that they can hardly advance any thing which they have not from others.

Lyfir having his ordinary cloaths on, was already weary at the Magicians, and had a mind to go vilit Montenor and Anfelme : He took the fame Coach wherein he came, and returned to them. They were come home from Oromer's; and affoon as they faw him, they stood as amaz'd, and ask'd him where he had been all that while. Do you not fee that I have still my Gitarrhe in my hand ? fays he, smiling ? I have been to give my Mistress a Serenade; it is but one day fince I went hence. You have then flept away fix in some cave, replies Montenor : In the mean while you have loft a fair deal of time; you have not feen a Maid that Leonora had, who feem'd to us well as handfom as Charite.

Charimond who was in another chamber, came in thereupon, and avow'd the Lafe was to handfom, that he was desperately fallen in love with her, and that he knew not how the wastaken away from him. Lyfis fmiling, would not any longer conceal the truth; and fo faid to them, You have been deceiv'd, my dear friends ! it was I that acted the part of Amaryllis: Now I tell you, but fay nothing of it at Oronne's, left Leonora be angry with me. Every one feemed to be ravish'd with admiration, and above all Clarimond, who could not give over faying, Shall I henceforth love nothing but an Idea? where shall I find the fair Nymph that hath wounded me? Ah, Lyfir! feeing the is in thee, I must change my love into an bonorable friendship. There was nothing else talk'd of all supper-time; and the next day after dinner they went all to Orontes's, who ask'd the Shepherd where he had been for the space of seven or eight days, all which time they had not seen him. To which he answered, that he had been visiting certain Shepherds of the Country. When they had given over questioning him, he took his time to go and entertain Charite afide, where the was at work at fome linnen. Incomparable Shepherdefs ! favs he to her : how long will you not regard my love? Know you not that Lignon shall return to its fource, the Trees shall be leastess in the Spring, and Love without his guiver and torch, before the Shepherd Lyfis shall cease to adore you? Will you ever be a Crocodile, to draw men to you and devour them? or a Gorgen, or a Medufa; to change hearts into rocks of constancie, whereas your own is a rock of difdain? Ha! well fare thou Diamantin! ah Anaxeretes! The Shepherd had no fooner faid fo, but Charite runs away from him, and goes & fays to Leonora, Truly Madam. I cannot any longer fuffer this Lyfis; he doth nothing but abuse me. Whereupon he drew hear and said, that he call d heaven to witness he had ever courted his Mistress with as much respect as if she had been some Divinity, and that he had not spoken to her but in quaint terms taken out of the Poets, and that all his discourses were perpetual citations. Then he repeated what he had said : and London shinking it very fignificant, bid Charite Jeann what Complements were, and to receive her servant more kindly thenceforward. However he entertain'd her not any further at that time; for they had engag'd him/into a discourse about other Adventures be had run throughly

Being returned to Misseners, and having a mind to walk into the fields a little before supper, he meta Country-man, whom he asked where he intended to lodge that night, He rold him, at Contomniers. That put him into a little fludy; for it feems he hall heard fay that that Town was but thirteen leagues off Paris, whereas he thought himself a hundred distant from it. At which Conlammiers? fays he to the Country man At Contommiers in Brie, fays the other. You are miltaken friend,

replies Lyfe: You talk of lodging in Brit to night, whereas for now in Forrefts; there is a great diffance between them. I know well the Geography of them. Eknowary way as well as you can tell me, replies the Country man. I have gone this way these thirty years, you shall not need teach me. And so kept on his way. leaving Lylis in an unipeakable aftonishment. A while after he met another man that came from that quarter where the other went a In what Gountry are we lays he to him? you'll do me a favour to tell me. You know better thereb, Sir, says the other to him; what think you? are we not in Brief In Brief replies Lyfir, fare we are in Forrests; do you not see I am clad like a Shepherd? But whence come you now? whither go you? do you intend to lodge to night at Monthriffon? Tis a great way thither, replies the Traveller, I know it well, it is my own Country: I would I were there ! but I am but a league off Contommiers, through which Town I came, and I shall lie to night at the first Townwhere I find good lodging. Lyfis was now more amaz'd then before; and he could not refolve whether Brie were transported to the place where Forrests should be, or whether he himself had infenfibly leap'd out of one Country into the other. He spake with much earnestness to this Traveller, who answered him as seriously, and gave him such reasons as convinc'd him that he had been deceiv'd. The vexation it put him to was fuch, that he would not return to Montenor's. The man he met feem'd to him to be a good humound fellow, fo that he refolved to indent a friendship with him, though his face was formwhat of the roughest. Having asked him what he was, he gave this account of himself: About five years fince (fays he) I was by profeshoh a Journyman-Joyner, and had the occasion to fatten a board in the Study of a Learned man that hy'd at Paris: He entred into talk with me; and finding my discourfes to his mind, he told me, that if I would ferve him, he would make me a knowing man. Now he had found out the Philosophers from of Knowledge; and in the papers he caused to be fluck up and down the City, he promised the Abridgment of those long Studies. I quitted my former profession, for to become learned under him : And I swear to you, that having ferv'd him ever fince till now, he hath taught me very excellent things. I know not what's become of him fince : I left him about a finall difference that hapned between us; and now I travel up and down France, teaching what I know to children. You never heard of any thing more admirable then what I know: I speak readily on any subject is given me; my name is Carmelin. Seeing you are fo eloquent, fays Lyfis, let me hear what you can fay of Vertue. Vertue is for fair, replies Carmelin, that if men could fee her naked, they could not but fall in love with her : They fay, that at Rome it was necessary to pass through her Temple to that of Honour. As Silver is of less esteem then Gold, so is Gold then Vertue. She it is that takes deep root in the field of our fouls, but all other things fade and fall like the flowers of the meadow. And what fay you of Pleafure? replies Lyfir. Pleafure is the most importunate Mistress in the world, says Carmelin; the wages she gives us in the end are diseases and despairs: It abounds with honey and gall; if it prefent us with Hyppocras, there's wormwood in the bottom of the bowls She is a treacherous whore, that doth not embrace, but to kill you. As I am a Shepherd, cryes out Lyfis, here are as many French Margarites as ever I heard in my life : It is clearly feen that you have most exquisite observations, and excellent commonplaces. You are the man I want, I shall never meet with a better companion. I fee you are an unfetled person, you shall stay in this Country with me. A small matter maintains us, if you will but turn Shepherd as I am; for invitations are fo forced upon me, that I am hardly able to fatisfie those that would have me to dinners and suppers Know you what a Pastoral life is? The Pastoral life is the happiest in the world, replies Carmelin; Shepherds are content with the little they have, and he that is coment is happy. The Naturalists reach us, that the thunder falls on the tallest trees, and not on the lowest shrubs; so calamities aim at great persons, and pass over poor rufticks. Say you so I there is the word indeed, fays Lyfs out of excess of joy what an able man are you! you speak nothing but sentences. What wonders shall we do, if you live with me! We will make Books, we will crack Arguments,

and Harangue it before the Nymphs. I will give you a Miftrefs, if you have not chosen one already. You shall court her, and receive figural favours from ther, but you must resolve to suffer somewhat before you obtain her, for the is a most difereet Shepherdels. Will you not treat her with fine amorous Complements? They fay, that in Ethiopia there was a statue of Memain, which which the Sun shone on it, made an harmonious sound, sayes Carmelin; in like manner, when you or any other person of equal merit shall darr your rayes on me. I shall speak those things that shall fatisfie your ears. The custom of Persia being to make presents to the King, a poor handy-craftsman that met Artaxerxer, and had nothing to give him, went and fetched a little fresh water, and presented him with it. So I shall not indeed present you but with small matters, but you will esteem them much if you measure them by my good will, knowing that I have not the treasure of Crafus. Do not quote fo much, fayes Lyfis, let us return to the statue of Memnon, I think I am of the same humour. As soon as ever my head is smirren by the heat of the Sun, I begin to fneeze. But to speak of what concerns you, without any further digreffions, I fwear to you that you will finde those pleasures with me that neither the most powerful words of your eloquence, nor mine carrever express. Carmelin, who was not the wifelt in the world, was ravish'd with the bromiles of Lyfis! Upon this there past by a Countrey-fellow, of whom the Shepherdrask'd the way to Clarimonds Castle; he told him he was going that way, and bid him follow. Lylis did so, being resolved to go thither, because he had a good opinion of the disposition of that Gentleman. He found him at home, for he had left Montenor and Anselme. But Clarimond was amaz'd to fee him, and as'd him why he had left his good friends: They are cheats, replyes Lyfis, they have brought me hither, making me believe it was the Country of Forefts, and tis Bry; but if I be a Shepherd, I shall live as happily here as elsewhere. My morber hath discharg'd the Shepherd the had, fays Charimond, will you take his place; the condition is not to be contemned, you shall have wages, and shall be well entertain'd: In the morning your Scrip shall be well furnish'd, and at night you shall have as much pottage as you will. To propole this to me, is to treat me unworthily, replyes Lyfir; know, that I will not keep any sheep but what shall be my own, I will not be a Hireling. Tis not out of any necessity I take this condition, but for the tranquility of this kinde of life. 'Tis upon the fame grounds that so many Shepherds of Arcadia and Forrests, who are come from noble houses do the like. But you that have sworn to turn Shepherd with me, tell me, where is the memory of all your oathes? Thava forgot nothing of what I promis'd you, replies Clarimond, but I cannot yet perform it, because of some business I have to do of my mothers, which I may not by any means neglect. A man must put away all cores, before he can be a Shepherd as you are. You are in the right, replyes Lyfis, and in the mean time this horiest man here, will bear me company. He is a knowing perfon, hear him fpeak, that you may fee what he is.

When he had fo faid, he fliewed Carmelin to Clarimond; who prefently faid to him, It feems you are a Companion of this brave Shepherd. Vertue will foon have Companions, answers Carmelin. Pliny and du Vair say, that the stone Panthaura draws to it self whatever is near it; so vertue draws all the world after it. How! he quotes Authors, saies Clarimond: you see it, saies Lysis, he is the Francipal disciple of the Author of the Abridgement of Long studies. Nay, there I do not wonder that he is learned, replyes Clarimond, there are none but excellent persons

come out of the School of fuch a Philosopher.

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That patt, Clarimond gave order Supper should be made ready, feeing be must needs entertain these new guests, notwithstanding his mothers niggardlines. While they were at table. Carmelin displayed the excellency of his knowledge, and difcours d about temperance. There were none, Lyfis excepted, but could eafily fee, that he spoke like a Parrot, and that he had by heart things he understood not: for he pronounc'd the words falle, never stopp'd at any period, nor ever elevated or let fall his voyce of the say, alood short line 5W

Lyfis

Lyks proposing to him what he ought to do to be a Shepherd, sold him what in the first place he must choose a fine name; and quit that of Cometic twhich was not to proper for a man of their quality; and that he would have him radied (rylon, Thyris or Melibeur ; but Carmeline thin, that his Facher and all his And reflers had been called so, and that he would not do bleen the injury to change their name: You must at least difficult it whatever come out of fays Lyft in and fo making a diminitive of it, Twill call you Carmelinet, or Dimentiather, or Carmer Sinding thefe words have the full fent of a Rominer When I bhave faithd thing I atti reloute to observe it, says Cormelin. Well feeing value inconsistable beed pour former name, replyes Lys. I know what s to be done in To give an English logy of this name of Curmelin, I will have indenived from Charmes, no them that You make Charms or Verfes, or that you define to make some. While this past, Lyss observing the countenance of Carmelin, and all the rette of his body, found much that he had somewhat to object to You must also change your Phyling nour hair's as greatic, as if it had been wall'd in latter oyl; your beand is in firth a pol-Trage, as if it had never known what a rafor nor eiters meane, and that won had not Well been with a with a wife of lighted firm, or with the fledison burga mits, as Did firm the Tyrant was. I observe also on your mustadnoss, occasin wite pearls which fall out of your nose like dew. That hair must be taken away, where the imimmdicities of the common there of you brain are stopp'd: Do won mor feether The the thin as clear as any Roman Emperor? why would you fuffer your beard follows for de you keep it for a bib to fave your ruff, when you cat parredge! you must also have wash-balls for your hands, which are as earthy, as if for want of a plow, they had turned up an acre of ground; nor must you forget to leep our nails thore, which towards the top are of a flate colour, and are fo overgrown. that they may be used for lanthorns, or may lerve for flooing horns. This correction made Cormelin hold his peace a while; but at last he swallowed down his thanke in a glals of wine, and promised to make himself as meat as the Builder com of a Country Village. Len 100 di ilamo por

Chrimond fent a man to Anfelme, to bid him not trouble himself about Lyfis; and fo commanded a Chamber to be prepared for the two Shapherds. Having difcours'da little while after supper, they went to bed all three. The next day Lylis Being unwilling to defer his being a Shepherd in good carnet any longer, proposed It to Curmetin, and feeing that he was more willing to be his ferwant then his companion, because he was very poor, he was resolved to take him to his service; yet hot commanding him any thing but what was easie and honorable: So he gave him money, and bid him go buy sheep in some market, and withat, charged him not to forget to take off his beard, and cleanle his hair. When he was gone, Cla-Winnest came and drew Lyfes into some discourses about his Loves; and asked him, If he had not yet received some signal savour of Charite. He answered, that his own over respect towards her, had hindred him. Assure your felf Lover, sayes Clarimond, that fortune favours confidence, nay temerity. Contemn the relifiances of your Millres; maids do not run from us, but to be follow'd and overtaken. They fight not, but to be overcome, and are pleased they are not the strongest. If your lips may rouch theirs, you must not be consent with that : for he that hath obtain'd a kils, and proceeds no further, thews himself unwarthy of what he hath received. You'll bring me the examples of many chafte Shepherds, but they are all Cockleombs; there are divers others more to be commended then they, who

have made their Mistreffes leap again.

A certain fleange pleafure came thereupon, and tickled Lyfis; and forto be formewhat fatisfied in his tove, he refold to follow Clarimonis advice, and to endeavor to arrive at fome enjoyment. In this confideration he went out to walk formewhere near the Caltle. He had not been out half an hour, but he perceives two wonten on the highway, who came leafurely towards him. At length he perceived it was or mee's gardeners wife, and the fair Charit the ment behinde a hedge, that

he might hot be feen a Andras they were along, flys Charite to the sche reft my felf before I go any further; her's fit down here. They profortly down on the grafs: So that Lyfis putting on subsect thickness he could accorded them. They acquainted him that they were going in pilepinese were. But he immediately changing the discourse, began to principle beauties, which was increased by the heat fite had by going. The Gardeners underflood nothing of all this, rife up and faid to her companion, that the leifurely before, and that the could not endure to the fitting. The himself ath alone with his Miltrest would put in practice that at of Low mond had taught him , and in the first place taking the fair hand which he ftollen away his heart, he would needs his it! Charite draws it back prefently, fo that he was forc'd to fay to her, if you still not give me leave to kils naked this thief of my beart, I'll drawlyour smock-fleave over it, and kils it so; will you not permit me? People are fain to kils Reliques through a glass. Having faid for he fiving of much, that he kils de the bare hand; And believing

he ought in confequence endeavour some greater victory over his sweet enemy Ha Charice! fays he to her with dying eyes and an amorous gesture. Now that we are alone, whose fault is it that we imitate not Daphnic and Cloe, and that we krip not our leives naked as they did, to go and wash together in some fountain hereabouts & There is one I know bath to much umbrage, that the Sun who fees all things cannot discover us there : I must be on thy break, feeing thou art my Altar, and that I am the Victim that is to be laid on it. Wilt thou not fuffer that my half be chied to thine? Is there no means that both of us together make an Andro-

He was no fooner delivered of these words, but his Mistress understood well enough what he meant; for it is a maxim, That a maid dannot be so simple but the will apprehend this, in what terms foever it be spoken. So that Charlee rife and, and going her ways faid to him. Fear not, Impudence | but assure thy felf that I'll tell my Lady of this, thou comest to disturb my devotions with thy follies: If ever thou comest to our house again, thou shalt find the door shur. Lyse rising up, cries out. O Virgin more tender then the vine-bud! then rundt away from me faller then the young Fawn doth from the merciels tooth of Bear: I do not run after thee like a Wolf for to devour thee; I am no Myrmiden, nor lavage Delogue. Alas I flay till thou hear me, or hear me till I come to thee : Thou flieft like an Afo whose tail hath been trod on. Notwithstanding this complaint, she kept on her way still: which so amaz'd him, that he durst not run after her, but remained as immoveable as a flatue. Oh how often did he curfe the advice of Clarimond, which had procured him nothing but the disfayour of Charite! Oh how did he now with he had faid nothing at all to her, and that he had been as mute that day as the fifth in the river Mofon, which must no more be called Lignon! Oh how he wish'd he had had no more use of his members then a Paralytick before his Mistress that so he might have done her no violence | But what was past could not be recalled; all his recourse now was to fighs and tears.

Dinner-time was flipt away in these imaginations: So that Clarimond wondring he returned not, went out to look after him. Having found him weeping at the foot of a tree, Ah Clarimond! fays the Shepherd to him, wonder not that I weep; it is for to water this Elm, and to make it grow in requital for the fludow it hath given Charite when the late under it. But alas ! if thou wouldft know another cause of my weeping, it is that I have offended that fair one by thinking to put thy doctrine in practice. It may be you have not carried your felf discreetly in the business, replies Clarimond, and you have berray'd the mysterie. How is it possible I should do amile? Jays Lafes, Jeeing I faid not one word to her which I cannot shew in very good Authors. Tie therefore because she is not so well read, says Clarimond; and before you should have entertained her in that manner, you should have brought ber to read. There's the fetrer I replies Lyfs: But feeing you are the cause of my misfortune, you are obliged to find out fome remedy, and to make my peace with

ber.

her. I befeel you remembrate to her, that if I have spoken of making the Aidod gree. I means no hunt thereby: Its it not well known that heretofore men were double; but that to punish the initial punishes, they were divided in awo? That's the reason that every one is so desirous to find his other half, and by joyning it to him self to make up a perfect creature. How there may be a juncture without sin, as that of wills and desires. And I may well say that was the manner I means. And if Chapte above these copulations, let her beware the judgment of surject: He half given men notice, that if they return to click offending him, he will further divide every half in two. Seeing the will not hear of joyning herself the Gods might justly divide her in that manner: And do you think it would be a fine sight to see her in two parts, each of them having but half a nose, half a mouth, one eye, one ear, one but ock, one thigh, and one soot, with which the should go leaping like a Flea, and straighten herself yn again like a Bob. Twere great pitty to see her in that posture; says Clarimond; the must know so much a Hyou were to satisfie your love in the enjoyment of her, you must bring allose two parts, together, which would be an excessive trouble; And then if you should be jealous, consider what means there were to look to such a woman a while you had one half with you in your own bed, the other would be in your neighbours.

After these learned considerations, Glarimond perswaded the Shepherd to far of the pollibility of qualifying Charites cruelty, that he got him home to cat fomewhat. Thence they took their way to Hirtan', Castle, for divertion take, and went all by eale discoursing of the miracles the Megician did. When they were come thirds. Hirom carried them are the Gardeng where Lyfu had never been before When he law it was to fair, it form'd to him to be the relidence of the Spring Summer and Autumn, because there was all forts of Flowers, and all forts of Fraits; He thought that Hircan had for ever banish'd the Winter thence by the force of his charms. Being in a Walk which was broad and very close at the top, he was fo much taken with it, that firetching out his arms he cryes out. He fair Walk! thou that have of my Verles, I livear into thee a thou defervelt. I should make a Defeription of thee some time or other. Out of that he goes into a Bowre, but for to elude the heat of the day. There he lees a Spring fo well painted, that he fays to the rest, Come not so neer, we shall be wet. And perceiving a Horse excellently well drawn in a field, he brake forth into this fultian : See you blow that blorle runs ! you will lose him, Hircan; why do you not see him to some tree? He runs carray from himself! he leaves himself behind! While he was thus hule, Hircan puring a little Cock, made the water iffue out in good earnest out of a Plank below! by a many holes, O wonder ! cries put Lyfis running away : I knew this Magician had thwarted the course of nature : whereas in other places the water falls down from heaven to earth, here it iffnes out of the earth, as if it would threaten heaven: Or is it that this peece of earth will weep in its turn, for the pains which I tuber have or order that the pains which I

There was with Hircan a Coulin of his, called Fontenays; who was come to see him. He wondred much at what Lysis said, as never having heard any thing equally extravagant. He took aside one of the servants, and ask'd whether he knew him. He answered, that he knew no more of him, then that he was one become a Fool through an excessive love he bore to Catherine, Leavera's Chamber-maid. He was yet more to seek; for he knew the Wench, and though at impossible that should cause so much love: He knew she was of a fair complexion and that she was somewhat slaxen-hair'd; but she had in requiral some features in the sace, which were so far from handsom, as were sufficient to raise her the esteem of deformed. He therefore not heing satisfied, spake to Hincan of it, who in sew words assumed him with the disease of Lysis. When he understood it, he goes and considerably sets upon the Shepherd, saying to him, I hope you'll pardon my surjective, if I ask you who you are; For seeing you have an extraordinary manner of speaking I am very desired to satisfaction at all. I show a sign of says the

Shepherd, know then that I am Bylis, and ler that fuffice thee. That's not enough, replies Fentency; know then, replied the Shepherd, that I am a Lover of the fair Charites All this is nothing, tays the other to him: what Profession are you of What an importunate bellow art thou? fays Lyfs ! feeft thou not I am a Shepherd? doth not my habit discover so much of Bur that you may not quarrel with words. nor take things literally, I tell thee, that I am not of the number of those rufficks whose relidence are the fields : Dans of those, whose histories are committed to Romances, which are every day made, and whose actions are represented by the Players on their stages. In good faith Master (faies Foncear), who could conceal nothing he knew) I think you are the successor of Don-Quixote of Manca, and that you have inherited his folly. After he had been Knight-Errant, he would be a Shopherd, but he dyed in the defign, and I believe you would be Shepherd in his thend, and continue his extravagances. You lye, fays Lyfit, I do nothing but of my own invention. I never imitated him you freak of; and if I have read his hiftory, is hath been by the way. He was a fool, who imagin'd himfelf a Lover of Dulels when he had never feen her " whereas I have the advantage to converse with Charte every day! He understood nothing of the loveraign felicity. Tis not in Arms it will be found, there is nothing but trouble and the minde thereby becomes brundha Tis in keeping of Flocks, that there is profit and pleasure. Fontenny seeing the Shepherd beginning to be hor; to vex him the more, faid to him; Thou give time, the loop infamous wretch, affure the felf thou shalt give me satisfaction. What doft ahou think thy felf to be? show are the contempt of all the world. That Charin for whom thou lighest to much cares not for thee, and tis of me that the is pullionare : every day the courts me, and yet I will not be earth a by her entirements, for I have a many other Mistreffes handsomer then the.

there it was that Life was all affire, he was making towards Fontency to firike that; but Hirems held him by the arm, and carried him a walking another way, while Charimond entertained his enemy. Lyfe asked Hirem, whether he had not fother Magical glass, wherein he might see whether it were true that Fontency was beloved by his Shiepherdess. Hire as told him, that he had broken his, out of inedignation that he had not yet had the leasure to make another; but that he could tell him what he defired to know, by some other wayes; and that if Fontency had offended him any way, he would see him revenged of him. Thereupon he show'd him a little grove of his, and told him, that all those trees he saw had sometimes been men that he had metantorphosed, because they had done some injury to him, or his striends, and that so inrich himself him a moment, he found nothing so easie as to make a forcest of his Entendes, which should be full grown timber, and ready for the same strip while had a while before read O vide Metamorphoses, where there arisothings say more micredible, easily believed this. He resolved to be ever a friend of Hireans, both that he might not hurt him, and might affilt him to punish those

called a parenamin bronder broider

Dwhlle after, History having carried the company into the horife to a Collation, Lyferfield not a world to Fomenay, contenting himself not to look on him Synopa was there, who as new was as impudent as need be wished, she went and said to the Shepherd before all that were present. All inhumane heart! with thou never believe the corneins I fusier for thee? Behold the thing observed in all Pastorals, sayed Bys., a Maid ever loves him that affects her not. In Montemajor, Selmage purished Planie, Alanie courts Ismenia, Ismenia Montan, and Montan Delmage. So Sympus follows me! I Charite, Charite desires Fomenay, and Fonting desires another Shepherdes, who haply loves another Shepherd, that can affect none then Sympus. Is not that a sine wheel, and as good as that of Pythagoras? We'll run one after another in the fields, holding by one another behinde, as children do at a certain day whereof There forget the name. Charite shall say. Go not so fall my Fibrions; and Byss shall say, Stay my Charite, at least let me dye in your presents; and then Sympus shall come after, and say, Forsake that ingrateful one Lyss,

Lyss, and they with with her that lives not but for thy sake. I do not wonder at the diversity of all our affections, for it must necessarily be so; and there were never any Pastorals seen, wherein that bath not been observed. But it is withal to be noted, that one day all shall be reconciled, and by the power of some God, it shall come to pass, that every one shall love what he should love, as it happens in the end of

every good history, which ever concludes with marriage.

Byery one feem'd to admire these excellent reasons; so that Liss thinking he had spoken mightily to the purpose, was very well satisfied. Yet when he had left Hireans house, there came somewhat into his memory, that animated him against Fontendy. Had it not been for that, he would have return d back to the Magioians, for he was not well fatisfied with Glarimonds mother; but to remain where his enemy was, he could not by any means fubmit to. Charimond having fooken to him of the injury he had receiv'd, heightned his spirit to revenge: so that he was much to seek what he should do. You must fight, sayes Clarimond, there's no other way; fend Fontenaie a Challenge, he is a man of his weapon, he'll meet your in the field. I have diligently perused all books of Shepherdrie, replyes Lyfis; but I never found any Shepherd that fought a duel : And if any one hath taken Arms as Celadons father did, it was not well done, and it was a transgression of our Ordinances. I am not fuch an enemy to Laws, as to be a transgressor of them, as he was; and yet it is not out of Cowardize, for if it were to fight with Sheephooks, I should be the first in the charge : or if it were to be at flings, to cast peeble stones, I should make one it hath been my exercise ever since I was a little boy: There's nothing becomes us better; and tis certain, David had but a fling to overcome Goliah. He was one of the most eminent Shepherds in the world, and therefore must be imitated in all things. You must then fend Fontenaie word, that you will fight with him at the fling, replyes Clarimond. Let's not be so hasty, sayes Lysis it may be he'll come and ask me pardon for the injury he hath done me.

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Upon these discourses they retch'd Clarimonds Castle, where they found Garme-lin return'd. "Twas much besides the expectation of Clarimond, who thought that strange face having gotten so much money of Lysis, would have gone his way, and not have brought him any sheep, as many would have done in the like case. But he was as good as his word; for he confider'd that he could hardly meet with a better fortune, then he expected from his new Master, with whom he was to live as his Peer and Companion. He bethought him, he was lodg'd in a Castle, whereas before he understood not any thing above a Cottage: and above all, he was much pleas'd to eat at a Gentlemans Table, whereas before, he had hardly ever eaten a meals meat, but in some wretched Victualing house. But what was yet more; he had fometimes heard read fome few leaves of the Pleasures of a Pasteral life, the charms whereof had fully captivated him. He had therefore been at a small Market Town, where he had bought a dozen sheep dearer then they were worth, for he was not much skil'd in the imployment. He had also been at the Brokers, and chang'd a black fuit he had on, for a gray one, and had trim'd himfelf Lyfis thought him very spruce and neat, though he was not fully shav'd, and had long mustachoes; for he faid he might eaftly take off that when he had a minde to disguise himself into a maid to go and see his Sweetheart: As for the Flock, though it was in an ill case, yet was he fatisfied with it, both in regard he was in fuch impatience to have one, that he would take the first presented it self; and that he thought it a glory to feed it: so that

where it was now very lean, he would within a while make it very fat.

After Supper he began to confider, that Clarimonds mother did not bid him so welcome to be expected as indeed it was true: the good Lady being much given to zeal and devotion, was not well pleas d to see a fool at her Table. He conceiv'd himself oblig d to take a Lodging elsewhere, and hire some little Cottage for himself and Carmelin. This consideration was accompanied with a many other designs, which required sudden execution: so that he call'd his man, and said to him, Put the Flock into the stable, if it be not already, bring me my Gittarrhe, give me pen, ink and paper, look out for a house for me, go and see how Charice doth, present

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my lessive to the Magician and his Nayad; Tell Anfelme and Montener, I am no longer their friend. Thou are nothing vigilant, A man most rell thee all thou has to do. Carmelin took a little four at this, and began to complain of the hastiness of his master, whole commands were so far from a possibility of execution, that they could not well be understood. But Lyss made his excuses for it, that being in his resures he had spoken all came into his mind. So that he desired nothing but his Gararke, which they were fain to fend to Monrener's for

mony was nooft excellent and ravishing; but that it was a far greater recreation for one to deblpher dispassions; whether it were in profe or verse. He was of the same opinion; and putting away his Gitarrhe, ask'd for pen and link to write a Letter to Charico. Twas a thing seem'd so far necessary, as it concern'd him to know how much he was in her savour, and whether she still bore him any grudge. He sate up all night about it, and did nothing but write down and blor one a thousand concerts; but at last he brought it to that pals, as it should not suffer any surfer alteration. And though it was not yet day, he went and awoke Clarimond for to communicate it to him; for he was not so scrupulous now as when he writ his strift Letter, which he would not shew Anselme. And these were the Contents of it.

EYSIS's Pullet, or Love-Letter to the Fair CHARITE.

Cince that Love, which is the lighteft Bird in the world. Dhath neftled in my befom, it bath prov'd fo full of egg. that I have been forced to suffer him to lay there. But fince be bath laid it, be bath late upon it a long time, and at length bath hatch'd this little PULLET, which I now fend you. The breeding of it will coft you little; all the food it will require will be careffes and kiffes. And withall it is fo well taught, that it Speaks better then a Paraqueto, and it will tell you as well as my felf my sufferings for you. It bath in charge to enquire whether or no you be yet difpleas d with me, and to les we know your mind, not by a PULL ET fo big as this, but by the least Chicken you please, if I may have the favour; with this promise, that if you have laid afide your rigor I fall find you no more Pullets, but prefent you with Cocks full of valour and affection, fach as will ever be a tomore qual all all the eastewas now very lean, he would

handle obing diferrate a hodering elieuncie, and hare force hade Corress for his

Mice Suppositio begin to confider, that Chebuses in mit. a did not bed him under supposition confidence begins and bear to an inches the fact bear, each with any and electrone in was not well pleased to be a foot of the Kalale. He a exert

telt and Charmien The coefficients on reason companied until a many colour docted which the coefficient of the class has confidented for the confidents many real fails to Min, For the Healthing the many the file to the coefficients of the coefficients.

The Shepherd was wholly ravish'd at the repetition of it, and protested he had furpass'd himself in this Letter; and Clarimond avow'd as much, by reason it was full of a certain more then common ingenuity. And indeed he was in the right : for Lyfis had many good Intervals, in which to many Ideas thronging into his fancy, it was very hard that now and then he should not hit on somwhat that were good. Certainly for this humour it was happy enough; and by this he lets us understand why a Love-Letter was call'd a Puller, a thing which many that ale the word wholly understand not: Clarimond therefore having admir'd his invention, he was content to believe it would find no less effectivith his Miftress, and that there was no hardness: of heart whatever that this could not foften. Nay, the agitations of his passions: were fuch, that he was in a strong belief that Charite would immediately command him to attend her; nay he did not flick to fay, that if he were to pass the Sea like. Leander to fee his Hero, he would do it cheerfully. But Clarimond envying him this emjoyment, and defirous to affrone the fable, faid, That the poor Leander must needs be too cold, after having pals'd an arm of the Sea, (as he did every time) to enjoy his Miftres; and that he must be a lufty man indeed, if after all that he were rampant; and that it had been better to have hired fome Barge to pass from one shore to another, or elle to have fleer'd it himself, and that for his part he knew no reason why he might not hide himself all day in some obscure house somewhere meet the lodgings of his fair Hero, that he might fave to much trouble, and be the fitter to visit her at night. Lysis replyed, that afforedly that Lover wanted not his hinder ances to all this; and that though the flory was not the most probable in the world yet was it not to be mistrusted as to the truth of it, being reported by so many good

Lysis was not willing to enlarge himself in this discourse, because he was at this time more imployed about bringing to pass his own loves, then to consider by what means others enjoy'd theirs. Nay, so impatient was he, that he lest Clarimond to seal his Letter, and in all haste call'd Camelin to go carry it to Charite. But Carmelin was so sound asseep, that he had much ado to make him wake. Thou lazie fellow quoth hie, hast thou a mind to bury both body and soul in these seathers? Seels thou not that the Sun begins to scatter his beams upon the vaults of heaven? He's now a gilding of the Mountain-tops, and it will not be long ere he kiss the lowest herbe: Yea, the Husband-men withdraw out of the bosons of their wives, where they had slept as on a pillow; and the Birds warble out their acclamations, to welcome the Day.

Carmelin being forc'd to awake, faw that indeed it was break of day; so that Lysis gave him his Letter, with commands to carry it to his Mittress. He rubbing his eyes, which by this time were half open, beleach'd him to tell him what kinde of woman she was, and where he might finde her. If thouseest her, says Lysis, thou wilt know her well enough; she is a Sun that enlightens all the world, and camot suffer any ecclypse. Then, sayes Carmelin, you write to the Sun for ought I know; as I am an honest man, you must finde another Messenger, for my part I cannot sile so high; would you would fend it post by some bird. Thou understands not, answers Lysis, or at least wilt not understand. I speak of the Shepherdels Charite, that dwells in the Castle of Oromes, any body will tell thee

Clarimond being in bed, heard all this discourse, and call'd Lysis to him, telling him that he did ill for to fend Carmelin to carry a Love Letter to his Mistress, and that possibly he might be beaten by the way. I can help all this answers Lysis: I have sometimes read a Bood, called, The Temple of Venus, where there are many curious secrets for concealing of Letters; among others, that of sending them by Doves, that will carry them. But it were too much for me to descend to the imitation of any; for upon better thoughts I sinde; that I have another design much better. The Chicken that run about Crower's house, will now and then get out into the street; I will tie my Letter to one of their legs; and it shall carry it into the house, where Charite may receive it. It is an excellent invention, says Clarimond;

but methinks Charite should have notice beforehand: And if you could make such an address to her, you might deliver her your Letter without making the of first an artifice, which for the present is not at all necessary. But hays he I know another artince, which for the present is not at all necessary. But, lays he I know abother invention better then this: Your Shepherdels, you are to note, is I like liver-lipp'd; when the is at Paris, the is ever eating of Penny-pyes; you list belt entront a Pye-woman to put it into one of her Pyes, and there the libe line to face to live are not now in the City, replies Lyfs, and possibly the hart change her custom; belides that, fuch Pullets as mine use not to be put in Parte. You are very much in the right on't, Master, says Carmelin; for possibly the may be so hungry, that the may eat crust, flesh, and paper all at a bit; for I think a Love-Letter may be very good meat, fo that there be verjuice enough to it. Love rake my foul! (fays Lyfis, that had a mind to fwear after the new fashion) this is the best Droll in the world; I fee, Carmelin, thou are a pleasant fellow, and I well understand thou wilt make my time shorter and less tedious to me. But hear me ! in all thy jests be as carefull to touch my Mistress, as thou wouldst a Deity. I am content, fays Carmelin and for your Letter, you need not trouble your brain to Philosophize upon any of these rare secrets; assure your self I'll find means enough to deliver it to Madam Charite: This very business shall discover my ingenuity unto you. But 'cis necessary, that I be first convinced the is a person of honor I am directed to, and that all your addresses to her are for no other end then marriage, and that in the face of the Church otherwise you must finde some other tolcarry it; for I am as tender of my reputation as the apple of my eye. I must answer, sayes Clarimond in this for your Master, that he doth not send you to be his Pimp, but on a just and an honest errand. It costs not so much to call any thing by an honorable name, but since

you are fo fubril do your duty.

Lylis and Carmelin left Clarimond, for our Shepherd would needs for his man a little on his way. He caus'd the sheep to be brought out of the fold, but wanting a Sheephook, he was not a little discontented, yet had he no mind to send to Montenors for his own. But because he could not endure to be without one, he fell apon this pretty imagination : he found a long painted staff, which he thought fig. for his purpose; and having taken a card, he tyed it with a thread to the head of it.
Now, as Good-luck would have it, it fell out to be the Queen of Hearts, which exceedingly pleas'd him; infomuch, as he did not flick to fay, that nothing could better become that place, in respect it put him in perpetual remembrance of his Shepherdels, who was really the Queen of his Heart and Defires. Furnish'd with this Sheep-hook, he left Clarimonds, and with a Country man named Bertrand, fitting at his cottage door, he enquir'd of him, whether he could lodge him, his man, and his sheep. The man reply'd, Yes; and shew'd him his lodgings, which Lyfis lik'd very well. He agreed with him for five groats a week, besides his promise, that for what bread and fruit he had of him, he should be paid for daily . This being concluded he shew'd his man which was the way to Oromes's house; and having implored the favour and affiftance of the God of Love parted with him. He got up on a little hillock, and thence look'd after him, as long as he could perceive him; but having loft the fight of him, he began to be afraid he might not do his errand : for he confidered, that Charite's name was Catherine du Verger, and he was exceedingly troubled, that he had not told his fervant her true name, that he might the more eafily make his address to her. However, he could not repent of what he had done, when he remembred himself that he was oblig'd by a vow made to Love, not to name his fair dear otherwise then by the incomparable name of Charite: So that falling into the depth of Extravagancy, he perswaded himself that her name was really Charite, and that she was call'd so of all that knew her. As this quieted him not a little, so he fell into very chearful thoughts; and fain'd to himself, that there was no doubt but Charite would receive his Letter, and the contents thereof would be so happy, as to be the Object of her Eye, and the Subject of her Commendation

Meanwhile his Block fed where it found any thing to feed on ; and as good luck would have it, a great Dog came into the way, as it were on purpose to keep shem. Lyhi had for much wit, as that when he came from Clarimond's he had formsh'd his Scrip with a great piece of bread, which unknown to the fervants had been left out of the Bring. He shrew a piece of it to the Dog; and having clapp'd him o'th' back and that in's mouth prefently grew acquainted with him. So good friends they hecame, that Lyfu made account he was fully his servant; so that he had no other care to take for him, then to give him a name worthy of both the dog and his ma-ther. This impleyed his whole understanding; and confidering that he was to name him according to his qualities, he could not refolve whether to call him Truffy, Store, or Watch. But all these names being common, and therefore not finting with his humour, after profound meditation he light on this excellent one. The deg was all white, only that he had the muzzle red. This fell very fit for his thoughts; fo that he call'd him Muzedor, that is, a muzzle of gold, or a golden muzzle. I need not tell you how proud he was of this brave adventure; for he remembred that he had read in some Romances the name of Mufedorus, which (fetting afide the inrespectation which he gave it) figuifies in Greek the gift of the Musics. This brought him to fuch an opinion of himself, that he thought himself able to give names to as many persons as could stand in the Plains of Beauffe; and conceining himself at this happiness of invention, he thought his to bellow a name upon every piece of his equipage. He bethought him, seeing the Knights-Errant, whom he effectived no other then fools and mad-men, took a liberty to give names to their beign and Phords, that Shipherds, who were far their betters, should not be depray'd the holonom of giving names to their Dogs, Sheep-books, and Serips, "Thous not certain whether his Sheep hook had fometime belong d to a Country Monastery, or that Clarimond had made use of it in a Masque, wherein he represented Thyrsis? Certain it was, that it was painted green, and gilt in some places; so that Lafir thought fit to east it Green gitt, or Gilt-green: And both those names seeming to him very proper, it rais da mighty controverse in him which he should take. Till he could absolutely decide the buliness, he thought best to keep both; and while he was in these thoughts, he went on still, driving his sheep before him. There was one of them broke into a Vineyard, the rest follow'd; and after all the Dog, who fell presently to the grapes. The Shepherd himself would not refrain, but broke his fast on them: But as he was picking up and down, not thinking white he was doing to much was he taken up with his names, there comes a mide Charl with a halhand in his hand, and takes him by the collar, and fays to him, Come your way to beifou immediately, you shall pay damage for this; is it no more wish you to che what belongs to proor people? Lyfir endeavoured what he could to get our of his hands; but there came up two other Country-fellows, who also laid hold on him, he that he thought it not faste to stand our any longer. What's this? Tayes one of them, (feeing the theep and dog) he hath brought his Cattel also into the vineyard a they field be our fatisfaction. He feeing that two were enough to conduct Laffe left him to his companions, and brought on the Flock after them. As for the Dog, he alfo follow'd barking at them that held his mafter. Do me the favour at least to conduct me without noise, lays the Shepherd . You need not hold me, I'll go quietly, provided you'll tell me what place you intend to lodge me in, feeing you make me run fo faft. Do you not fee that I am a Vineyard-keeper? (fays the Fellow with the halbard () If we do not meet with our Judge to take order with you, we must put your prison till he come. Take need what thou dost, royal Vineyard-keeper, replies Life: I know not before what Judge thou wilt bring me; but know that I acknowledg none but Pan, in whatever concerns Shepherdsa I will not be judg'd by ment por yer by women! out of whole hands I eleaped when I was Amarellis i There are none but the Gods above me; for even when I was at St. Clou, I was my felf Judge in a case between Anselme and Geneura. And as for the prisony sins ! where canst thou find one narrower to put me in then that I am in already for the fair Charite? Howbeit let us go forward, to fee what will be faid to us, After

After this he went along with the Country fellows without any refilences. And as the Towns are very neer one to the other in Brief, they had not gone a quarter of a league, but they came to certain Country-hones, out of one whereof there comes a Petryfogger with a beard like a Goat, a note like a Turky-cock, with white Breeches, a Doublet of black ferge, and a Hat that required no great labour to be fealed. He was the Judge of the place under Hircen, who was Lordof the foil, and had all manner of jurifdiction civil and criminal in those parts, bear the state of the soul and the state of the state

The Keeper perceiving him, told him how he had found Lyfain the vineyard, and what spoil he made there. But the Shepherd presently allowing the discourse, Are we not in the second Golden age? fays be so him; Ought not all the fruits of the earth to be common? Besides, among Shepherds as we are, should there be any

regard to Laws, which are only made for strangers?

The Judge apprehended not any thing of all this, and was ready to pals a fevere fence against him: But as good fortune was, History, who had been a hunting pals'd byn Lyfis having perceived him, leap'd for joy, and thought that the dogs that were about him were a Kennel of Devils that affisted him. Deliver me, says he to him, out of the hands of these Savages here! when I was a Maid, a Woman judg'd me; and now that I am a Man, I must be be judg'd by a Man. This is a great dishonouring of Love, who is the King of my soul; and of Pan, who is the King of my body and goods. Hirton seeing Lyfis was in a deal of trouble, commanded he should be set at liberty. They said he had eaten their grapes: But History making answer that that was no great matter, they were forc'd to obey their Lord. Lyfis having his sheep at his own disposal again, call'd his Dog to him, who came and sawn'd on him. So that seeing himself in a posture to return into the fields, he took leave of the Magician, who had so seasonably delivered him now this second time, and was infinitely pleas'd to have met with the opportunity to do him that courtesse.

While he drove his Flock a feeding up and down, Carmelin had almost recover'd Oventer's Caffle, and asked for the Shepherdels Charite of all that he met. He could not learn any thing of her, only he was told that Grontes had had a Shepherd, but he had neither wife nor daughter. He was much troubled at this to that he despair d to get any tidings of her. Keeping still on his way, he comes neer Hircan's Wood, where Sanopa and another Gentlewoman were walking. When the perceived him, the ask'd him whether he went, and whom he belong d to. I belong to the Shepherd Lyfis, replies he, and I think my buliness is with you at think you are the Sherherdels Charite; for you have there a fine Comb-cale and a fine white Apron; Sympa being very desirous to know what message Lysis sent his Mistress, resolv'd to apuse the man; and having affirm'd to him that she was called Charite, the took him stide to know what his errand was. He freely delivered her the Letter, which the had no fooner read, but to make Lyfis despair, the fays to Carmelin, Return to thy mafter, and tell him that which he will not be glad to know, that is, that my displeasure will never end; that he hope not any favour from me, he deserves nothing but disdain: As for the Pullet he mentions, unless it be good to make a Frie caffee of I care not what become of it.

With that she turns her back on Earmelin, who wish'd he had not met her, and thought it better not to carry his master any news at all, then to bring him ill. However he returns, and having found him, he simply related to him all the Shepherdess had said. What eloquence were able to express Lysis's sadness and dejection, which was without measure! But what necessity is there to speak of it, since we could not any way better describe it then by silence; a discontent which was so violent as made himself be silent for a long time, lying along on the ground as a man half dead? At length he rises up! and seeing Carmelin went here and there as if he look'd for somewhat, he ask'd him to be seen the seeing content which was so violent as made himself he rises up! and seeing Carmelin went here and there as if he look'd for somewhat, he ask'd him to be seen the seeing content which was so where I might get some water to east on single thou so far to look for any, sees thou not there is enough running down my cheeks? Behold these tears that bathe my face, they have brought

brought me to my felf again, but it hath been only to give me the means to complain. And Regret; fathers, despairs, madness, punishments, racks, disquiers, lock on your felves for ever in my mind, but on condition you less the keys and that you never depart thence. As for you, my little, but delightful Fack! also, what a small while have you kept me company? how can I keep you now that I am going to lose my felf? Alas! now you may be your own keepers, if Carmelin and Musedore do

not take you into their charge.

Hereupon Carmelin endeavoured to comfort him: but feeing he did but lose his labour, he would have brought him along to Clarimond's, to see if that Gentleman might better remove his disquiet. But Lysis told him, that though he saw the day was neer retiring, yet would he not stir from the place; and that he would patiently expect what it were the pleasure of the Gods to do with him. Carmelin seeing his obstinacie, went and stabled the Flock at the Country-mans where they were to lodge, and return'd to him with a good piece of bread, and a quarter of a pound of cheese, for to recover his spirits: but Lysis would not eat a bit, only entreated him in the name of what he lov'd best in the world to retire till the next morning, and to leave him there to be eaten by the wolves, if the Destinies had so ordained it. When Carmelin saw it was night, he had no mind to pass it over with him, but went to bed to Bertrands, being afraid to go to Clarimond's, less the should have child him for having so ill managed his ambassage, though (to speak truth) it was no fault of his.

The Shepherd was in a Meadow, where though he lay all the while on the ground, yet he slept not at all: He did nothing but turn himself from one side to the other, and talk sometimes to the Trees, and sometimes to the Springs, as if they had heard

and could have answered him.

The End of the Fourth Book.

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Anti-Romance;

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HISTORY

Of the SHEPHERD

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The Fifth Book.



Hen it began to dawn, the disconsolate Shepherd perceiving but a weak light, imagin'd, that thence forward the world should have no more light then that of Aurora, from morning to night, by reason of the sadness which the heavens were in for his missortune. But that imagination did but increase his torment; so that he was resolved to make such loud complaints, that Charite might hear them from the house where she lived, which was a good league off. Clarimond, who was wont to walk a little as soon as he was

up, heard his cryes, as being not far from the place; and accidentally meeting Gammelin at the same time, he learn'd of him the despair of his Master. They presently went both to him, whither when they were come: What, says Clarimond to him, will you continue there still? Shepherd, of what do you intend to sive? Alast replyes Lysis, ask me rather what I shall dye of; and I will answer you, I will dye of Love. I do not hope any thing from Charite, she abhors me, and will not endure to hear me spoken of.

Thereupon Clarimond ask'd Carmelin, whether Charite was so cruel in good earnest. If you had seen her when she spoke to me, replyes Carmelin, you would have taken her for a Tygress in a womans dress; but it must be withal consest, that she was the sairest Tygress that ever was seen. Her eyes did so sparkle, that as I have

heard

heard from my Mafter, and other amorous persons, they seem'd to be a fire : and I did really imagine that they did cast squibs and crackers at me, as the Boys use to do at mid-Summer. See there, Is not that it I ever believ d? says Lysis, the was then poffelt by that spirit of choler which is ever about her. It is long since that the hath threatned to confume me. But O ye Gods ! you have ordain'd otherwise of me, and your Revelations this night have taught me; that your pleasure is I should be ranked among the Meramorphofes, that I might be added to those of Ovid. This is no delution Clarimond; you might have observed, that when ever the heavens know not what to do with a man, and yet would thew compatition on his fufferings, they change him into some new form. I believe ir, says Clarimond; and since it must be so, let us consider how to bring about things, and we shall finde all will be well. Take you fuch a course, as that of a disconsolate and a desperate Lover, as you are now, you may be chang'd into a free and contented man, that you may with as much ease flight this your ingrateful Shepherdess, as the doth you, and that will be a very excellent Metamorphofes. You do not apprehend this Mythery. replyes Lylis; for instead of being chang'd into the contrary, the change is ever into some thing that suits with the former humor. As for example, a Thief shall be transform'd into some ravenous Bird; a cozening companion, into a Fox; and a tractable person into a sheep. Now that I am upon the point of losing my former shape, I must seriously put my self into some good humor, that I may not be Metamor phos'd into some unpleasing creature. However, I have one secret shall bring me into a great efteem; and it is this, I will not take a form that any other hath already had, and my defire is, to have a Metamorphofis; that was never yet

Garmelin had already discover d, that his Master and his senses were at a distance; but yet he did not think they were gone so far astray, as that he should imagine such gross Extravagancies. Nevertheless, seeing Clarimond seriously littening to him, and calling to minde what he had heard spoken of the ancient Metamorphoses, his

piercing ingenuity was at a loss what to think of it.

Lysis having by this time made an end of sighing and sobbing, listed up himfelf a little, and bid Clarimond fit by him. Well, come; fayes he to him; let's put the case that the Gods will give me the liberty to choose the form I am to take what will you advise me to? for my part, says Clarimond, if your case were mine, I should wish to become a little Shock. Charite would kis you, would trim you, would feed you out of her own hand, and you should tie with her. Do but confider a little what pleasure you should have. That's handsomly propos'd, says Lysis, but there is a dog already in the house, against whom the Cats, which are at least feven or eight, are in perpetual hostility, and do often give him such clawing embraces, as he takes very unkindely. I should not be well pleas'd to be scratch'd in that manner by them. Be then Metamorpos'd into a Flea, replyes Clarimond, you shall leap up and down her body, you shall go into the bosom of your Shepherdefs, and thence a little lower, the rest I leave it to your self to imagine. But if Charite catch me, replyes the Shepherd, shall I be proof against her nails; and then what will become of poor Lyfir? I am not for any of all these, I think there is nothing better then to be turn'd to fomething without life; for then no body meddles with one, but I am fuffered to last as long as I can. I do not speak of Plants, for they live; I mean some fort of moveables and necessary things; as for instance, a Looking-glass, and that form I think very fit for me, for I have already Charite's picture drawn in my heart. I should represent her face as well present as absent; but withal, I would not receive any other images, and it should be in vain for others to come to look in me. Now when one is thus chang'd into a moveable, one is not for that insensible, but the soul retires into some corner. Master, without displeasing you, says Carmelin, I have as excellent inventions on this occasion as your felf. Change your felf into a Smock, and so you shall touch the delicate skin of your Charite, or else into some Gorget, and you shall touch her breasts, and the will wash you with her own hands; methinks it would come very seasonably,

for you are grown years foul by lying on the ground to night. But a better then any is to be chang'd into a Kwife: Libbs the Pedian that will go and sell you to her and the shall put you into her own sheath, and wear you at the side of her Virginity: That were indeed a fair transformation ! Thou half given over to speak learnedly. Carmelin! replies Lyfir: I believe the vexation show art in to see me thus affiched harb cans'd thee some tols of with Thy two first Changes, methinks, are not glorious enough for me; and for the last, it is a most imperfinent one, and very dangerous Seeft thou not that if I were a Knife, it might happen that Lynight and the fingers of my Charite, which I should be infinitely forry for. Do not thou interpole thy felf any more in this affair : Go immediately home, and hring laway my block on

rather thy own, into the fields.

aft be ougokerus confider how to bring about Carmelia was forcid to obey his Mafters command. He was no looper gone, but Hircan, who was taking a walk all alone to fee his friend Clanimond, came into the very place. Being perceived by Charlmend, he faid not a word because he would not interrupt Life's discourse, and belide, he saw the other mede figns to him to that purpose. Hircan coming foftly behind the Shepherd, to frighten him a little would needs turn his hat round; but he gave it fuch a turn, that he tole dit into the branches of a willow that was over against him, where it stuck fast. Lyks being turn'd about towards Hircan, gave him but a flight falute, because he had no delire to laugh: He would needs have his Hat again, though he imagin dhamfelf on the point not to have any further occasion for it. As ill luck would have it, neither Clarimond nor Hirean had any thick to beat it down, and Garmelin had carried away the sheep-book with him to bring the Flock abroad. The Willow-tree was fomwhat high; yet he made a shift to get up, by putting his foot into some holes that age and rottenoes had made in it: But as he stretch'd out his arm to reach his hat, he flides down fuddenly and falls into the bellow of the tree, which time had fo ghawn, that there was place enough for a man. There was nothing in fight of him but his head and his arms, which he fireten'd on both fides to take hold of two great branches; and being in this posture, he began to cry out thus: There needs no more confiderations. Clarimond! the buliness is effected; itis to no purpose now to deliberate in what manner I shall be metamorphos'd, it is the pleasure of my Definy I should be chang'd into a Tree! O god ! I feel my legs grow longer, and begin to change into reets, and spread themselves into the earth; my erms are now boughs; and my fingers branches, I already fee the leaves sprouting out; my flesh and bones are chang'd into wood, and my skin hardens, and is chang'd into bank. O ye ancient Lovers, that have been Metamorphosid, I shall henceforward be of your quality, and I shall be eternally celebrated as well as you in the works of the Poets! O my dear friends who are prefent, receive my last farewell, I am not any more to be reckon'd among ment

Hiredu and Clarimond were so amaz'd to hear him break out in that manner that they knew not what to fay of fuch an Extravagancy. At last Charimond approaches the tree, and faies to the Shepherd, Come out thence; Ihall I help you out? when you are once out, you'll finde you are what you were always. The heavens him der me to come hence, replies Lyfis; and you may perceive the back that afcends by little and little, will immediately cover my mouth, fo that I shall not be able

to fpeak any more.

Clarimond feeing this folly, thought Hircan the cause of it, and that Lyfir believing him a Magician, believed withal, that he had bound him up, in that cree, He therefore foftly entreated him to retire; and when he was at some distance off the did his namost endeavour to perswage the Shepherd to come out of the place where he was, but he prevailed nothing with him; for he answered him only with fight; and buffed nor his minde, but in certain imaginations, which must needs have been the most remarkable in the world. Charimond having bestow'd an hour in endesvoring to deliver him out of his Extravagancy, return'd home, where he found Hircan, who kept his mother company. Having broke fast together, they took horse, and went to wifit Montenor and Anselme, and to acquaint them with the ftrange adventure of the Shepherd. Carmelin

Comelininthe mean time, who had been gone to bring the flock abload, began his Shepherd-apprentifhip, and delirous to fee his Matter, drew powards the place, where he had left him. He was not a little amaz deto finde him in a Willowfinding all the proportions of Metamorpholes that had been made bofore, that Gods had chang if him into a tree. ... O Malfell dates Grandon, your militake your fell, your face is as fair as even it was a Do but some our; a and you will find your are full a man. Behold there's your has among the howard of bhing redown with my theephook; will you not have it on youthead it you be rechected that that which thou takelt for a mans head, is the great end of my blook administ the culton to cover it, neither with has not sight-sap, for it would hinded it do got be always in the aya! Why do you believe once beve its head replies Carmelin; do I not fee your halou which is frintled like the wholest work of our sheep? Thou are decrived friends replies deples stands that refer had referred with the complete and made a shift to put it on his Masters head. But Lyses shrug'd huntest in that it fell down. You are very obtinated lays to the limit who will pour not put on your hat, though you are become it there is 1911 days to will prove and breeches on. I suppose. Alas I friend, answers 1915 is I had bed my happen when I was Metamorphos d. I should have had in fill, not would be define in bould be taken from the but I had it not, in that now, it is not it. I should wear any. My meaning is you thouse put it on now, because you are still a men, as well propose tioned as any between this place and Paris, replies Carmelin, and I give it you not as you are a tree; for if you were really one, neither should you have sury need of cloathes; and to prove that you are still the same Lyfe. I shall bring you no other reason, then that you are still class like a Shepherd, and that if you were a tree, you ought to to be stript of all your cloather. Wo is me I how abourd shy reason are; Lys Lysis. The well thou speakst for thy ownsdrantage : Thou wouldst fain take at way my Shepherds habit, that thou mightif, go and fel it in the Brokery as President advance thy left by what thou ipoutest me of s but affire thy left, thou shall never have it. It's become part of my felf, and it is now nothing but a thick backs which is upon my skin, which being a more tender one, is covered with this net thou mayest ordinarily observe in trees. Upon such skips, the ancients wrote, before the invention of paper: Yet I do not tell thee this, to the end thou facultith come and disbark me for to write Letters to thy Mistrels. I am a ficred Tree which may not be touch'd, but by the Gods and Charite, and it is principally to the ferties of that fair one, that I am devoted. She may come and grave her characters upon my trunk : I will fuffer it without groaning. I understand not all this, replies Gatmetin: though you your felf hould be changed! I shall never believe that your cloathes are so too; for what have they to do with your Love ? have this received ill entertainment from some Shepherdes? Thou understandes not the Divine secrets, fairs Lyft, if thou hadft read Ovid, who is the most famous Disting among the Parts, thou mighth have learn'd, that the cloubes are even Metamorphos'd, as well as the bady: and when he speaks of a man changed into a Floren, a Spring, or a Rind, he doth not say he was krip'd beforehand. Nay, when Athe was chang'd into a Mountain, his long gown, that had many folds, made many descents and Hony eminences therein. Read good Authors, and thou wilt importune me less with thy foolish demands. I am almost perswaded of all this; but that which proubles me most and indeed makes me speak so much, faies Carmetin, it, that I multinow quit all the hopes I had of you. I shall not enjoy those pleasures with you which you promised me I should. That's it will make me grieve a good while.

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Hercupon Carmelia made many complaints, which were very natural; for his wit lay in such a way, that it might feem he came into the world to no other end, but to make others laugh; and abating ten or a dozen sentences out of Common places, which he had learned as a bird in a cage, he knew nothing but a kind of rushick scurfility, wherein he was sharp enough; He spoke enough to have moved his Master,

but Love had so disturb'd his brains, that he could not approve any thing, but his own imaginations. Two or three hours slipt away in their entertainment; and at length there comes Ansilme, Montenor and Clarimond, who had made haste to dine, for to come and see Lysis. As for Hircan, he had been entreated to go home, lest his presence might be a forment to that poor Shepherd. They began to remonstrate to him, that it was work then to be hypocondriack, for him to imagine as he did, himself changed into a tree, when he was as much a man as any of them. When they saw he persisted in his opinion, they bid the Lacquays fetch some shoots, on which when they were gotten, they endeavoured by force to pull him out of the Willow, seeing he would not come out by fair means. That made him cleave faster to the boughs then before, and cry out so loud, that Musedor, that was still with Canadian; began to bark at those that drew him. Ah! saithful Dog, says Lysis, thou hast that sympathy in thee that though I am not a man thou knowest me. Take example by him, you that have sometimes been my friends; have at least as much compassion on me as he. Will you own less pitty then a beast? Persecute me no more.

After this complaint; he cries out louder then at first, and kept himself still so fast to the tree; that they considered they should rather pull off his arms, then get him out of the place, for he was possessed with such a sury, as made him mighty strong. His good friends were loath to hurt him, and so gave over, to bethink them of some better invention for to get him out of the tree. They sent for a faggot, and see it a fire near the Willow, as if they intended to burn it. That did nothing, but make him double his complaints, and cry out as if he already selt the stame, and think it impossible ever to come out. When they perceived that the smooth blinded him, they cansed the fire to be put out; and Clarimond having called for a Wood-feller, he bid him out down the Willow, seeing Lysis would not out. At the first blow of the Ax, the Shepherd gave a shreak; that I believe might have been heard three leagues about; and afterward spake thus, Ah! impious fellow, what dost thou? I am a tree: consecrated to Diana. Iron never did me any violence; I was as pure a Virgin as my Goddes. Fearly thou not a clap of thunder will consume thee? Let twe a poor Shepherd under this bark, he doth thee no hurt here.

ato Upon that, Clarimond bethought him to ask him, What Shepherd ! have you forgotten what you faid to me erewhiles? you affirmed to me, that the bark was afcending over your mouth, and that you should speak no more, and now we see the quite contrary. If you are a Tree, you should not speak; the other Trees hereabouts fay nothing at all. Doft not thou also perceive that I am an extraordimary Tree? replies Lyfis, I am not like my neighbours; I am a Prophet, like those Trees in Dodona's Grove; and that is the reason the Gods have continued me the use of my voyce: Ask me any thing, I shall make thee a pertinent answer. This place shall henceforth be more frequented then the Temple of Apollo, and I shall be an Oracle to all the world. For my part, I shall ask you but one thing Master, faies Curmelin; for any thing else I shall never trouble your faculty of Divination. Since you know what's to come, tell me how long you will yet continue Mr. Tree. I believe all the company is as defirous to know it as I: I shall be a Tree as long as it please the Gods, answers Lysis; and if thou think I do not satisfie thee fully, cake this particular fecret, that all those whose business it is to foretell things, know all things, but what shall happen to themselves; and this ought not to feem drange, for Fate hath fo ordain'd it, that it might have a Prerogative over men for to abare the Prefumption, which otherwise were likely to possesse their mindes, Day

Anselme seeing Lysis persisted still in his Errour, was much trouble; for he had rather have seen him in his frolick humours, that he might have brought him back to Oromes's. Leonore was a woman so reserved, that he could not speak with her when ever he desired, nor yet with her daughter. The Extravagancies of Lysis which were some recreation to those Ladies, had been very serviceable to him, and had procused thim many entertainments: So that he did his utmost to perswade him to

live as he had done before: What will you do within this tree, fays he to him? who'll come fo far to bring you any thing to eat? Do you think I'll take the pains? Alas! Trees eat not, replyes Lyfis; on the contrary, they give much food to men? Prethee trouble not thy felf any further about that. When thou thinkft to oblige me, thou doft the contrary. I have been angry enough with thee, for relling me this Country was Forrefts; but now I pardon it, and I believe all hath been done by an express fatality. All these words will not fill your belly, saies Carmelin; do you hope to live by ayr, and suck in the mind that passes by? I do not think you have eaten any thing these two days; for yesterday you took only a piece of bread in your fittp, which was no more then would have sufficed your Dog. Away, away, tell me not on't: An empty Belly, and a hollow Brain-pan go together.

All wondred at what Carmelin faid; and Clarimond pittying the Shepherd, who had fasted so long, sent home for some meat for him. His Mother, who was exceedingly charitable, and had heard talk of Lysis's madness, came thither her self for to make him eat; but all her Remonstrances were to no purpose. 'Twas pleafant to hear the reasons which the Shepherd brought her to prove he was a Tree. Anselme and Montenor could not but laugh at it, which so troubled the good woman, that the was forc'd to tell them that it was more Christian-like to pitty a poor man, then to laugh at him. For to appeale her a little, they also endeavored to make Lyft ear; and coming at last to foul means, seeing they could do nothing by fair, they caus'd his teeth to be opened with a stick, and thrust in a little meat into his mouth, but he presently spat it in their faces. Clarimond, who was a piercing wit, fays thereupon to him, Mr. Willow, if you cannot eat, will you not drink fomewhat? I have brought along with me an excellent drink, it is as good as Nectar of the first pressure. Trees neither eat nor drink I tell you, replyes Lysis: shall I never perswade you to't? How are you now mistaken, replyes? Clarimond: how could the Plants grow, if they were not water'd? I'll give you leave to water me, fayes the willow, but it must be at my root; and besides, you must only make use of clear water. Wine will do better, replyes Clarimond, it's a fecret that all Gardeners know not; nay, I will cast it above, and it shall moisten you so much the more: Know you not, that the rain falls straight down on the tops of the trees.

Clarimond having faid fo, would improve the occasion, believing he had already prevail'd with Lyfis to drink: He got upon a stool, and put into his mouth a tunnel he had fent for; which done, Champagne pours into it at least three pintes of wine. The Willow was very well content to swallow it; and said to Clarimond, I must needs confess, dear friend, that thou knowest well how to order Plants. My pith is all moisten'd by this liquor thou hast given me; and my sap, which is the radical moysture of trees, is made much more vigorous thereby. I told you so, answers Clarimond, I will now give you a taste of another brevidge, that is more nutritive. Having faid for, he foftly spoke to Champagne to go and see if there were not some good broth at his house ready. The Lacquay returns presently with some Pompion-pottage, that had been made for the Plough-men. They gave him that also through and when ever the bread that had been crum'd in it would not pals through, they fored it down with a little stick, as if they had been charging a piece of Ordnance. The willow receiv'd all very quietly; for though he believ'd that metrees should not eat, yet his belly told him the contrary; and as it was not much as accessary to his follies, so was it well pleas'd it had gotten somewhat to feed on: When all was done and that the runnel was taken from his mouth, he breath'd three or four times, as not being able to have contained any longer, the passage of refritation having been fo long stop'd. At length, fayes he to Clarimond, this fecond watering is not fo liquid as the first, and yet I must confess it is not the worse In fortit. Now you are furnished till to morrow, fays Clarimond; but I beg it of the Gods, that you may shortly live after another maner among men.

Having to faid, he confidered, that to prevail any thing with Lyfis; all must be done by fair means and artifice as he had done, and that he might not be disquiet-

ed any further, his advice was, that all should retire. They all supp'd at his boufe. and in the mean time Carmelin, who had been left alone with his Matter, freing the night come on ask'd him whether he would come away and lodge in some house fince that the night before he had not rested much, had lien in the fields. And where balt thou ever feen beds made ready for trees ? answers the Shepberd-Willow It would be a fine fight to fee me a-bed between two sheets with my earthly room, my back cover'd over with moss, and my leafy branches. But if I should have minde to lie down, thinkft thou I could do it? Must I not always stand upright? Seeing you would have me imagine that you are a tree, I am content it should be fo, replyes Carmelin; but tell me, why did you not order your change fo, as that you might have been some more delightful, and more useful tree then you now are & you are of those wretched Willow trees, which are good for nothing but to binde Hoops about with, and make Baskets of. It had been much better to have been some good Pear-tree: When you had been cut down, men would have made of your wood flately chairs, whereon Kings and Prelidents would have fate; and you might have borngood Pears, which I would have carried to your Mistress. Thou dost but thread impertinences together, Carmelin, replies Lysis; for besides that thou corrupted my name, thou dost most unworthily despite me, by saying I should be good for nothing; for that is my happiness; and though my wood were the fairest in the world, yet ought it not to be cut, because it were no other then the maining of my limbs, and the committing of a signal murther: Whoever shall touch me, deferves a halter, as much as if he had massacred the true Shepherd Lysis. As for the fruit thou wouldst have me bear, whereof Charite should eat, it's an argument of thy little wit; for if that fair one hate me, the will not eat any thing comes from me, besides that I should have the misfortune to be tasted by others as well as the, which would be a great discontent to me. Seeft thou, Carmelin, all the good I hope is, that my Shepherdels may come one day into this place with her companions, and that they will dance about me a poor and defolate willow, and fing every one a fong. I shall answer them first by the shaking of my leaves, then I will bow down my boughs to the ground in reverence of Charite; and lastly, I will make such a sad complaint to her, that she shall be moved with compassion. Do you believe she'll take you for a tree? says Carmelin: for I affure you, the Gentlemen who are newly gone hence, and are your very good friends, laugh in good earnest at it, and you have perceived it your self. For my part, I have heard them say, that you imagin'd your selfstill in those Pagan times, wherein it was an article of faith to believe all your Metaphorimofes, (I know not how you call those Engines) and that thence proceeds all your hurt. Get thee gone, or hold thy peace, replies Lysis: For I will bend one of my biggest boughs, and discharge it over thy shoulders so effectually, that I shall send thee into the other world. Neither thou, nor those thou speakest of understand these sacred mysteries. Come hither, hear me, seeing thou seem'st to be tractable: Is the arm of the Gods shortned fince the time of the ancient Greeks, who have written such rare things of them? If it hath been seen heretofore that men have been changed into Trees, why may it not happen now as well? Are there none but the Authors of old, that have feen and mention'd fuch things? Let men read th' Endymion, 2 book of no great flanding, and they shall find Hermodan, who had the honour to be a Shepherd as my felf, metamorpholed into a wild Olive-tree, and his Shepherdels Diophania chang'd into a Myrtle-tree. I have read their history, and it is commended and approved by all the world: When any shall speak of me, confure them with that authority.

While the Willow was in this discourse, the heavens began to be dark of all sides, both because the Sun was pass'd into the other hemisphere, and by reason a many clouds gathered together from all parts. Carmelin seeing that, bid his master good night, that he might lodge the Flock. Musidore follow'd him wittingly; for he was such a friendly Cur, that he was for him that gave him most; and since Lysis had not given him any bread, he stuck to his servant who provided for him. The Shep-

herd Carmelin was no fooner come to his lodging but it rain'd very heavily, to that he was fore troubled for his mafter. Yet could he not pirty him, when he confidered

that no burt happen'd to him, whereof he was not himself the cause.

The Tree wherein Lysis was, had the boughs so scattered, that it gave him not the least shelter. The water that quickly got through his that cloaths, was soon selt, though he imagin'd himself within a Bark. No mad imagination could divert him now but he must quit the boughs whereto he had been fattened all the time, and thronk himself down as low as he could possibly. In the midst of his hypocondriack imaginations he faid in himself, That indeed a watering like that in the afternoon was not to be refus'd; but that as for this he had receiv'd then, he was not pleas'd with it, excess being ever hurtfull. He was afraid his wood might ror away, if it rain'd long in that manner; and he thought it but reason that such fair Trees as he should not be left desolate in the fields; and that if they could not be transplanted into houses during foul weather, 'twere fit there were certain Cases made them. This brought him into a little indignation, that he was not a Tree in the Garden of fome great Prince, who cover'd his Grove with flate, with glass-windows in ir. That feem'd a very good way to him, for the convenience of fuch Trees as himself. But the ill luck was, he was bare-headed; and though his mind was much perplex'd, vet he could not but think of his Hat, which Carmelin had carried away with him, feeing he would not put it on. It had done him a courtefie then. At length the heavens having pitty on this poor Fool, left off pouring water on his head: The clouds were dispers'd, and he had leifure enough to dry his cloaths by his own natural heat. In the mean time Montenor, Anselme, and Clarimond having fent for Carmelin, learn'd of him how he had left his Mafter, and where he was; and refolved not to trouble him, to see what would come of it, and whether he might have the patience to be there all night. They lay that night in the Castle where they were: but as for Carmelin, he would needs go home to his Host. The good man wondring to see him return without Lyfis, as he had done the night before, ask'd him where he was. He told him he was chang'd into a Tree, or that he imagin'd he was fo: whereat he was wonderfully attorished. He enquired of him further, out of what defign they

kept theep. Carmelin answered, There was no hurt in that; but that if the question were asked his malter, he would give a better account of it then he could. Bertrand receiving no better fatisfaction, he and his family went quietly to bed, and the Shep-

herd apprentife did the like.

About three hours after, it being very fair weather, the Moon began to thine very bright; and Lyfs, looking on her, faluted her in these words: Thou art welcome, fair Diana with the filver-forehead; whither runn'ft thou fo fast? Art thou prick'd forward by some new Love? Methinks in this filence I hear from this place the smack of the whip wherewith thou dost so sprightfully drive thy horses; thou wouldst in a manner make them go post. Stay a little for to behold the fortune

which is befallen to a poor Shepherd.

As the Shepherd ended these words, he saw three Nymphs come out from between the trees of a Thicket hard by; and if they were not such, he at least thought them such. The tirst was cloathed in a mantle of Canvas silver'd over, and the two other with white Fustian. While they came still neerer and neerer him, Fair Hamadryads! says the most visible amongst them, do me one favour; tell me one thing I desire much to be assured of: Is it true, that the Shepherd Lysis was yesterday metanorpholed into a Tree? There's nothing more certain, replies one of them; and we are infinitely happy to have him our brother : He was the Phenix of all Lovers, the glory of his age, and the object of the vows of all Shepherdelles.

The follower of the place, the words of the Nymphs, and the glatering of their cloaths in the moon-shine, ravish'd the Shepherd into admiration; his eyes were as much charm'd as his ears. What addition to his extafte was it to hear the flining Nymph continue thus: Can I by no means know in what place remains this happy Tree, which encreases the number of those of this Country? We are just at it, fwers the other: Do you not perceive that Willow, which I do not remember I

ever faw before in that place? shall we go thither? Synopa, we will speak to our Brother, and know how he does: And he'll tell us how he findes himself, since he hath chang'd his nature. Tis a noble curiosity, replies the first Nymph: let us go.

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it may be he will not be displeas'd to fee me.

Lyfis having heard Sympa nam'd, was much amaz'd, and by her speech he knew the was the Nayad of the Magician Hircan. The Nymphs by this time being come near him, one of the Hamadryads faid to him, Alas I dear Brother, what do you there all alone? will you not enjoy the pleasure of the season? Come out thence, and recreate your self with us. What ever you are fair Nymphs, answers the Shepherd Willow, pardon me, if I cannot go with you, for my Defining hath so difpos'd of me, that I cannot come hence. You are multaken, replyes the Hamadryad I, have been a Shepherdels as well as you have been a Shepherd, and I am now mecamorphos'd into a Tree as you are, but I keep within my bark but only the day. We must recreate our selves in the night. I'll never believe that, if you bring me not an authority for it. That you shall have enough faies Synopa, have you not observe in the Ode, that Philip Desportes hath made of a Country life, that when the Sun gives place to the Moon, the Nymphs meet together in the Woods and dance and fig it, and get green gowns? 'Tis a Poet of reputation, will you not believe him ? I do believe him, faies Lysis, but he speaks only of Nymphs, he doch not mention Demi-Gods. They are understood, faies Synopa; for would you have us dance alone? we must needs have fome males among us. If we have not you and such as you are, we must be forc'd to take in the Satyrs into our company. And what would you do there; grow wilde again? 'Tis true, in the day time you dare not venture out, left your Divinity might be seen of men; but in the night, that all the worlds afleep, you must take your time to be merry, and tread the grass and your cares under your feet. There are thickets hereabouts, where there are always Dryads, and Hamadryads.

Nayads and Napeans, 'tis thither you must go along with us.

Lysis hearing this, believ'd all the Nymph said was true; and as there is nothing fooner brings fools to fee reason, then suffering; the inconvenience he found to be fo long in the hollow of a tree, perswaded him it would not be amis to go out for a while. He was fain to put his whole strength to winde himself up, and at length he delivered himself out of captivity, and leap'd down. My dear Sisters, quoth he to the Nymphs, if I sin, the Gods pardon me, for your perswasions are the cause of my offence. Fear nothing, saies Symopa to him, assure your self, you'll finde nothing but what shall please you among us. But Sisters, saies she to the others, shall we go and seek out some private retreats, where we may not fear the ambushes of the Satyrs. I do not know any hereabouts, replies the Hamadryad, and we have Lysis for our Protector. Let's go couragiously to a little Meadow hard by; having faid fo, they three went on apace, and left Lysis to follow, which he did with much ado, for his legs were grown fo stiff, having been so long lockt up, that when they were come to the Meadow, he fate him down on the grafs, and the Nymphs about him. While he was yet giving his thanks to Synopa, that she had remembred him, he hears a certain harmony, that made him prick up his ears, as a Cat that hears a Mouse cry: It was a Lute, very unhandsomely set to the violin; but a little after the violin ceas'd, and there was only heard the Lute and a Voyce to-gether, which made very excellent mufick. The Aire was one that had been made in a Mask, presented lately to the King by certain Nayads. Lysis hearing it, had the curiofity to enquire who the Musician was: You shall fee, it is the God of the River Morin, faies Synopa to him; it must needs be he that plays on the Lute, for he plays excellently well on it. As for her that fings, it is a Nymph of a Fountain hard by, called Lucida; and for him that plays on the Violin, it is a Forrest-Demigod, who of a Shepherd was, as you are, chang'd into a tree. We shall have good

As Sympa ended these words, the three persons she spake of came, and made it appear she was not mistaken. The God Morin had a Beard to his Girdle, and Hair hanging down over his Shoulders, with a Crown of Reeds on his Head. He

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that on a Markecoat and Breeches like a Seaman, of white Carvas; as those Fishermen at Prose, who ratch hels ion their greatest Feast-day. As for him that plaid on the Noting has done a gray Sun, like a Countrey man; and the Noting of the Fountain Lucida, was in liver d Carvas like trough. These two with the process of the Remark like of the Noting to Market day. Bather, fairs they behold, here's a time invites us to dance it is to clear and calms. Its true, it rain'd a fittle a while since; but as for as Divinites of the winds, at hours us not; our channels are fill day that means. The God of the Process, and ask a her man language the Gods spoke. The the daily age of the Process, and ask a her man and anguage the Gods spoke. The the daily age of the Process, and ask a her man and understand him but the Fround the visited. The first are income and other gray, the same and other same in the result of peak Process. When do you senders a replies sympa, he multiful but the Fround the visite him other Gods, who parasking of the disposition of their holls, the ask multiple of the Lakes a but this binders not but that he can play excellently well on any finite all inframents, and dance.

while the Mymph hild this discourse, the God of the River very seriously view of the Hymph hild this discourse, the God of the River very seriously view of the Hamadryads, as if he had never seen them before. So that Sylopa went to so south and south that you do not see a feel that south and had not been anough as Hero is he that sometimes was the Shepherto Lynis he was the glory of your Banks. He to now a willow, and you object to to while the his had a fign with his head, and went and embrared Lynis; bit he gave him shell a hug, that Lynis cryedout, O dumb God! says he, dost thou exorter by this arms that which shou can't not with thy rongue? Let me go, I shall bin the feel with the first had rather lose the friendship of all the world, then meet with Hally such side had rather lose the friendship of all the world, then meet with Hally such sides to be excus'd as to his embraces, and that in other things he was very good company, he was appeas'd; and the Hamadryads having made the motion of passing the time in dancing, he was ready to make one. The whole company making a round; the Nymph Lucida sung a Song, and afterwards the Hamadryads did every one the like. When it came to Synopa, she sung a kissing Song; and being near Lysis, says to

Gentle Willow come and dance,
And with arms akembo prance;
Take her whose beauty you must prize,

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him;

And freely kiss her eyes In whose sweet face most Beauty lies.

He goes in among them, and looking very big about him; It matters not, faith he, where I kis her I shall choose; the Poet that made that Song, hath not said eyes, but for rhime sake. After this he goes and addresses his Complements to an Hamadryad, and kist her with a good will: And you are to note, that he did it with an amorous subtilty, that seem'd to him very excellent. He shut his eyes in the action, so to deceive himself, and imagine that he kist Charite: But he found himself deceived more then he thought, for that Nymph was of such a rough slesh, that she had almost grated the skin off his lips, whereas in his opinion, his Mittress was of more tender complexion. Being come to his own place again, he whispers to Synopa, saying, I will not kis any more these Hamadryads, there's no pleasure in it. It is soon discover'd they are wooden Nymphs, their skin is as rough as the bark of a tree.

Synopa fmil'd to bear him; and when the had fung in her turn, the went and gave him a kifs which pleas'd him better: Ha I faies he to himself, how fost and tender are these Nymphs of the waters, in comparison of those rugged Hamsebyads. I must avow, that this last kis hath taken away the hurr, which I had received by the other. He thought there was a great deal of pleasure to sport it so innocently; and yet he wondred how it came to pais, that Nymiphs of reputation, and Hamadryads fo stately and gallant, amus of themselves to sing such Songs as Country-Chamber-maids do. There was but the Musician Lacotta who sang another kissing Song, which was very well composed, and pleased him much. Being clirons to take of all forts of meat, he went and kift the Nymph that fang, and was more fatisfied, then with Synopa; because it seem'd to him, that the was yet of a softer, complexion, and handsomer. This rais'd him into so good an humbury that he would have been content to do nothing else all his life. But one of the Hamadryads presently began another Song which was very ridiculous, and wherein they made him dance so much, that he was quite typed. Morin, because he sing not, did in-stead thereof caper it in very strange postures.

At length every one being weary, they all lay down on the grafs; where Lyfis having taken breath a while, addressed himself to all the company in these words, Ye great Divinities of this Country, fince that Fate hath decreed my abode among you, I should wish the honor of your more particular acquaintance, to the end that when ever I shall see you, I may not so far forget my self, as not to render you the civilities which are due unto you. Therefore now that we have the leafure, tell me, if sometime you have not been something different from what you are now; and what hath been the occasion of your Metamorphoses. Divine Willow, saies Synopa, your demand is so just, that here is not any present; that would not be willing to give you satisfaction. The God Morin himself would have been glad, if he could have distinctly spoken, that you might have had the History of his fortunes from his own mouth. He is known by the shaking of his head, and the noise that comes out of his throat, whereby he fignifies his confent to any thing. Because he cannot, I shall tell you what you defire to know of him: entered of the Origin, while Best Capersulative within the clear a solutional of this . Copyry seeks the constant of this personal actions to the constant of the constant

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The Fable of the God Morin, and of the

T was a long time before Pharamond became King of France, that Brie had a King, the number of whole vertues was equal to that of his Subjects: His name was Brifefer, and his Son was called Morin, who is this hopeft God whom you fee. Now there past through this Countrey the little Neece of a Fairy, who at her birth had had two gifts; that of Beauty and that of Metamorphofes. If the had a defign to bewitch a man, the had no more to do but to thew him her natural countenance; which when the had done, the put on what form the pleas'd, as if her body had been made of of foft clay: She wandred about the world purchating of hearts; and all the got by her amorous looks, the put them into a great Apron made like a Porle that the had about her. Morin had no sooner seen Marne (so was the Nymph caled) but the drew from him those fighs that would have been able to make a thin of fail and in teltimony of his love, he made a deed of gift of his heart to her. in the presence of the Notaries of Cupids Kingdom. She fattned this great heart of his to a part of her Girdle, and made it afterward her Pin-cushion, which was a great comment to him; for the would be ever and anon thrutting of plus into it. Yet her new Lover would have taken this Martyrdom as supportable, had if the but accepted his fervices. But as he spoke to her of it, being one day standing by her, the made no more account of him, nor indeed was he any more in comparison of her, then the sheath of a knife hanging by her fide : For you are to know, that the was of a Gyant stature; however, the was not esteemed " the lefs for that, because if a thing be good, and fair, and pleasant, it is so much the better if it be great; and there is no man fo foolish, but he had rather have a great Capon then a little one : So you are to believe, that if the had great ce cheeks, and great breatts, the had by to much the more Lilies, Rofes, and Pinks; and if her eyes were as large as Bucklers, they were so much the more convenier ent for her Lovers to behold themselves in. There was no calumny could obscure er her glory, there was no default could be objected against her but her crueky. The truth is, she was somewhat touch'd with that vice; and as she never boild her kettle, but with the fire of the affections the had enflamed; fo did the never wash her hands; but in the tears of her Lovers. You might fee every morning her Chamber-maid standing at her door, holding a great Tray, wherinto those poor wretches went and pour'd their tears, that there might not be want of that water, and sometimes the cruel one went and held her own murthering hands tinder. Morin was one of the first that paid her this duty, yet she regarded him ino more then the last years snow. He therefore resolved to get that by force, which he could not by fair means; and being powerful in his fathers Kingdom, he got a great number of Souldiers about Marn's house, who made so many works and palifadoes about it, that it was thought the could not get away without his e leave. He enters into the Nymphs Court, where the was walking all alone; but when he thought to embrace her, he was much amaz'd that she vanish'd away. He to fearch'd for her all about, and could finde nothing but a spacious Quadrangle, which to his observation had ever before been cover'd with dry earth, but now .. was carpeted with grass. That gave him occasion to imagine it was the fair Marn as had been to Metamorphos d; and being defirous to enjoy her any way, he went a, into the house to look for a sickle to cut that grass. Being return'd with one in his hand, he findes the place dry as before, and found nothing in the Court but a Sheep Wois mel faies he, is't this sheep that hath eaten up my grass? how proud the is to have my Mistress in its belly! should I adore or punish it? But before

bethought him that it were a fin to pardon the sheep. But turning himself back he saw a welf in thead of it, whereat he was extremely you'd believing that creature had devoured the other. Now it was nothing out Marne, who to avoid the dangers wherewith he threatned her, chang'd herself from grass to a sheep, and from a sheep to a wolf. At last he suspected some such thing; but desirous still to enjoy her, he endeavoured to surprise the beast, offering it a perce of flesh and prevailed to far, that he put a chain about her neck, and ty d her up in the finble. He by this time thought himself fure of what he defined; and that he should now enjoy his Mistress whether the would or no. But the whole edifice immediately took fire, and was all burnt in an instant. It was to no pure set to east, water on, the same was never the more quenched, nay it laked after all the combustible matter was spent, nor was there any more Wolf to be seen and the Marin feeing this, could not bethink him of any better invention then to put on a Callock of Stone-allum, which had been a Priests in the time of his ancestors. wherein he was able to endure in the midft of the flames without being burned that to be might embrace his Miltrels: But as he was going to accomplish his delign, he could see nothing but a great River. Wretch that I am I says he, this water hath quench'd my amiable fire. And thereupon casts himself headlong into it: but finding no fatisfaction that way, and being in danger to be drown'd because he could not swim well, he came out presently, and contented himself to take his Lute and play mournful airs upon her banks. The water ran perpetually, and was disgorg'd into the Seine . For from that time the Gods being offended with Morre, who had disdain'd so faithfull a Lover, seeing the was chang'd into a River, ordained that the should always continue so, and there put an end to her metamorpholes. Morin advertised of the decree of the Gods by one of their Priests, was so transported with disquiet and despair, that he lay down all along on the ground, and began to distill into tears; He wept in such abundance, that his tears became a little River. The Gods having compassion on him made him Subject to the same decree as his Mistress: so that whereas the other Gods of Ravers have Pitchers under their arms, out of which flows their water, it is plea-last to see how his issues at his eyes. Having spent all his moissure to supply his Source he had the liberty to wander in his own channel, which from that time disburthen'd it self into Marne, to the end that if they have been afunder while they were in a mortal condition, they might be joyn'd together now that they are immortal. But the brave Morin doth no longer remember his forrows past; and feeing that Marne doth no more respect him now then the did before, and that the is always with the God of the Seine, whom the loves better then him, he takes as much pleasure to be with us as with her; and if he bath lost the use of his voice, that loss is recompene'd by the melody of his Lute which he hath

As Sympa thus ended her story, the God of the River made a deep confused noise two or three times : which gave her occasion to say to Lysis, See how he approves what I have faid by his noise. Now that I have given you his history, and that I am in the good humour, I must also give you my own, which I had not the opportunity to tell you when you faw me at Hircan's. It shall not be so long as to weary you. Make it as long as you please, replies Lyfie; my ears are fattned to your mouth than that with as much sweetness and delight as if it were Orphem that playd over the same sines on his Harp, as he did when he drew after him the Trees,

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The Fable of the Fountain Synopa.

Now then Lysis, replies Sympa, that I am the daughter of a Duke of Burgundy, who promis'd me no meaner a match then a King of FRANCE; but for all he could do, I would not fubmit to the voke of a marriage, which did not any ways please me. I was much e enclin'd to hunting, and I was ever in the woods fometimes, with a Javelin, and of fometimes with a bow and arrows. Diana having heard talk of me, invited me s to be of the quire of her Nymphs; and taking an affection to me, the gave me one of the chiefest places about her person, which was to give her Dogs meat. 4 Having my hand on her Altar, I folemnly swore, I would observe chastity as of long as I hv'd, but I have fince had much ado to keep my felf from breaking this oath: For I was passionately courted by an Earl of Champagne, who being come to my fathers Court, gave me so many affaults, that he was sometimes upon the very point of storming my honor:he protested I had brought himinto that of flavery, that he ador'd whatever had relation to me; and confelt himself a flave to the fleas of my Greyhounds. He fuffer'd so many torments for my fake that of he purposely learn'd Arithmetick, that he might give me the number of them ; and playing with me one evening at picquet, he took the counters and reckon'd them, and the total fum came to three hundred thousand, six hundred twenty six and a half, not counting the smaller forrows and cares of less consequence. This was an excellent invention, and if the Lovers of this age had it, there should be but a few Mistresses which should be trip'd down, and fall with their faces upward. Yet presently calling to minde my vow, I continued as firm as a rock, and . brought my Lover to such a despair, that he swore he would cast himself heado long from Iome mountain, if he should meet with one high enough. His last recourse was to writing, and he sent me so many Letters, that he made paper dear .. in the Country; and continued his addresses, till the Solicitors and Pettifoggers es petitioned against him. I made no other use (so little did I regard them) of at all his Miffives, then to winde up thread on, or to wrap up a piece of wilde Boar in, if I had a minde to present some Neighbour or Gostip, when I was come home u from hunting. Diana being advertis'd of his continual applications to me caus'd me to be bath'd in a certain fountain of hers, which hath a propriety to make " those that go into it all Ice, if they wash but three times in it : so that being foru tified with coldness, his fighs could not enflame me. But to remedy this, he goes into a certain Temple of Love, that was near his own abode: The Priests of the e place had in their cultody a certain fire, that was so powerful, that nothing could thand against it. This devout Pilgrim made so many prayers to the Divinity of the place, that at length he merited so far, as that he obtained a little beam of that flame, which he made fast in a box of Diamond. He came to see me with 45 this treasure, and finding me in a Wood, tired out with hunting, and sitting or a pile of faggots, he cast his fire on me, believing he should warm me in spight of my teeth: And indeed the truth is, the heat was but too violent, for I pres fently began to melt; and as I was nothing but ice before, I was turn'd into maet ter, and water dall the fields about. The Gods touch'd with my disafter, ordain'd, " I should thenceforth be a Fountain, as I am still. But now that I am an immoratal Nymph, I am dispene'd of that vow I had made when I was a mortal maid; and I am not oblig'd to chaffity, any further then I will my felf: So that the Magician Hircan being in love with me, I have fuffered my felf to be overcome by his charms, and have liv'd with him a certain time fully and honorably. But a having left him to day, and taken my own liberty, I may henceforward be married to Lyfis, if so be he will consent thereto: And though my waters are far from I

"this Countrey, yet I will bring them into this place, for to water the root of his fair tree.

Here Synopa broke off, as if modesty and love had hindred the passage of her voice. All admired the discourses she had entertain d them with all: but there needed not that admiration, for she had suited them to certain Fables which she had read. Lysis was ravished to hear her, and thought all very well but the Marriage she had mentioned; for having kist Lucida last, the kiss remained still on his laps and had made him forget hers. Somwhat there was, I know not what, that he could not affect Synopa as much as this Lucida, towards whom he ever directed his eyes. Nor did he stick a little after to speak to her, quitting the other, and earnestly entreated her to relate her story; which however must only pass for a fable

The Fable of the Fountain Lucida.

Eing you are desirous to have the relation of my fortune, says Lucida; know that I am daughter to a Lord of this Country; and that fince I was fifteen years of age, I fell in love with one of his Gentlemen. He was " so beautifull, that he had never feen his like but in a glass: His hair was curled " like a Holland Water-Spaniel, and his countenance had as much vermilion as a " Rose of Provence. All he did was with such a grace, that if he playd on the Lute, "I took him for Apollo the younger; and if he shor with a bow, I took him for " Cupid the elder, for his beard was already sprouted out. His attractions were so " powerfull over me, that being one day neer a Table which was very dufty, with " my finger I writ thereon, that Lucida was dying for him. But the Gallant re-" garded it not; and having fworn to me that he could not love me, it was fuch " an affliction to me, that I fickned on't and kept my bed. The Love-feaver took "me so violently, that I did nothing but drink night and day, so that my disease turn'd to a Dropsie, and I became as big as a Ton. All the Physicians in the Country that visited me were at a loss of their Latine; but when they had all " given me over, there was a knowing Chymist made me take an excellent powder: That made me pils so much, that there issued out of my body great brooks, and then it was that the Gods bethought them to change me into a Fountain. I do still piss at certain times into the Cistern of my source, that it may not dry up; and fo I shall pils to the end of the world, and yet shall never be empty.

I find no difficulty in this Metamorpholis, fays Ly/is; for your body continues in the fame being as to its form, but not as to its nature, which is become immortal; and as concerning your Urine, it hath only been chang'd to Fountain-water. But when I confider the adventure of Synopa, I cannot fo easily understand it: For she says, that being all Ice, the fire dissolved her: If it be so, how is it that she hath a body still? Yet we see it is so; and the Gods not having discover'd the secret to her no more then they let children know what way they have been formed in their mothers belly, the poor Nymph hath given us no account of it. But I'll explain it to her. The reason is, because the Gods, when they have metamorphos'd a humane body into a Fountain, dispose the soul into another body which is composed of aquatick vapours. There was never any Poet, nor other that hath commented on any of them, ever imagin'd this, though they attribute bodies to the Deities of the waters; and this is the reason they have left us in so much ambiguity. Nor may I be alraid to boalt that I am guilty of as learned considerations, that if a God came now down on earth, I should not court him for excellent imaginations.

I am very much oblig'd to you for so excellent an instruction, says Simple and recompense whereof, seeing you cannot see my abode, be pleased to see Lucida's. That shall be when ever you are disposed, replies Lysis. Let's go presently, says Lucida, it's very good being there; I'll shew you the way. Having said so, they all rise up, and having tross'd certain meadows and thickets, this noble Company came to a Brook which ran between two vallies. The God of the River, and the Nymphs having taken up their coats, went into the water, which came up to half the leg; and Lysis was obliged to do as much: He sometimes complain'd that he was forted to go in that manner: but Lucida, who led him, excus'd his want of courage, saying that he who was not a God of a Fountain, was not accustomed to walk in the water as they were; and to comfort him, she ever affur'd him that it was not far to her grot.

At length they came to a high stony eminencie, where was the source of the sountain. The earth was very hollow in divers places; so that Lucida easily perswaded Lysis, that there was her abode. Then she takes up her coats a little higher then they were before, and piss'd so loud, that he heard it. O fair aquatick Nymph! cries he out, stay your self, I beseech you; I see proofs enough of what you have told me, it is certain this Brook hath no other recruit but what you piss; but if you shut not your cock, I shall be afraid of a deluge: I pray take heed; for though I am a Tree, and that I keep above the water, and am not drown'd, yet my timber

would rot in time.

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The God Morin hearing this discourse, thought it so pleasant, that he could not hold himself from laughing a little outright : So that Lysis wondring at it, He begins (fays he) to laugh very decently, there's hope he may in time learn to speak French. Lucida having given over pilling, answered, that she doubted not but that in time he might be taught all good things; but that for the prefent they must go to a collation in her grot. They all came out of the water; and he that played on the Violin, and the Hamadryads went away and faid nothing, so far that they were quite out of light. Synopa sate next to Morin, and Lucida next to Lysis. These two Nymphs did not much weigh the wetting their legs, for it was not cold, it only made them the more frolick. Morin discovered a great affection to Synopa; and having felt her breat, kifs'd and embraced her often: And fometimes he put himself into such wanton postures, that Lysis knew not what to say of it; however at last be concluded it was the custom of the Gods of the waters, but he would have gladly known whether it was also the custom of the Deities of the thickets. Lucida taking him by the hand, wrung it hard between her own, and fometimes brought it to her mouth: but such was his shamefac'dness, that he durst do nothing, though the temptation was very great. It fortunately came into his mind to defire Marin to play an aire or two on his Lute, to which Lucida should sing; for he would have gladly entertain'd her, but knew not how to begin.

It was not long ere the Hamadryads and the Violist return'd with bottles and backets, which foon filenc'd the musick; they had brought bread, and great pieces of Pye-crust, and a piece of Gammoniof bacon, with good wine, and some boxes of Sweet-meats. Marin and Synopa having begun to eat, Lucida said to Lysis, And will not you, rural Demy-god! do as we do? What, is there not any thing here that you like? will you slight me so? No, that I do not, assure your self, answers Lysis; but you know that we Trees do not eat any thing, we do nought but drink; we are not like you Fountains, who eat and drink all is given you, we cannot deyour in that manner. Tis true, you Trees cannot, says Synopa; but you who are the Souls of the Trees, you may eat any thing. I'll never believe it, says Lysis. I'll give you and example for it, says Synopa: There is your Comrade as to fortune, that eats

like a Wolf

In faying fo, the gave the Vialif what to be doing withall, who having a good Romach, foon made an end of all; whereat Lyfes much wondring, and feeing the Hamadraad; eat too he would needs try whether he could do the like. Having eaten a piece of Pye, it feem'd very favoury to him; but after that all he had to do was to chew

chew the cud: His stomach increas d for what he had eaten; and he thought all had been brought, not too much for himself. One of the Hamadyads having fill d a glass of wine, he observed that Sympa and Lucida drank it not so, but dash'd it above half water. I wonder you should do so, says he; what need have you to mingle water with your wine, seeing you your selves are already all water, and that that liquor loses sufficiently of its force when it is within your bodies? We only do this out of custom, answers Sympa; we must needs observe an antient ceremony. But if I am not deceived, says Lysis, you do this in remembrance of the education of Bacchus among the Nymphs of the Fountains, who for that reason requires water should be mixed with his liquor.

While he faid so, the Violist having eaten enough, began to recreate the company with the sound of his Instrument; so that Lysis calling him into his mind, defired him to give them a more solid diversion, and briefly to relate upon what occasion

he had been metamorphofed, and what life he had led before.

The Fable of the Copress.

Ver from my childhood have I kept sheep, replies he: And having learned from grounds on the Violin, by the advantage of my leisure, I came in time to the perfection of the best Players on earth; to that Pan never composed an air, which I playd not immediately with a hundred times more grace then he did on his Oat-pipe. I had an excellent Rebeck of Cypres, which is the fame I now have: He asked me whether I would give it him for a Sheephook, thinking that when he had it, he had with it all my skill, and that it wholly despended upon this Instrument. I return d him a flat denial, though he was a God; which so enraged him, that he metamorphos'd me into a Gypres, decreeing for my chastisfement, that my wood should ever be disposed to make Violins and Rebeck; which should be better then that which I had denied him.

It feems then that you come our of your bark when you please, as the soul comes out of the body, says Lysis; and I do so too. Now I have no more to desire then the History of our two Hamadraads. I know it as well as they, says Sympa; I'l tell it you.

The Fable of the two Hamadryads.

Hey have been both of them Shepherdeffes, who yet would be always tampering with some Apothecary-business: They were skilfull in the confection and preserving of all Fruits. But one of them having refused to preserve some Apricocks, and the other some Cherries, for one of Diana's Namehis that was fick; the Goddess to be revenged hath metamorphos'd them Both into Trees; one of them hath been changed into an Apricock-tree, the other lines a Cherry tree. But here is the miracle; they do not bear raw fruit as other trees, but what they bear is preserved.

What you have now eaten is of their fruit: what think you of their, are they not good? They are exceeding good, teplies Lysis: but if I am not deceived, they have eaten of them themselves, I think that barbarous; 'tis the same case as if a man should eat his own hends or arms. Do you think it so strange; replies Lympa: It is best of all for one to live on his own substance; and it is in the same manner that we Nayads do often drink our own water, and east it but again. Say what you will, replies Lysis; if all were as it should be, it were furthe Apricock Nymph should eat Cherries,

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Cherries, and the Cherry-Nymph, Apricocks, that so they might mutually assist one the other without sinning against nature, and devouring their own members. As for you who drink your own water, the case is not the same, there's no great danger in that; I have known many men drink their own urine. Well, we will consider of publishing certain proviso's in this case, says Synopa: but in the mean time will you not consess that you are happier among us then you expected to have been you must henceforth forget that Charite, you are no more of her condition; you

must love a Deity as you your self are. Lysis answered not a word, for he was afraid that they would perswade him to love one of the Hamadryads, because they were of the same nature; and them he could by no means fancie. But after a while bethinking him that the that proposed it might speak of herself, he imagined he might freely love a Nayad, and so address'd his affections to Lucida; though a certain remorfe Ruck in his conscience, that told him he ought a service to Charite as well in the quality of a Tree, as that of a Man: vet meeting with new charms, he easily forgot what was past. Lucida renewed her careffes; and one time having kis'd his hand, the let it fall directly into her boform, which was all open. Lyfis continued it there a while, and he was for the prefent at a loss of his reason among those incomparable delights, which before he was not wont to enjoy. He had been one of those who in their addresses are amorously transported, and so respectfull, that they dare not touch their Mistresses. In these very first approaches, he could imagine no less then that he had been in the Elyzian fields. Synopa did him a great discourtesie, when she spoke of departing: He thought it proceeded from her jealousse of his enjoyments. Yet considering it was almost day, he was content to retire, and went the second time into the water with the other Divinities, which thought themselves oblig'd to bring him back. When they were come neer his Tree, Synopa told him that he must necessarily resolve before two dayes were past, whether he would take her or Lucida to his Mistress, and that they would not any longer languish in expectation. He told her that he would confider of it, and immediately he would needs get into his bark. Stay a little, fays Lucida to him; we'll give you a Hat, you have not any, and there was none of us till now had the wit to take notice of it; if you continue bare-headed, you may catch a cold. I am exempted from that inconvenience, fair Nymph! replies Lysis: A head of wood, as mine is, the weather cannot so easily hurt, as a mans which is of flesh and bone. It is true, that the better to preserve the complexion, it were not amis to have a hat: But in regard I had not my own on when I was metamorphofed, it was not subject to change; so that now it is not fit for me, nor any other hat. I apprehend your meaning, says Synopa; you will not have a Caster or a Beaver, but you would suffer one of wood, that were conformable to your nature. Tis right, fays Lysis; and my own hat should have been of that substance, if it had been metamorphos'd with me. You shall presently have such a one as shall become you, replies Synopa: And in so saying she takes from one of the Hamadryads a Goblet of China-wood, wherein (because they would be served with an extravagance more divine and poetical) they had drunk at the collation, and put it on the Shepherds head. This wooden Night-cap was so narrow, that it would not come on the crown of his head, so that he cast it away as being not fit for him, if Synopa could not make it bigger. The fault is not in the Cap, fays Synopa, it is in your head which is too great; it must be smooth'd about. You are mistaken, replies Lysis: Do you not consider that if the hat were large enough, it would easily come on my head? And do you not see too, replies Synopa, that if your head were less, it would serve you well enough? Their contestation on this nice difficulty lasted a good while; so that at length Lucida said, that that must be done which could be most easily; and that being the Cap could be made no higger, a hatchet must be sought for to lessen Lysis his head round. That must not be, says he to her, it would hare me too much, 'tis better to be bare-headed. You see, says Synepa, that the wood of this young Cypress is cut off every day to make new Instruments withall, he fares never the worse for it: The bodies of Trees, have they not their superfluities as well

as those of men? put the case your nails were par'd or your hair cut, as if you were still a Shepherd. I think that if but one of your leaves were taken off, you would imagine your self on the rack: Yea, though I should suffer no hurt, says Lysis,

I must be left entire, for I am a Sacred Tree.

While he faid fo, the God Morin felt in the basket, where was the remainder of the Collation; and having found a great hollow box, wherein there had been marmalade, and whereof there was still a little at the bottom : he presented it to Synopa, speaking to her by signs, This is it I wanted, faies the, and putting it on Lysis's head without further contestation, it hapned to be very fit. The bottom of it was fo well pirch'd, that it clung to his hair, it needed no flay, Being thus arm'd, and the company having promis'd to fee him again the night following, they took leave of him, and went a little way off, where waited a Coach for them, to carry them to Hircan's, who was he that had plaid the part of the God of the River Morin. Lucida, was a jovial widow of the Neighbourhood; The Violist, his own man; and the Hamadryads, two of his maids. All thefe had he disguised, the better to deceive Lysis, believing there would be as much entertainment with him as at the greatest revelling in the world; and that they made him believe he was dumb, was left his speech might discover him. Now he had not forgotten to give every one his Cue, that they might not fail to speak in Poetical and Romantick terms. As foon as they came home, they went to bed to reft them after this diversion; and in the mean time Lyfs, though abus'd, was as well fatisfied as they, believing he had really feen those divinities, which before he had only feen in the imaginations of them which his books furnish'd him with, by which means he became more a fool then he had ever been.

With much ado he got into his Tree, but he was no fooner in, but his belly began to gripe, because he had taken cold by being so long in the wind and rain. He lifted himself up a little, and having untyed his Codpiece-point, sate a cross one of the boughs, and was a good while discharging himself of a burthen did somewhat importune him: which done, he put himself into the posture he was in before: and seeing Aurora began to appear, he entertain'd himself with a world of

fantaltical imaginations.

Carmelin, who had flept well all night, thought it time to get up, and come abroad with the flock; and withal; to fee what humor his Matter was in. Well, fays he to him, are you still a Willow, as you were yesterday? I never was, fayes Lyfs; and it was only the mistake of some Nymphs to call me so. 'Tis true, I am a tree, but not a common tree. The Gods have had more confideration of me, then that my body thould be fubject to a vulgar Metamorpholes. Knowest thou nor, that those whom the Poets mention, are ever chang'd into trees that were never feen in the world before, and that they are the principle of their being? I am a new tree added to nature, and if thou wouldft know my name, 'tis Lyfis. All the trees mention'd in Ovid, bear the names of those from whom they came. And that's a thing I thought not on till now. But all those new trees you speak of, replies Carmelin, do they not afterwards become common. Tis very true, answers Lyfis: Myrrha being once chang d into a tree of her name, there hath been a mamy afterwards feen in Arabia of the fame kinde. Well, and is that fame Mirrhs in all those trees? Taies Curmelin. Thou art very subtil, replies Lysis: know the is only in the fifft, and that the others are graffs, or proceed from the kernel, and are but the Progeny of the former. It feems then, that you may also have in time a very fair race, if God be so pleas'd, replies Carmelin: well be it so; but I pray tell me, is it any delightful thing to be what you are? Ah!! Carmelin, cryes out Lysi, thou puttle fee on air excellent subject. Alas! I never could believe there had been so much pleasure to be a tree, as there is. Thou are so gallant a man, that I dare tell thee a thing of importance, though I should hazard some punishthent for discovering the fecrets of the Divinities. Know then, my friend, that the lives of the greatest Monarchs is tections and displeasant in comparison of ours. Diana ho looner thews her lilver-face, but the Demi-Gods, and the Nymphs of the

the Thickets, and the Aquatick Divinities, meet together in the meadows, where they divergenced themselves in all manner of recreations. The God Morin himself did me last night the honor to come and see me, with the Cypress and Lucide Sympa, and two Hamadryads did me the same favour. We dane d, we sung, we placed one with another, and the grass of those meadows bear yet the mark of our footsteps. Lucidat, who is a Nymph of a Fountain, brought is into her brook; we crost her waters, and were not wet to my thinking ; for they divided to give us a passage. making over us a vault of chrystal, under which was a pleasant walk. At length we came to her Grot, which was let out with more branches of corral ordinary frones, mother of pearl, and all forts of shells; then all those of St. Germains. There she made us a magnificent collation; where I learn'd that trees eat, and are not altogether deprive of all the contenuments of this world. But all that's nothing to the pleasure of being among Nymphs so fair as was our hostels; before whom Diana, was so much asham'd to appear, that she for the most part vail'd her self-with a cloud. O I shall I tell the rest! shall I presume to divulge those silest careffes. whereof I received the favour, without entreaty? Yes, I dare tell thee, on condition thou come near me, and that this Zepbyr which flies about here overhear it not: he's fach a babler, that as foon as he knows any thing of news, he tells it every where, and blows it into the ears of those that pass by.

fecret; which was, that he had kift his Nymph, and had touch'd her breast. As I am an honest man, Master, saies Carmelin, oblige me to what you please, so that you force me not to believe what you now tell me. I am but so much the gladder to hear thee say so, replies Lysis, seeing thou wilt not believe me: I interest that my felicity is so great that it is incredible: and if henceforward I endeavor so prove any thing I say to thee, it shall signifie no more, then that it hath not been my

fault that thou half not believed me.

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While Lyfis was faying this, Carmelin did nothing but smell; and at last casting his eyes on the willow, he perceives a yellow liquid mattet that ran down from the top to the bottom. Ah! Master, saies he, drawing backward, what have you done there? What a nafty man are you? If any people of quality come hither to fee you, they'll spoil their cloathes as I have done. Having to faid, he took off a little ordure that was on his cloathes, and with a tharp those frap'd off what was shothe bark of the willow. Gather dear Carmelin, fays Lyfis, gather it gather it : be a good husband, it is the first fruits of the tree Lyfis. The precious gum that it sweats out. France will now be as happy as Atabia; from me proceeds a drug as excellent as the tears of the mother of Adomi, or those of the listers of Phaesonslave it fave it, and carry it to some Apothecary. Tis fair humane dung, that may be beshowed on the moles of your ill-willers, faies Garmeline will you make me an arrant fool. Thouart already lenfeless enough, faies Lyfis, destroyth thou a liquor which shou mightest seil dearer then incente, amber or myrrhe : or isit because shou hast no viol to preferre at? feelt thou not this box, that I have on my head, take it if thou capit, for to put thy drug in ? I have already seen it, replies Cormeline what fervice does it you? It hath been given me instead of a hat, answers Lyferi but I believe that being it is wood, it is already incorporated into my head. Whether it be or no, replyes Carmelin, I care not much to be informed. O inconsiderate man! tays Lyfis, art thou to indifferent in all things l. The time may some, that when my wood shall begin to sweet and weep, opening all its porce, there may pass by Shepherds, who will not be fordifdhinful as thouart, who look it on all the tiches which I profer thee with as-much formy as if thou wert a disciple of Disgenes of Epidlethe a They'll think themselves but too happy, if they can gether of my yellow amber. I give them free leave to take it, fays Comelin but provided they take of it. As for what I have taken away, will you, that I go and prefent it to those fine Ladies that come to visit you. Alas I my friend, faies Lylis, they are not feen in the day, we appear only at night. But I am fure I fee your face, and a part of your break, replies Curmelia. What thou now feelt, replies Lafes,

is a body and head of wood. Your face then is painted with flesh-colours; saies Curneling and if you are a man of wood, what do you think you shall be good for henceforward, unless twere to stand in a Stable to hang Saddles and such

things on?

As they were thus engaged, Anselme being behind them cries out, A wooden head may also serve for a bable for children to play withall. I pray thee do not abuse me, says Lysis: Know that if my wood were to be cut down for any use; it should be to make the Statues of the Gods. Pardon my first sally, that hath put me into a little scoffing humour, replies Anselme; I honour you still, and that very much, and my business hither is to know how you do. My master is as well as can be, says Garmelin, he eats and drinks like a man. Is it true, incomparable Willow! says Anselme? I am not so called, replies Lysis. How then? says Anselme. I am

called Lyfis, fays he.

Anselme upon this was of opinion, seeing he fed quietly, and would be called Lyfis, that he had recovered his wits again, and that he did no longer imagine himfelf a Tree, which indeed was the madness of his madness; I mean a second madness added to the first, which was that of turning Shepherd. But when he asked him whether he would come and breakfast at Clarimond's, he answerd, that the Rural Deities did not eat in the day, and that he kept his stomach till night, at which time he was to feast with those of his own condition, and not with mortals. Anselme was much troubled that he had so much over-reckon'd himself, and that he found him still in his error: So that coming neer him, he gave him an account how he had fpent the night before, which made him hope he should spend a many more as merrily; but more particularly he told him who had put that flat box on his head. which was much like the gilt inscriptions over Saints heads in Country-Churches. Anfolme having had a fhort relation of all this, did more then suspect it was Hira can had plaid these tricks with him: He presently goes his way to Clarimond's to give him and Montenor the story; and as soon as they had broke fast, they went to see this counterfeit God of the River, who found them much more sport when he rold them all the particularities of this nocturnal adventure. They would have been very glad for once to have known fo much as he did; fo that making it their defign to go and visit Lyfis at night with the other Deities, they resolved not to see him all that day, left they should have had any occasion to perswade him he was no Tree, and that if he should believe it, they should miss the contentment they expected. Tis true indeed, that Anselme having taken him into his charge out of the hands of his Kinfman, was obliged to endeavour the cure of his folly; nor indeed was he wanting as to the defire to do it : but he thought fit to delay it as long as he could; and if he pretended to perswade him to come out of the Willow, 'twas only to carry him up and down, and by his means make oftner visits to Angelica: So that he would not do much, till he had made otherwise all the sport he could with him. Hirean being of the same opinion, they plotted together how to make Lysis a man again by a fecond Metamorpholis, when they had made what mirth they could with him as he was; for they were formwhat afraid he might really come to fome hurt, if he should continue long in his habitation of the willow.

Lyss had all this while the company of Carmelin, who set on him still with a many notable objections, to show that he was no Tree: but seeing that he prevail'd nothing, he less him and went home for his dinner, which he had forgotten to bring with him. Those who had observ'd Lyss a discreet person in some other things, and for the most part spoke eloquently, will haply be much amaz'd to find him so hyporomiciack, as to intagine himself a Tree: But they are to believe, that in all this there is not any contradiction or difficulty; and that this Shepherd, though he saw all the world decided his opinion; yet did still persist in it, and had been much displeased to quit it, our of a desire he had it should be true, that so he might raise the

While he was deeply engaged in his frantick imaginations, two men on horf-back rode along in a way not far from his tree: They perceived his head with a box on

it; and not being able at a diffance to discover what that antick figure meant, they were so curious as to go to him. How now! what do you there friend, says one to him; are you put to scare away the birds? Methinks there's no great necessity of it, here's no hemp-yard hereabours. Or is't not that you are a hunting, and that you have laid your Nets somewhere? Have you not also put some Lime-twigs on your head? The Bird-lime, methinks, comes down along your hair: 'tis very ill-

bestowed there for to take any thing.

This he spake because of the Marmalet which trickled down Eysis's head. But the rural Demy-god answers them thus: Presume not to enquire of anything concerns me, ye prophane men! Get you gone hence, and come not within a hundred paces, left you pollute a facred place. He that had spoke last, knowing by this difcourse that Lyfis was not of the wifest, was content only to strike him with his wand over the wooden bonner, and flighting him, kept on his way with his Companion. The blow he gave him struck down the box over his nose, so that he could not see any thing; which importun'd him much, because the Flies swarming to the Marmalet, took occasion to tickle him in the face. Now both his arms were stretch'd out and held by the branches of the Willow, according to his wonted posture; and those he durit not let go, believing he ought always to be in that posture, to make it appear that he was a Tree; and that if he had made use of his hands, and some one should haply overfee him, he must needs think he derogated from his quality. All his remedy was to shake his head, which he did so effectually, that the third time he shook down the Box, and was not much troubled at the loss of it, by reason he began to be weary of it. A little after comes Carmelin, fuffering his Flock to feed as he came, and feeding himfelf on a piece of bread and bacon. I forgot one thing I should have faid to Anselme erewhile, fays Lysis: I should have defired him to fend me my Gittarrhe for to recreate my felf in my folitude, but more particularly for to bear a part at night with the other Divinities. Why should not I be suffered to do fo? I have feen a Cyprefs that plays well on the Violin: we have now the fame Sciences as we had when we were humane, and our Exercises are alike. I tell you once more, artiwers Carmelin, that I'll never believe a Cypresi-tree can play on a Fiddle, unless I see it. There is a remedy for all this, replies Lysis: Become a Tree, and thou shalt see all the miracles done by such as we are: I would to god thou wouldit! and that thou wert planted by my fide, that we might recreate our felves by some excellent discourses: There are other trees good store about me, but they speak not; and if there be any Demy-gods or Demy-goddeffer under their barks, they are very ill condition'd. If a man could be a tree only for one day, replies Carmelin, not to diffemble, I should willingly be one, such is my defire to know whether all you have told me be true. But what should I do to be of your quality? Thou must mention it to the gods, and in the mean time be in love with some ungratefull Mistress. That will require a long time, says Carmelin, and I am impatient. My advice then is, replies Lyfis, that thou make a deep pit in the earth, and thrust thy self into it up to the belly; it may come to pass, that thy legs may take root and fasten in the earth, and then 'tis but for some friend of thine to come and water thee, that thou mayst blossom. Go feek others to follow your advice, fays Carmelin, I have no mind to rot alive: Think you it would be a fine fight to fee me planted there without any means or subsistence? 'twere such an humour as would invite all within fifty leagues about to come and see me; I had rather at any adventure lock my felf up, as you do, in the belly of a Willow. Have I not once already told thee that I was not in a Willow, fays Lyfis; what makes thee forge all thele Chymara's? I'll speak no more, fays Carmelin; I defire only to know whether I may see the recreations you have in the night, without adding to the number of trees. I know not, replies Lysis; for Divinities have such subtile bodies, that men cannot perceive them; however the trial shall cost thee nothing.

The master and the man had divers other disputes on this subject; and Carmelin at last resolved to participate in the adventures of Lysis, if it were possible. The dancing and kisses whereof he had spoken to him, so tickled his imagination, that he

would very fain make one in a company that spent their time so well. But the great charm of all was the Collation, whereof he faw fome proofs, which almost convinced him of all the rest. He had stumbled on the box of Marmalet, which was the remainders of the Banquet; and though good ftore of earth had gotten in, yet did he not flick to take out what was in't, and when he had done, lick dit about with his tongue. Being drawn in by these delicacies, he brings home his Flock betimes, and leaving word that they should not look for him that night, he returns to his master. Their discourse then was of their future entertainments: And among other things Lysis told Carmelin, that if he could enter him into the fraternity of the Rural Deities, he knew an Hamadryad that might be wrought on to be his wife; and that if her complexion was not fo delicate, the had in amends a strong and lively body. That would not be amis, fays Carmelin, for I do not love those women that play the cockney so much: But I'll have a good portion with her. 'Tis a great question whether these Nymphs have any thing in marriage, replies Lysis: We shall further confider of it, when we come to the beating of the bush.

It was by this time pretty far in the night, when Carmelin, who lay at the foot of the tree, was overcome by fleep, though the discourses of his Master were very divertive. What pitty it is that the adventures of Lysis hapned in a place so little advantagious for his glory, and the profit of the people! He was in a Country fo defart, that all the day there were but two men faw him; and now the night was come, there was none to hear the excellent discourses he had with Carmelin. If such brave things' had been done within a league of Paris, as it might be at Charenton or Gentilly, what a world of people would have come to vifit two fuch rare persons! But it sufficed that the brave Nobility thereabouts were acquainted with them, that by that

means his friends might have an account of him.

The time of the Mask being come, Lucida, who had all the while remained at Hircan's, was cloathed as the had been the night before, as also Synopa, the Cypress, and the Hamadryads. As for Anselme, Montenor, and Clarimond, they were clad as Gods of the River like Hircan, that fo they might not speak, lest they should be discover'd. The whole troop of these hasty Divinities being coached, alighted about a quarter of a league from the place where was the incomparable Willow. The Cypress playd on his Violin, and the rest followed him dancing. Lysis, who had abjur'd fleep, foon heard the harmony, and prefently calls out to Carmelin: Awake thou lazy fellow, awake 1 The Nymphs are come; prepare thy eloquence, that when they shall ask thee any thing, if they take thee for a man, it may not be for an ordinary person. Call to mind the Common-places, through which Learning hath been firing'd into thy mind, by which means thou halt not been troubled with the reading of any ancient Author. Carmelin was awaked by these words, which he imperfectly or half heard : And his master by this time perceiving the divine troop, got cheerfully out of his tree, to shew his diligence to receive them. Lucida meeting him first, he made her a low conge : which the Nymph returning, ask'd him how he had done fince their last interview. I have always been very jovial, answers Lysis, and I am fure my branches have ever fince been very flourishing, for I liv'd in hope to see you again: And besides I have good news to tell you; and that is, that I confidered that I am not a Willow, but the tree Lysis, a tree whereof the name was never known before; and I know there comes out of me a certain Drug more precious then Amber. Seeing every one brings hither of their own Fruits, and that your Hamadryads furnish us of their Cherries and Apricocks, I am forry I have not brought what my Bark brings forth: You might have dry'd it in the fun to make Neck-laces and Bracelets of it. The Deities were very much pleased at this imagination; but they would have had more sport, had they known what amber

Carmelin, who who was much aftonish'd to see so many strange persons was in fuch a fear, that he durft not but keep close to his master : So that Synopa having perceived him; Dear brother! Tays the to Lyfir, who is that behind you? Who Thould it be l'answered Lysis; See you not it is my shadow, and that the Moon

thines very bright? No fuch matter, says Sympa; I finell raw fielh here, we are betrayed: Here is a Mortal; let us be gone, my companions! With these words the runs away as sast as she could, and was immediatly follow'd by the whole troop. So that Lysis beset himself to run after them, speaking to them as loud as he could in these words: Whither run you, dear Divinities! stay a little! He whom you shun is but a miserable Shepherd: If you stay not here, he and other men will have some ground to believe that you fear them, since you dare not appear before them.

All that ran away were by these words stay'd; and being assembled in a meadow, they made as if they had taken heart, and ask'd Lysis who he was that accompanied him. 'Tis the Shepherd Carmelin, answers he: When I was a man, he was my companion of fortune; that should oblige you to esteem him, were there no other reason; but besides that, he hath many excellent perfections: Fear not to shew your selves to him. I nno, Venna, and Pallas shewed themselves to Paris, who was a little lewd Rascal, that was not so good a man as he. This man is a Shepherd who stands upon his honour and reputation; and to tell you the secret of all, it was his defire to see our nocturnal recreations. This turiosity proceeds from an ingentity, which ought not to be frustrated of its expectation: We must hear those that invoke us. We will receive him into our company, says Synopa, on condition he'll be faithfull. He shall be, as I am a gummy Tne, replies Lysis: But by your savour, I see three Divinities which I know not. They are Gods of Rivers who are come with Morin, says Synopa; they live sometimes in the Sein, and sometimes in the Mars. Lysis upon that salutes them, and they embraced him, a little more gently then their companion had done the night before. That done, Lucida said she would bring the company into a very pleasant place; and going before them, the rested not till they had gone a quarter of a league. Carmelin went among the rest, but not without much

respect, still holding his Master by the skirt, left they might lose him.

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When they were come into a fquare Close, so well beset with trees, that it was almost like a Hall, the Cypres plaid Coranto's, and the Gods of the River took in the Nymphs to dance. Lyfis admired their good dispositions : but Lucida took him off that admiration, telling him they had learn'd to dance from their Carpes. There being no reputation to firive with them that way, he would not dance but to Songs. Carmelin was in the dance, wherein there was required such activity as made him glad to find his legs. This exercise having wearied them all, they sate down on the grafs; and Lyfis made it his business to inform himself of the new Gods of the Rivers. Synopa told him, they never had been men, nor had not undergone any metamorphofis, but were the children of other Gods, and yet could not speak. This part, it was proposed to go to some little verbal recreations, whereat the Gods of the Rivers were not fit, because there was always some word to be spoken. They therefore withdrew from that divertisement, and were content to litten to the harmony of Morin's Lute. Carmelin, who was built at play with the reft, thought the time very tedious, and the Collation long a coming; to that ever and soon he was at his Master asking, And when comes this confolation? Lyfit thus important de knew no remedy better then to find him fome excellent employment. to diver his mind, and having broke off the game they were at, My fair ones I lays he to the Nymbhs, now that you receive the incomparable fatisfaction of hearing hop genele Shepheld. And thereupon turning to Carmelin, he lays to him, Make a speech in the demonstrative kind, in commendation of these Marads and Hama-deplaced and those against Gods! Excuse me, Sir, I beseech you, answers Carmelin; my books speak not of any such Nations. What layes thou, ignorant Sot lays Lypus wile then made the be affronted, in not answering to what is expected from these? must my bought, which are always green, now put on rea, and blash for shame of thee? Come hither, fays he, speaking to him in his ear, knowest thou nothing where there is mention of Beauty, or the effects of Love? Thus thou must in the sirest place speak to these Nymphs, and afterwards thou may st consider of a Panel. Livink of the Gods I can dicourle excellently on Bearing, replier Carmelin; let

me alone: can you not at first speak as you should, I can never understand one half of your barbarous names, you speak nothing but Latine to me. In three words of

yours, there are ever four cannot be understood.

Carmelin having thus said, kneel'd down on one knee before the Nymphs, and made them this discourse, Fair Ladies, hide your bright eyes from me, they make me dye: yet no, do not hide them, they give me life; yet do, for they have stoln away my heart: yet do not, for if they had taken away my heart, they had with it taken away my foul. And this is in the first Chapter of my book of Collections: The second speaks thus much, OBRIGHTEYES! you are not eyes, but Suns: Suns! no, ye are Gods: but since you are Gods, how comes it you are the causers of my death? Alas! I see you are eyes as to your Essence; Suns for your brightness; and Gods for your power; and that the occasion of your coming down on earth, is to make me suffer. I wish I knew what to say to these Gentlemen with the great beards; but I believe there is not any book extant that mentions them, and it may be, they are deaf as well as dumb. Get thee gone, seeing thy discourses are so impertinent, cryes out Lysis: What need was there thou shouldst speak of thy Collections? And must thou withal, so far forget respect, as to speak to Goddesses as if thou wert in love with them? Why may he not, replies Lucida, he shall not be dissain'd: he shall have for his Mustress the greater of the Hamadryads. I give you thanks for him, saies Lysis, he shall endeavor to deserve this savor; be pleas'd to excuse him, if you think he hath committed any folly; for the splendor of your bright saces had so dazled him, that he was quite out of himself.

Lucida upon that viewing Lysis, saw he had not on the fine cap they had beflow'd on him; She ask'd him the reason of it, and withal told him, he was very
negligent of his health. I have already told you that my body was impassible,
replies Lysis; and besides, as for your fine covering, I have cast it away for this
reason, that among all the Gods, I never saw any one pictur'd with a hat on, unless it be Mercurie, who wears one as the badge of his dignity; and as for Heroes
and illustrious persons, I have ever observ'd them bare headed, unless it were some
few that had helmets on; but that proves nothing, they wore them not but in

fights.

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There had been advanc'd more such considerations, had not Synopa come and said, that they had discours'd sufficiently, and that it was time to collation. Carmelin commended her a thousand times within himself for her profitable advice, while the Hamadryads discharg'd their baskets of a many good things they had brought and dispos'd them on the green grass, which was all the Table-cloath they had. The God Morin came near Synopa, and told her somewhat in her ear, which Lysis perceiv'd not: In the mean time Carmelin was help'd by his Master with the wing of a cold Turkey, which he fell presently on with his singers, knowing that hands were made before knives; but as he was putting a piece into his mouth, Synopa withheld his arm: Be not too hasty, Shepherd, saies she to him, you are not yet permitted to eat with us. We mult first wash you in one of our sountains: What did Lysis dream on, that he hath given you your portions he was like to serve us a fine trick We mult have gone to the God Pan, for to entreat him to purifie us all. I was ignorant of this Ceremony, saies Lysis, I beg your pardon, if I have done any thing amiss: I never read what you speak of in any Poet. However, it must be believed so, and good bathing will do Carmelin no hurt, it may conduce to his health. Carmelin was thinking what a pleasure it were to be wash'd by such sine Ladies; but he wish'd it might be just then, that so he might collation with the rest, and he saw they did not make any haste to do it. They had taken away the meat from him, and withal sed so carnestly, and with such stomacks, that there needed no long time to dispatch all that was; which consideration made him sick at the heatt.

The Divinities having ended their collation, Simpa thought it time to go and bathe him, and to let all the rest in a forwardness: but he angrily answered, that it was to no purpose, seeing there was nothing to be eaten. Synopa reply'd, that

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it were so much labour spar'd another night that he should come and see them. Then comes Lysis and whispers to him, bidding him go where ere they should carry him, and that it would be a means for him to see the, Grots of the Nayads, whither he had so earnestly desired to go. Carmelin crediting him, went quietly with the fair Deities; but when they were come to the brook of Lucidis sountain: Synopa saies to Lysis, for your part, you need not be present at our Mysteries, Morin you see, and two of the Gods of the River have left us, go your ways with them. Lysis, who earnestly desired to see their ceremonies, that he might be initated in the divine Science, was much troubled, that he was forc'd to leave them. But he was fain to go with Marin, and the two other Gods, who were Anselme and Clarimond.

In the mean time Synopa, Lucida, Montenor, the Hamadryads, and the Cypress, took Carmelin by the head and feet, and threw him into the water in his cloaths, in a certain place that was deep enough. He found not so much pleasure in his handling as he had imagin'd; but it was much worse with him when the Cypres faid, that he must be stripp'd stark naked. When he had put off his breeches and doublet, they tyed him by the arms to a willow that was on the bank, as if it had been a piece of the ceremony, which done, they turn'd up his shirt, and whipp'd him fo long with Ozier twigs, that from crying mercy and begging, he fell a railing heartily at all the company; but Lucida told him, that the water could not cleanse him; and that there was within him a corrupt blood that must be whipt out, ere he could be made so pure as to be admitted to converse with the Deities, All having done him what mischief they could, they return'd to their Randezvouz, and left him fast tyed. Lysis being by this time come near the place, where his tree was, took leave of the Aquatick Deities, who bid him farewell, by figns with the hands and conges. Being left all alone, he was much affonish'd that he could not finde his abode, though the appearance of Auroroa made it somewhat light. Hircan desirous to try all means to bring him out of his imagination, had given order, that while he was absent, his willow should be cut down at the root, and carry quite away. Besides all which, the place was so well made up with fresh turfs, that he could not perceive there ever had been any. Lysis seeks all about, and his hollow brain wanted not matter of imaginations upon this accident: Yet though he could not finde his willow, he did till imagine himself a tree; and hearing some body coming, he planted himself near the place where the willow had stood : and because he would do nothing before men, that were contrary to his nature, he lifted up his arms, and widened his fingers, as though they had been

In this posture doth Hircan appear to him, in the same black suit which he had when he delivered him out of the danger he was in at Orontes's. O Tree! faies the Magician to him, my will is, that from henceforth thou become a man. 'Tis not in thy power to do it, replies Lysis; they are the great Gods that have Metamorphos'd me. The greatest Gods have but the power of Dwarfs if compar'd to me, replies Hircan; and I will now shew thee the power of my charms. While he said fo, he made a circle about him with a rod he had in his hand; which done, he read certain barbarous words out of a great book. I fee I must double my Enchantments, fays he to Lysis; for thou art so self-will'd, that thou resistest them. What wouldst thou do? replies he, wouldst thou deprive me of all happines? Let me alone; thou know it not what is fit for thee, replies Hircan: thou shalt immediately be a man, in spight of heaven, earth and hell; and seeing thou wilt not get out of thy bark to come to me, I will cause the winds to blow thee down. Thou shalt be put out of thy abiding place, and shalt see that I can command all the powers of the world. O you Kings of the air, and beefoms of the earth (goes he on with a louder voyce) you winds which blow, the one from the one quarter, and the other from the other; that is to fay from the North, and from the South. And you Boreas and Auster; I do conjure you by the pantofles of Fate, the old Gallogaskins of Saturn, and the Close-stool of Proserpina, and by whatever else is venerable, and august in the world,

that you blow against this tree, and bring it down in such manner, as that it lose its

vigor, and that I may change its form.

Affoon as the Magician had pronounc'd these words, behold there appear'd a brace of knaves all clad with feathers: He had no sooner said to them, O winds do your dary! but they began to blow one on the one fide, and the other on the other of Lyfis, with certain bellows they had. Their cheeks withal were full'd and fiery, so that they feem'd so swollen up; as if they had been also to blow with their mouthes, when they were weary the other way. Their action was fo effectual on the imagination of Lyfis, that he thought they did him fome violence; and as if he had been much shaken, one while he bowed one way, another while another, yet kept his feet as firmly to the ground as he could. At length, after a good while's refutance, the North-wind blew fo violently, that he thought there was no way but to give place to him: fo that being quite amaz dat it he fell to the ground. The winds prefently vanish'd, or rather fled away; and the Magician having invocated all the powers of the Universe, pour'd some water out of a viol he had about him on Lyss's head, and afterward sprinkled it with dust. to tree (says he in the action) my charms shall control the power of the Gods; and I now restore unto then the form and nature of a man, which they had taken from thee. I command thee so rise up. Lyfis rife up immediately; but thinking to speak to the Magician, he had made fuch hafte to get away from him, that he knew not which way he was gone; and as for his part, he was in fuch a fright, that he could not follow him. Hir can being come to the place where the whole company staid for him in the Coach, got in alfo, and return'd to his own house. Twas Anselme and Clarimond who were difguis'd and personated the winds? but as they had been much pleas'd to see the po-flures of Lysis; so were they afflicted, they had not also seen those of Carmelin when he was whipp'd: Synops and Encida gave them a long, yet pleasant story of of him: and though they had all watch'd so long, yet no body had any minde to sleep: They chose rather to return to Lysis, to see what humor he was in.

The imaginations which before had disturbed his brains, were now dispersed,

and having view'd himself all about, he fully believ'd himself a man; so that he return'd to his hoft, where having found his hat and fheephook, he put himself into his former Equipage; and having whiftled to his dog, that slept at the door, he renew'd his acquaintance with him. He drove out his flock out of the fold, and brought it into the fields to graze, thinking himfelf oblig'd to return to his for-

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He most illustrious of all Shepherds feeding his Flock among the Snail-claver and the three-leav'd grass, walked on himfelf very stayedly, as it had been a man taken up with some high thoughts; and gravely listed up his sheephook at every step, as a Spanish Pilgrim doth his staff. He had not gone a quarter of a league, but there pass'd by a Coach, out of which alighted Hircan, Anselme, Clarimond, and Montenor, all in their ordinary cloaths. Embracing them all one after another, My friends, says he to them, you see I have suffered

a second Metamorphosis; I now salute you in the quality of a Shepherd: there is Hircan; who hath made me reassume my pristine form. We are as glad of this, says Anselme, as we were sorry to have lost you. But what do you think of it? are you of our opinion? All I can say, replies Lysis, is, that I must have patience in spight of my teeth. It's true, I had much pleasure when I was a Tree: but if it be decreed I should be so no more, I must resolve to submit: I suffer nothing now which I have not already tryed; besides that I am to consider, that to shew my self a faithful Lover, I must not be troubled for having the means continued me to serve Charite. Your constancie is commendable, my friend, says Hircan; and you are to know that before you were made Man again, I had much ado to get up into heaven and search the Records of Fate, who is Impiter's principal Clark; there I learn'd

what should become of you for the future, lest I might have undertaken somewhat contrary to those decrees. It seems Lysis is much oblig'd to Hircan, says Clarimond: but Shepherd; if I may be so bold, what's become of your servant Carmelin? Alas! now I think on't, says Lysis, I doubt the Nymphs have gotten him away. He was with me the last night among those of the Divine company, whom he charm'd with his eloquence, I hey made me believe that they had a design to bathe him for purification-sake, but would not suffer me to be present: so that now I am consident they had some ill design, for he hath not yet been at his lodging. The Nymphs have many nobler servants then he, says Clarimond: It may be that since he lest them, some wide beast hath devoured him. Alas! it may be thou high the nail on the head, cries out Lysis; hath not some Wolf broke his saft on my faithful Carmelin? How have my thoughts been taken up till now, that I have not look'd after him? Let us now do it; 'is sit we had a care of him, his loss would be very

considerable.

Having so said, he cross'd the fields up and down, and all the rest follow'd him: He cry'd out as loud as he could, Carmelin, Carmelin, where art thou? my Friend, my Minion, my Delight, my Love. And feeing he answered not, Questionless, fairethe, he is dead! we must provide for his Monument, and his Funeral Oration. Lyfrat length came to the brook of Lucida, and as he walk'd along it, renew'd his crying, Where art thou Carmelin? and presently he heard a voyce, saying, Here I am my dear Mrster; have compassion on the most miserable Shepherd that lives. Upon that he doubles his pace, and findes the poor Carmelin half naked tied Who hath fastened thee there, my Friend? says he to him. What savage people have thus affronted to fweet a disposition? No other but your Imps hereabout, that have dragg'd me into their Crocks, replies Carmelin. Thy meaning is, replies Lysis, that the Nymphs and the Cypress have carried thee into their Grots. Very right, saies Carmelin; the Devil take their Dances, their Sports and their Collations, if a man must buy the fight of them with so much mischief as they have done me. Thou may'ft haply be mistaken in them, saies Lysis. I am not, saies Carmelin, they were the very fame, let me be untyed, and I'll tell you more. Whereupon Hircan, who carried a knife in his fword scabbard, cut the mischievous garters wherewith they had tyed him. When he had gotten his cloathes on, he related what had hapned to him, whereat every one extreamly wondred; for the Nymphs were not accounted fo mischievous as he made them. But Lysis interrupting his story came and faid to him, Be not troubled, the mischief is past; and in recompence thereof, I'll tell thee what thou shalt be very glad of. Know then, what came not yet into my minde to tell thee, I am no tree, I am the Shepherd Lysis: My vexation hath also hindered me to inform my felf of it, replies Carmelin, yet I somewhat suffected you had chang'd nature. Fair weather after it ; let's forget what is past; seeing you will have it so, But above all things, let me not be entreated to come any more among those fine Dames I saw last night, it may be they are evil spirits. I defire not to have any thing to do with people of the other world:

Commalin having so said, was ready to go with the rest, but that he wanted his hat. The Nymphs had not lest it with his cloathes; after they had plaid with it a good while, they had cast it into the bryars, far from that place, where they were sure he would not look for it. Let's go however, saies Clarimond, I'll give you another. Nay, it shall not be so, saies Carmelin, I cannot endure to be affronted out of any thing? Should you give me as many hats as would reach from earth to heaven: I would not lose my own. You need no more but summon the Lady-Nymphs before the Magistrate of the place, saies Anselme. Do so and fear not, saies Clari-

mond; fee there's a fergeant goes on the road, let's speak to him.

That said, they put forward, and Carmelin having overtaken the man, who indeed was a Catchpole. My good friend, saies he to him, there are certain indiscreet Ladies have taken my hat from me; without any reason: Have I not a good action against them? That you have without question friend, replies the Catchpole: give me their names and dwellings, I'll summon them. I must first acquaint my

Master

Master with ir, saies Carmelin. She that must have committed the Felony, is called Lucida, saies Lysis; as for her dwelling, it is in the source of a Fountain hard by; but she is hidden within it so, that thou wilt never finde her poor mortal Serjeant: For this Arrest there is requisite a celestial Serjeant, such as Mercury: As for her companions who have been Accessaries in the Felony, they are fast in the barks of trees: where wouldst thou finde all these? For thy part Carmelin, let fall thy suit; thou'lt get nothing by quarrelling with stronger then thy self. The Nymphs acknowledge not Terrestrial Judges; or if they submit to them they corrupt them, as

they did the Son of Priamus.

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The Carchpole went his way with this discourse, thinking they either had been fome that would abuse him; or that somewhat was amis in their mindes: In both which cases there was nothing to be gotten of them, fince he understood not what they faid. Carmelin being much troubled that he could have no fatisfaction of those felons: began to cry out, Alack! poor hat, must I needs lose thee in the flower of thine age and beauty? 'Tis very true, thou didft my Grandfather service and credit at his first wedding; but thou mightit have a long time few'd my posterity. Ah! how I grieve for thee, when I remember thou halt been for fo long a time the faithful covering of those cares and thoughts that were forg'd in my head, and the noble tabernacle of my Doctrine. Do not weep for t faies Anselme; its hour was come. Twere to no purpole to erect a Monument for it; as we should have done for you. when we gave you for loft. Befides, why will you not be comforted, fince you are promis'd a better? Carmelin having recollected himself a little, resumes the difcourse thus, But that hat, what shall it be made of, Master, Fine Wool? He had not the leafure to finish what he intended to have faid; nor had Anselme the time to answer him, for they all broke out into laughter; especially Montenor, who knew that Anselme by the Fathers side came of a race of Merchants, and that Cloub and Wool had been the foundation of his Nobility! Lyfis defirous to end the laughter : The error was, faies he, for want of a Comma or Parenthefis in the Period Hear'ft

thou Carmelin? observe it, that thy transposition be not deficient.

The discourse of the Master was thought as pleasant as that of his man, because his words came out with a certain accent, that gave them great weight. Carmelin himself was pleas'd with it: but when Clarimond was come home, he made him a much more joyful man, by giving him the hat he had promis'd him, which was better then his own, though nor much. They told him, that if he esteemed pieces of Antiquity, that was a thing worthy as fair a Cabinet as any medal in the world. He was almost out of himself for joy; for if he grieved for the other hat, cwas only because he had no great hope of this. Notwithstanding all this, he goes to his Master, to desire him to describe unto him by name and cloathes all the Rural Deiries, that so he might know who had done him the most mischief. It was concluded, that it was the Hamadryads and Lucida, but as for Synopa, the had not given him one stroke, nay, stood at a distance, all the while he suffered the lash. O! what a great mystery is there hidden under that, fays Lyfir to him; thou hast ground to believe that Synopa is of a very amorous disposition . The hath discover'd her passion for me, but perceiving that I always disdain'd her, she will henceforward adore no merit but thine I did much inspect it; and it is my opinion, she never look'd on thee as an indifferent person; so that now I will show thee how I intend to bring thee oute out of this trouble! Put the case it was the committed the Felony on thy hat, thou must imagine it was for no other reason but to keep it instead of a favour: I remember Charite took away one of my shoes upon the same account. I know not what love you mean, replies Carmelin: why did she not affect. me then? speak no more of her; I do not like her humour. If I must have a Mistress, be it that Shepherdess whom you spoke to me of herecofore. Charite hath a companion called facquelina, faires Lysis; I meant her. Thou shouldst love her, were there no other reason but because the hath a fine name, and because thou canst make a very quaint allusion thereon; saying she is called facquetina, because she is as twere a faveling wherewith love firikes hearts through. Besides, when thy History SHOPEN

shall be written, it will be a handsom title for it, The Loves of Carmelin and faquelina. There is a sympathic between the two names, as there is a conjunction between your two hearts; and when I have any leisure, I promise thee to find out

fome fortunate Anagram upon it.

While he said this, he heard Anselme proposing to Clarimond a visit in the afternoon to Leonora. Take heart I all goes with us, says he to Carmelin: Here thou hast an occasion to see thy new Mistress; but thou must not go thither unprepared; thou speak'st a many good things, but they are not always to the purpose, and besides thou dost not pronounce well. I will teach thee the method of discourse, and

the graces of gesture and pronunciation.

This was spoken very softly; and immediately after our two Shepherds went into a little chamber on one fide of the hall, where Lyfis being feated in a chair, and Carmelin standing before him, he gave him his first lesson. Seeing it is of much confequence in Love to have a pleasing way of access, and that the countenance hath fometimes more charms then the words, thou must be very carefull and observant of thine, when thou art before thy Shepherdess. If thou halt a clean handkerchiff about thee, 'tis my advice thou have it always in thy hand; those that declaim ever have one, nay the very Players at Paris are not without one on the Stage. Now these are they thou must imitate; for if they do not things as they are done, they do them at least as they should be. Nor were it amiss to have a little neat Beardbrush to turn up the Muschato now and then: But above all, a man never ought to be without a Comb in his pocket, I mean these Horn-combs that your present Gallants carry about them to comb out their hair. You desire(it seems) I should never have my head without horns, says Garmelin. Take it not in that sense, says Lyss, it may happen to thee : I have one of those Combe at Montenor's; and I tell those that fee me make use of it, that it is made of the home of those I have made cuckolds, and thus the jest must be retorted back. This I grant you, says Carmelin: but to what purpose must I ever have a handkerchist in my hand ? I may be taken for fome Snottypack; and the Brush in like manner would denote the foulness of my Beard, fince it required so frequent brushing. If thou wilt not observe these nice-ties, be sure thou hast excellent discourses, and use the most infinuating forms of speaking, and the most approved by the Gallants. As for example, if thou wouldit fay, that thou comest out of the company of men that were in a good humour thou must fay, I have left the conversation of some faces of good humaurs. Men do not speak only to faces, says Carmelin, but to perfect men. It matters not, says Lyfis, that's the manner of speaking, if a man will go according to the mode: And tis faid every foot, How long is't fince you faw that face? That face would have quarsel'd with me: Tis a very proper, neat speech. Moreover if some would earry thee to a place whither thou wouldit not go, thou must fay, I am your humble fervant as withat house: I am an humble forwant to that wife, that is to fay, I am not for it. And if they should tell thee it were to hear good musick, thou must answer, I his your hands as to musick this day, If it be ask'd whether thou play it well on the Lute, Libreal mis my bead with Gretchete, over prick my felf to play on that Infrument, I should willingly speak in that manner, says Carmelin, yet I apprehend not what it fignifies. For much a man prick himself in the breech with a pin or an awl, to stir. him up to play on the Lune? And as for your Kife your bands, and Your bumble fervalue, may they be faid to a House, or to Masick, which have no hands, and care thos for our fervices to All this is spoken, and is very elegant, replies Lyfir; you hear nothing ele in the Louise, and in all other Countly places. If thou haft overreach'd aw one or put a handform gull upon him, thou must fay, I have plaid him an excellent piece; for that's now attebe phrase The pieces you will have me play says Carmelin. shall they be Tracinguedies on Pastorals, or shall they be some Pieces to be plaid on the Luced That were not amife, if thou couldn't doit, fays Lyfia: Yet I take not theferthings in that feofe, I mean the playing of fome four be or over-reaching erick: in a company; and there's as much fubrilly required to do that, as to play a piece: on the Stage. But se resurn to out Phraies, there are yet others as exquitite and curious

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residous as these; But I shall teach thee no more at present, then that thou must say at every word, that thy Midress is a ravising creature. That's very proper to be said of Synopa, replies Chrmelin; the takes whatever's in her way, she hath ravish'd away my old Hat; she is as ravishing as a Bird of prey, or a Wolf. Tis now to be taken in that bias, says Lysis. When a Braury is laid to be rabishing, the meaning system is full of charms, althuments, and attractions; and if thou please into insight say that thy shepherdoss sath a ravishing countenance. Thou mays make the advantage of these French plurases, according as obtained the please with the present of the splittage of these says that the qualities of a Gentleman, no nor any contemptible Cockney bastard, but hath them, when he is to put his best side ourward. Tis now to be wondred at that I should know all this; for though I was ever very studious, yet at certain times P kept good company, and this was the manner of speaking among the Gallantillo's; if thou will have the reputation of a Carpet-Knight, thou must imitate those words.

Eurmelin; without any further contestation, fell to rummate on his instructions; and Effis having gotten pen and tak; thought fit to give him fome amorous difcourse in writing befides this language a-la-mode wherewith he entertain'd him which was only for familiar discourses. He therefore dress'd him a fine Complement; and having given it him, bid him learn it by heart . I shall have it presently, replies he after he had feen it for I have read it in some book heretofore. It's never the worse for that, replies Lifes: Novices in Love, as thou art, must follow the Books in all things. Let's fee if thou hast a good memory. There are but three periods; tell me the first, and imagine thou wert speaking to thy Miltress. Whereupon Carmelin without any previous ceremony began thus. Fair Shepherdesse! since a fortunate lot hath brought me hither, and that your eyes give me no wound but such as are dele-Etable to me, I must needs avon it to you, that I am Surpris'd by those attractions, which not with standing all resistances I shall be sure to Suffer under. 'Tis very well, says Lyfis, thou halt not mist a syllable; but yet I observed thou hadit a corner of thy eye in the paper; belides there is formwhat in it more then speaking, the action is all in all: In the first place put off thy hat, then make a conge a-la-mode, carry thy eyes languishingly; and moving thy right hand as it were in measure, put the forefinger to the thumb, as the Orators do in their declamations.

In so saying Lysis shewed him all those gestures, and Carmetin imitated them the best he could: But his master told him he must speak at the same time; so that he began anew thus. Fair Shepherdes! since an unfortunate Sot hath brought me hither, and that your eyes give me no wounds but such as are detestable to me, I must won to you that I am so surprised with your detractions, that it spight of all assistance I shall suffer under them. I know not how Lysis had the patience to hear out this discourse without beating him. At last he cries out, Great als! what an impertinence hast thou spoken? thou hast made more faults then thou hast pronounced words: 'Twould make good sport to hear thee say so to thy Mistress. What will you have me do, Master? replies Carmelin: The sear of missing causes me to make so many faults; and I so much study the grace of the gesture, that I forget the discourse: the likeness of the words makes me take one for another.

Lysis bid him study it longer, and he afterwards repeated it again: He was not much out as to the words; but for countenance, he observed none at all; and was all the time in such an unhandsom posture, that his Master chid him still. There's the missortune, says Carmelin; when I think on the words, I forget the grace: But let's begin again; I'll repeat it so often, that I will not mis any thing. So he began again; but he was much out in the discourse, and there was still somwhat amis in him: For when he studied the action, he forgot the words; and when he studied the words, he forgot the action. So that Lysis seeing his labour lost, bid him bethink him of a Complement to his Mistress according to his own fancie, seeing it was but sine lost to shew him any thing. Anselme, who was in the hall, had overheard parts of the Dialogue at the chamber-door; which he thought very pleasant, at

board.

length he enters the room, as Lyfis was faying to Carmelin, that he wonder'd how he could remember the discourses he knew on several subjects, seeing it was such a task to him to overcome feven or eight common words. What I have hath coff me much pains, replies Carmelin; and not to diffemble with you, I tell you it hath been beaten into my head as 'twere with mallets: I must have a moneth to learn a line: but in recompence, when it is once in my head, 'tis as fure as the fourf that's infeparable from it. No, no, thou art an ignorant Fellow, fays Lyfer, I have been much deceived in thee. Pardon him for this time, fays Anselme, he'll learn better another: There are fome dayes that our memories are afleep, and that our mind executes not its functions freely. I shall take it so for your take, replies Lysis; perhaps the vexations he hath gone through, have offuscated his understanding. We must hence. forward conceive he will be another man then what he hath been for to be in love. is an advantagious means to become learned. I have read in a certain book, that Love is Master of all Arts; and I know by experience that it purifies the mind extreamly. Tis very true, says Lysis: but if you desire the reputation of learned, never bring an authority without quoting it. I am content, says Ansalme: who as he had a very good memory, recited a discourse to that purpose which he had taken out of a late book, wherein there was fo much naturalness, that all were infinitely pleas'd with it.

This discourse ended, Clarimond comes in and tels them that they must make haste to dine. There was brought from Montenor's abundance of Poultry and Fowl; fo that Carmelin, whom they dispos'd at the Matters table, thought he saw the beginings of those delights which Lysis had promis'd him. After dinner he was taken into the coach with the reft, whereat he was also infinitely pleased, for he had never been so honourably wasted in his life. Being come to Orontes's, the Gentlemen kis'd the Ladies, and Lysis did the same, but he durst not kis Charite, because the rest had not kiss'd her, and that in this case he would not go beyond their example. It was not their custom to kis Chambermrids, and the Shepherd much wonder'd at it: But if they had done it, and that he had done the like, the favour he should have obtained would have been accompanied with a regret to fee others receive the like. While he was thus taken up, Hircan related his metamorpholis, and how he had restor'd him to his former shape. That gave Angelica occasion to put a many que ftions to Lysis; and among others, the ask'd him whether the Trees led a pleasant life, or no. For my part, answers he, I assure you I was not weary of it; nor fear'd I any thing but left Carmelin should cut down some of my boughs to make Chairs of, for he hath fometimes been a Joyner: And accordingly I should have given him notice, that if there were an extreme necessity to take away some bough from me, it might not be employed otherwise then to make my Mistress a Cup-

After that Lysis had related in what manner he had entertained this Carmelin into his service, and how that he hoped to make him as honest a Shepherd as any in France, he bid him draw neer; and Orontes having view'd him well, swore he knew that face, that he had seen it somwhere, and that he thought it might be at Troyes. It may be you take him for Puris who was the Judge of the three Goddesses, and think he is a Trojan, says Lysis: but he is not, he told me he was of Lyons, which was some reason that I made him my companion; believing that Lyons being neer Forrests, there might come good Shepherds thence. I do not mean great Troy, replies Orontes, I speak of Troy in Champaigne: And seeing we are so far engaged in the discourse, I speak of Troy in Champaigne: And seeing we are so far engaged in the discourse, I she told you what I know of him. Being about a year since in that City, I went to a Stationers to enquire for a certain book I wanted: While I was speaking with him in the shop, I theard a voyce from an upper-chamber, that said, Master, I am come to the moneth of Angust, what shall I put down? Warm rains, answers the Stationer. I thereupon look'd up, and through a little trap-door perceiv'd somwhat of a man: I thought I should have seen the Gods talking from their several heavens; as if where ask'd the Sun what weather it should be, and how he should direct his course. I went up to see who it was that had spoken, and it was

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this brave Carmelia, who help'd the Stationer to make an Almanack: I leave it to be confidered if it must not be well done, fince it was their invention, and that the predictions came out their brains. I do not deny that I have liv'd with that Stationer, not knowing what to do, fays Carmelin : but you are to take notice that he hath rais'd him a good fortune by his Almanacks; and therefore he is not to be de-rided. When he married, he was so poor, that the Priest being come to bellow a benediction on his bed, found none in the chamber. Father blays the woman, cast some Holy-water in this corner, we shall have anon a bundle of straw. But since that time they have done very well; and had it not been my defire to fee the Country, that made me leave them, I might haply have advanc'd my felf as well as they. Tis true, I have heard fay that now they are fallen into the fame posture again; yet I am affured they make a shift to keep house together, but that they sell away by peeces what's left. It feems we shall find it at last the high-way to the Hospital, to live with fuch people, (lays Florida, laughing at these pleasant passages:) You have now met with a better Mafter; and I believe, fince he knows you to be expert in making Almanacks, he will employ you to calculate his Nativity. Believe it not fair Lady Freplies Lyfis : I am not born either under the Signs of Cancer or Capricorn; I am born under that of Charite's Eyes, whose influences I know better then any Afterologer : Those two bright Stars which are posited in the Heaven of her Counterrapee, are a new Gemini, better then that in the Zodiake, and was never yet obferved by the Speculators of the Second causes. How can you be born under the Sign of Charite's Eyes, replies Florida, fince she is younger then you? That's your militake, replies Lyfis: As Charite is immortal, and shall never know end, so never had the beginning; and though it be but nineteen or twenty years that the hath been on earth, yet the was before in the heavens. I am very forry fuch a fair Lady as you are, should be ignorant of any thing she should know.

While he was taken up in this discourse; Hircan had done relating to the rest what had happened between the Shepherd and the rural Deities, repeating the very ftories they had told him word for word. So that Lyfis turning towards him, fays, And who, prethee, hath told thee all these particulars? But 'tis true, thou art a Magician, and there is nothing in the world hidden from thee. But 'tis to no purpole, replies Angelica, we believe nothing of all he fays: Who could believe there were any Nymphs of the woods & waters? I have often been in the fields, and have fometimes been in the water, but could never meet with either of them. What will you also declare your want of learning I says Lysis: Know then that the Gods appear not to mortals because of their fins; and that it is not now as it was in the first Age, wherein Innocencie reign'd, and that they appeared openly, and in a manner liv'd and converfed with us. But for the good of mankind, I have an incomparable design for to recover the lost felicity. Hearken therefore all you that are present, and I would to god I might be heard to the four quarters of the earth what I am going to tell you ! And that is, that I have undertaken to reduce the Golden Age. There are a many who would advise the King in some things that might be for the peace of the people, but there is no advice neer mine: Seeing Charite is come to live in Brie, there by my means shall the celestial benediction be first poured out : All shall live after my example; and the Gods observing the purity of our souls; shall banish hence all those evils that Pandora hath sown here: it shall be always fair weather; we shall have the fruits of the Earth, without manuring it; all Rocks shall be full of Pearls and precious stones; there shall be no place so desart, where there shall not be sets of Thyme and Marjerom; Brooks of wine and milk shall run through the meadows; our Rams shall have horns of Diamant, and our Sheep have

This discourse of Lysis was heard with great silence; only Clarimond at the end broke out into a laughter. What do you laugh at? says the Shepherd to him. What should I laugh at, but your self? replies Clarimond: You, and the rest of your profession, the Poets, are all Fools with your Golden Age: Granting it were not a Pable, you speak such things of it, as, if they were true; would not make it so delights

ful as that wherein we live. Is not the year more pleafant having four leafons, then if it had but one, as the Spring or Autumn? And if there were none but presions from yound not that be algrest inconvenience? As for youn brooks of milk and wine, they are infficiently ridiculous; for whence thould they take their Springs? mult we milk all the kine in the Country and let out all the tuns of wine in one place, that fo we might have rivers? and would you have no water at all? Are there not many things wherein it is useful? I see no reason but you may as well promise us Mann tains of frest butter, and green cheese; Robks of Sugar-candy in that we might eatch Larks ready reasted; that there should be places where it should rain Speciments and Confects; and Trees, whereon should grow which they ready made. These accommodations are fit for a Country, whose inhabitants slove to have things done to their hands.

Clarimond had loft Ly fir's favor by this discourse, had be not in the beginning call'd him a Poer, whereat he was so satisfied, that he thought not on the rest, He was fo well pleas do be ranked among those honorable persons, that he bit his lips again, and his skin grew almost too narrow to contain him, Anfelme spake to Clarimond for him, and shew'd him his error in blaming the delicacies of an age that all men regretted. Thereupon turning to the Shepherd, he askes him, by what means he thought to accomplish his noble deligns? What have I else to do but to perswade all my friends to become Shepherds, as I am, replies Lyfes? Tistrue, you and Montenor have already denied me; and as for Clarimond, he feems not to be much enclined to it. However, I shall not want companions, there are at present a many good wits in France. I'll furnish you with an excellent invention, faies Clarimond, you must address your felf to the Poet a and makers of Romances, who are now in Paris: They are those that speak of Shepberds, and are oblig d to be such thereby to effectuate the sare things, wherewith they have filled their books or elle we must take them for fools and madmen. That I was thinking on, says Lysis, I cannot finde any people fitter for my purpose. And the more ratiely to draw them

in, I promise them all their first Shepherds cloathes.

That's the way indeed to oblige them, fays Charimond, for they would not only turn Shepherds, but Turks if need wereifor a fuit of cloathes. They have ever been a fort of wretches; and to begin with their Prince Orphens, he was so beggarly, that the very day of his wedding he had not wherewithal to give his wife a pair of shoes; to that as the danc'd barefoot in a meadow, a Serpent frung her in the beel, whereof the dyed. There was never any fince that made verses, but hath been poor, or had a defire to be fo. I know means to inrich all those that are of that noble quality, replies Lyfir: I fhall require nothing of them but their obedience. Now as foon as they shall come to me, I shall presently propose unto them the Institutions of an Amorous and Paftoral Republique: I will found an University, whereof they shall be the Heads and Professors. The most able man among them shall be the Vice-Chancellor, and there shall be nothing read to the Students, but Poets and Romances. They shall learn Owids Epiftles, Diana, Afrea, and they shall do exercises, and take degrees in love, instead of doing it in the Law, as at Orleance. Your men and maids shall go pell mell to this School, and there shall thenceforth be banish'd from among us all ignorance and incivility. Upon this, Cammelin comes and faies to him, Master, give me leave to tell you, that for to get the more Scholars, it were not amis to put tip Bills all about Paris. He that hath taught me fo much learning, us'd this fubtilty, & was so asraid I should pass by some place when I posted them that he visited the fireets ends, to fee if they were bestow'd in eminent places. Sometimes he stood by to watch them, and if there came a mischievous Lacquay by, that had an itch to tear them off, he would be fure to get a good rap over the pate for his pains. One time, without herding much what I did, I pasted up one the clean contrary way, so that a man that would have read it, must have gone and looked out at the Chamber window that was above : That angred him fo, that he never wished me well fince. All men are equally defirous to propagate their fame, faies Lylis; and I affure thee, that I have heard thy, that one of our most Finous Authors, who is so rich that he needs

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needs not go a foot, was in the fame manner well pleas'd to fee his name at every corner, and rode on horse-back up and down Paris to see it on the day he had Book to come out. Thou understanded this business very well, replies Ly Band Th will follow thy advice, but not altogether as thou conceived of for it is no incidently expectation makes me do any thing. Since the City of Para to place, where there are amany people of quality and honefty, and that I am not generally known of all I will fend thicker to have some Bills printed; and pasted up and down which shall speak somewhat to this purpose : many inventions as we have, pole, in flead of playing on the Harp, thould play on the Late; at hos the Serpent Pythen with Adrelled that lies of It with a

His is to acquaint all whom it concerns hat in the Province of Brie, where is a Shepherd called Lyffs who teaches the Arts of Love and Shepherdry, mithout demanding any money or other recompences And that all perfort, of what condition foever they be, shall be entertained by bim at the forefaid place; and to few the perfection of his Knowledge, he will reach them how to live without any care or pains, reducing among them the Golden-age. ... o ... bom and

He lodges at Bertrands a Vine-dreffer ner Clarimonds Caffle.

O how handlom will this appear under that of the Players they being both to the fame purpose, says Clarimond: There cannot many escape the baits of you promiles, and you will have more Disciples then ever Aristotle had? But your must beware that the credulous and simple people take you not for a Mountebank, like the few who was burnt a while fince, that in his publike Bills promis d his schollers Golden Mountains, but at his lodging entertained them with mothing but vain and perpiesous Lectures. Or I should rather fear, that your Bills would be thought like those of the Fryers of Rosecoix, who spoke all Languages, and deliver d men from Errors and Beath. As for those Dollars, his well remembred, fairs Lyfis; being informed that they never fail dto come to those who would speak with them! I have gone out purposely divers times for to meet with them, and have expected them every where. Af I heard some uncertain noise, I thought it was one of them and though I faw no body, yet I went on ftill in my interrogations; because it was reported, that they became invisible. You are not alone deceived in this cafe; faies Orantes, but I'll tell you a thing, which I wish all France knew for its deliverance from these false opinions. Being once engaged in a debauth at Paris, with seven or gight of my friends, one of them, to finde the world talk, went and writ the Placard of the Pryers of the Refecroix, who have made so much noise in the world, and polled it up at the corner of a dreet in the dark. Judge now whether this folly was not a worthy employment for fo many famous writers, ... A great piece of news indeed, fairs Lyfes; but if it be granted that the Fraternity of our learned Theifibles be but an imaginarything, I cannot choose but be forry for it; for what rare things might a man do if he were of their lect. A man might wifit his Mistress in spight of Friends and Rivals. Trouble not your felf for that, replies Clarimond: The Poets whom you endeavour to imitate, promife as ilrange things as those unknown Philosophers. They speak altogether by miracles and Metamorphoses. You would do me a favor to bring them hither, for I have fome things of no small consequence to tell them. Alas! what quarrel have you with them? fays Lyfis; know you not replies Clarimond, that before a man enters into a fect or profession of Religion, he confers with the Philosophers or the Ministers? in like mariner, before I turn Shepherd, I would speak with those Soveraign Masters of this Art, that I might be convinc'd as to certain feruples which trouble my minde. But perhaps you'll tell me

you are as able as they to folve all arguments; but you are not, you are but their disciple, and I cannot be satisfied with what you might alledge. Tell me at least in few words, what you could object against those excellent ingenuities, replies Lysir.

I shall freely do't, says Clarimond: And to begin with the ancient Poets, I main. rain, as I have done before, that all their Fables are full of most ridiculous abfurdities; they have invented a thousand sopperies, according to the customs of the Ages they lived in. If their times had been like ours, and had had the advantages of ion many inventions as we have, and that their Works were now to be composed, Apollo, in stead of playing on the Harp, should play on the Lute; and in stead of killing the Serpent Python with arrows, he should have done it with a muker. Cupid, in flead of his equipage of a bow and quiver, should be accommodated with a Case. of Pistots. Were I to have my mind, in stead of a rorch he should have a Fools bable in his hand, for all his beat is but a foolish imagination. As for the Sun, in stead of riding in a chariot, he should ride in a coach, or haply he should be dispos'd into a wheelbarrow: But the imagination were yet more excellent, if it were supposed that that Luminous globe which lights us, were one of the wheels of it. As for Saturn, who is very flow of motion, he should be carried in a Sedan, like an old man that were fick of the Gout. In the same manner should all the rest of the Gods be accourred; and I am troubled with a little itch to reform all their fables, that fo they might be a la mode, and that people might understand somwhat out of them.

Having shewed you the folly of the ancient Poets, I am now to speak of that of our modern ones. They conceit themselves very learned if they discover but a touch or allusion to some ancient fable; and in their Romances they think they appear very able men, if they can but bring in the Ceremonies, Sacrifices, and Religion of the false Gods. The relation of the terrors of barbarous Nations, is it not an excellent ornament to a Book and have we not great necessity to burthen our minds with the knowledg of them? Why may we not as well have Romances of all the false Religions of the Indies? Yet want there not at this present a many able Wits, that suffer themselves to be carried away with the torrent of this inconsideracie; and like as sheep cast themselves down where they have seen others to fall before, so they think themselves excused if they erre by imitation, never tasking themselves with any serious inquisition into things; and cannot write three lines, but they talk as consideratly of Impiter and Mars, as if we lived in the time of Angustus. Besides these, there are other extravagances in Romances, which I shall more particularly

fift out in a Censure I intend of them.

As for the freaking Poems which we are furnish'd with by those who have not fo much strength of spirit as to undertake any thing that requires a longer breath, and bestow three moneths on a Sonnet, O Godscan there be any thing in the world more unprofitable, or more contemptible? Those who make it their business, are they not much in the right, to think that a flat dull discourse becomes very excellent, if it can but be put in verse? And can they imagine that Rhiming, which is not only a vice in our Profe, but also even in Latine Verses, is so much to be esteemed, that they must presently deserve Crowns of Laurel for having been a little fortunate therein? But indeed Rhiming is nought elfe but a barbarous ornament of corrupt and imperfect Languages; and I durft maintain, it is the greatest argument in the world of a low and cowardly mind, to spend a whole life in filing and licking of Verses. Besides, the present Authors betray so little capacity, that if by a solemn Edict it were forbidden them to use the words Fare, Chance, Charms, Smiles, Beanty, Love, and some others, which must not fail to serve any where, though there be no need, unless it be to make up the measure and to rime, I would forfeit my life if they could ever make Ode or Sonnet. And if ever they betray any sharpness or ingenuity, it is but an Antithesis, which had been used a hundred thousand times before; as it may be somewhat about Roses and Thorns, Fire and Ice, Night and Day, the Sun and Stars: Or else they are sure to period with an Hyperbole. It comes not once into their imagination, that Poetry ought to have other ornaments then these; for they think it a matter of reputation never to have read any good book, which

haply would have made them more capable: And if their invention be delivered of any thing above common, it is some rugged imagination which the Clown in the Play would have been asham'd to have faid, nay, and would bluth at it, were't not that his face is powdered. And this is part of what I should represent unto them; and when they shall learn what remains, there will be a netestity they should defend themselves, and convince me of some opinions, if they defire I should enter into their Capable.

As foon as Clarimond had here ended his discourse, Dylis told him that those he challeng'd were able enough to answer him, and that they would do it when they were come into Brie as he expected; but that which he most doubted was that they were so enchanted with the pleasures of the Court, that they could by no means leave it. Banish that belief out of your mind, replies Clarimond: Tis true indeed they do haunt Princes and Courts, and have not any thing elfe to do but as fo many Spies to enquire who is newly in favour with the King, or if any one be upon mardinenal attendance, and made their titmost advantages of these opportunities; and written on all these fine occasions, men contemn them as an unprofitable fort of people. These brave Salesmen of Praise and Pame, promise immortality, dispose Empires as they please; and as they present nothing but smoke, so are they paid in the same coin. To be short, you may be sure that after they have haunted great houles, they must take up their lodging in the small ones, I mean those of the Hopiend. Nor indeed is it tong fince, upon an occasion of securing all beggers, the Beadles found in the street one of this famous tribe, and carried him thicker : But there rife a great debate, vie whether the filly Wretch thould be disposed among the poor, or among the mad, because he seemed to be both: At last a Gentleman that chanced to be prefent, deliver'd him, and made him his domestick Fool. Gentle Shepherd, (fays Anselme to Lyfis) you know well where those small honfes are, which are quoted to you: I remember your Coufin Adrian threatned to lodge you there when you disobey'd him: I would gladly know how you would look if you were there; would you take for Shepherdeffes all those good old wives that are there? would you entertain them with amorous complements? Go and feek who should ariswer thee discourteous friend I says Lysis; thy interrogatories are odious. I pray eremienthe freedom I have taken, replies Anfelme, and go on in your discourse concerning the Posts. I'll no more of that neither, says Lysis: whether they be ridiculong or no, the condition of Shepherdry is never the worfe: Good things must not be esteemed ill, for having been ill described.

This entertainment being ended, every one entred into somwhat more particular, even to Lysis, who had the means and opportunity to set upon Charite. He was so much the more confident to speak to her, because she sometimes look'd on him fmilingly? Are you not then the fame cruel one still, who disdain my services? says he to her: Are you no longer offended with me? My anger ules not to continue fo long, answers she. Then am I obliged to heaven, replies Lysis; you have done what prudence it felf ought to have done: If I have at other times offended you. I will do it no more henceforward; and I will live with you as modefuly as if I were to converse with a Nun, untill such time as the sweet tye of marriage shall open the gate of my affections. And that is the reason that I now make my humble suit to you, that you will be pleased to impose what laws you think good on me, and I shall obleve them. Confider, my fair one! what commands do you lay on me? I am ready to obey you. I have not so great a power over you, says Charite; Lordy desire you not to speak to me but in private, because my Ladies Brother in law harnever somwhat to fay to me concerning your love. Your intreaties are to me commands, fays Lyfir: Is there any thing elle you would have me do? There is: answers Charite; and that is, that you follow all the good counsel I shall give you, lest we both be laugh'd at. You might have spared that charge, replies Lyfe : To far am I from wanting a faith for the pracles that proceed out of your

mouth.

While the Shepherd was thus employ did Angelma had gotten near Angelica; for to discover his affection into her. But he received not from the the teast favours able answer. So that bethinking him the might be still in the opinion that he had been informed before he caused Montener to advance, who from one discourse to another dame to speak of this his sirile Mittress making it appears how here servant had less her; and that the was speciment to consoler. However, and that the was speciment to consoler. However, and that the was speciment to consoler. However, and that the was speciment to consoler the period of his affection; the told him that the passion which he seem that seems of his affection; the told him that the passion which he seem that seems of the see

This discourse was broke off by the approach of Florida. But An elme believing himself benously to consider, was much troubled no find out the cambe why his Missing stressed him more disdainfully then ordinary. He was not of whose Fools who marry: Wondes before they know whether they entertain them with any affection, and are eyer after upon the threshold of divorce. He was resolved to say nothing to Leonera, till be were assured of her Daughters good will; and it was the that he would first gain, as being the place of most importance. He therefore resolved to make provision of Constance for coversevere in a fuit, whereof he doubted not his

round in cle accet one of this famous cobe, and cauoda tindenord and in northerinal

The time to deplate being come, he went home in the Coach with Montener, and Claimmand and Lyler were of the company. As for Hircan, he tode home to his own calls: And for Garmelin, he being oblig development the Flock, which he had left to the care of Bertrand's fon, took his way to the Cottage, whither he retir'd, and was much displeas'd that he was fain to go afoot, and alone. When Lylis was come to Montener's, he told the company that the reason of his coming thither was to consult with them, and consider of the way which he should take for to acquaint all the French his Countrymen with the pleasures he promis'd them. Claimmand answered. There was no more to do but tol write down the Si quis or Bill he had dictated to him, and send it to some Printerat Paris; and that besides, it were not amis to direct a Better to the Wits of the times, who are the first wheels that put the affections of the people in motion. This advice being approved, Lylis writh his Si quis; and when he had done, this Letter, his advice being approved, Lylis writh his Si quis; and when he had done, this Letter, his

Toall POETS, ROMANCISTS, &c.

Gentlemen,

Aving received notice of your high knowledg from very worthy persons, besides the testimonies I have found thereof in your innumerable and infinite writings, I do upon mature consideration believe I cannot meet with better associates then your selves, in the design I have undertaken, to reestablish the Felicity of the World. Tou may find what I promise in my publike Bills: And you are now entreated, upon my account, to come and meet me in Brie, there to put on the habit of Shepherd. There is no excuse van exempt you from being of this

Profession, fince you have published in your Books, that it is extremely delightfull . And that bath made me confident to direct this Letter unto you, hoping that ere lang I Shall fee you berg bolding the Sheephook in the one hand, and the Pen in the other, for to describe your noble adventures, according as you hall accomplish them. Then shall you be affured to receive what towours and Obligations you can justly defire And consisted radio of the constant and so that and so that and the part of the constant and the constant an

of bead and the and we will be returned a long with Go well's to be returned at long with Go well's to a long with Go well's to a long both of him, a long beat and a sea a fone, at re of an with him; yet had be the conditioned to seath a long of the conditioned to come of the long of the long

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All this was fair writ over after fupper, with a letter directed to one of the most famous Printers in Paris, wherein Lyfis defired him to print his Si quis, and to have it finck up in the streets, and to deliver the other Missive to the WITS of the time. The next day the packet was given to the Carrier of Contommers, who palt by the house. Lysis believing that his affairs were in a successful posture, went cheerfully into the coach for to return with Clarimond. He forgot not to take with him all his Accourrements; and above all, the sheephook which Montenor had given him, But he presented it afterward to Carmelin, reserving to himself his own Green-Gilt, at the end whereof he nailed a plate of iron, having found the card quite torn and worn away. Clarimond remembring what business he had to do, suffer'd him to wander the fields for to take his former exercise; and then it was that being alone with Carmelin, he asked him a many questions: Hast thou not seen the incomparable Charite? said he to him: Is she not the fairest piece that ever nature drew? but 'tis well remembred, thou hadft feen her once before, when thou carriedit my Letter to her. Carmelin, who had taken Synopa for Charite, was much a-maz'd when he saw his Masters true Mistress, and had almost acknowledged his errour i fo that faies he, Pardon me there, I never faw her you speak to me of till this last time. Thou wert a lyar then, when thou toldst me thou hadst delivered her my Letter, and that thou hadft well confidered her. Not so neither (replies Carmelin, willing to repair his fault) I have always told you the truth, I thought I had feen her the first time, though it were but as she pass'd by; but having yesterday view'd her at my leifure, I found in her fo many excellencies, which I had not observed before, that I thought I had never feen her.

Lysis was appear'd, and much taken with this subtil evasion. He afterward asked Carmelin, whether he had seen the Mistress he had a desire to bestow on him. I did indeed see a great Swine of a servant-maid, called fasquelina, but as for a wench worthy to be my Mistress, I have not seen any. Thou art very humourous, but I'll not oppose my self against it. It's a sign thou beginness to take courage: however, I shall not any more embark my self in thy affections. Endeavor to provide for thy felf, though art old enough. I fee well where thy shoe pinces, Thou still grievest for the presence of Synopa, that fair Nymph of the waters. The Devil make a Gallows of her, if I so much as think on her, replies Carmelin: you are to know that when I was come home last night, I related to our Land-Lord your adventures, and my own. He was almost out of himself, when I told him of those dances and banquets in the night with fair Ladies, and men with great beards, that could not speak. He told me, that without question we had been at the Sabbath, and that those we had seen were so many evil spirits; That as for the meat which was

there eaten, it was nothing but wind; as indeed I must confos in hath nor much burthered my homes. When I consider the unschief they did me, and all the least the state of that curfed cross I am ablig d to believe they warm to the these veral politimes of that curied areas V am oblig d to believe their solution of the the the inhabitants of hell. Wherefore if you have any define to converte with them as finite? I am advis a not to lerve you any longer. Alas I what blindeness is this crycrout Lafes; whicher will the infofence of humans spirits readly when he higher the most favourable Deities that may be, for evil spirite? This is far from satisficing to them. Since thou art in an error Curmelin, I will endeavor to deliver the out of it. Let s go to the fountain Lucida, possibly the Nyuph of it will be so course out. as to appear to us. In faying to, Lyfe goes forward, and being come near the fourte, he feveral times calls Lucida; but not feeing her appear, he faid that patience must be had, and that it may be she was gone a walking some way; or that she would not thew her felf to eatily to men in the day time After this he made a light meat on bread and nuts; and when the Sun was fet, he return'd along with Carmelin to his Land-lords. The Good man, who according to what he had been told of him thought him a wizard, and was in some fear to sup with him; yet had he the confidence to ask him; why he who had much money, and feem'd to come of good friends, croubled himself with the keeping of sheep; since they were only the pooreft lads in the Country that put themselves into that imployment. Thy discourse is as ruftical as thy person, honest friend, replies Lasts, canst thou wonder that I take the theephook in hand, seeing so many Knights have for aken the Lance upon the same account; may, fince there have been Kings that have preferred it before their Scepters, that to they might purfue their Loves with more Liberty? It's true, this is not feer in this Countrey, but it is fo in Forrest, and other places: but it will not be long ere there will be even here a many as illustrious Shepherds as my felf. However, there is not fuch pleasure in keeping of Sheep, reply'd the honest Pra-fant; I had rather be at Paris in your brave hang'd Chambers, telling of crowns. Behold what all the Philosophers have raught us, faies Lyfis; that we are not happy, commonly proceeds from our felves, but we have not the capacity to acknowledge it. Thou art in the midd of the pleasures of the Country, which I come from far to fearch out, and thou art not content, for want of knowing how to enjoy them. Well, well, it shall not be long ere thou be pack'd hence, and other more noble perfons fhall come in thy place.

Revirand durst fay no more after so rough a return: he resolved not to make any further enquiry into the affairs of his guests, so that he might still get by them. So the whole samily went to bed: but there being but one bed for Lysis and Carmelin, the Master was not well pleas'd to be so dispos'd with this servant. 'Twas not that he distained him, but because he was accustomed to lie alone, that he might be in what postere he pleas'd, and turn from one side to another in the midst of his reverses. The night before he had had a bed to himself at Clarimonds, and had need of it, having watch'd three nights together. This also he was resolved to sleep with Carmelin, who swore nevertheless the next day, that he never had such an ill nights rest, his Master had been so unquiet. They led their slock abroad to graze, a good distance that day; and being near a close of Orontes's, they saw Charite coming out

of it all alone, so that they went forward to speak to her.

Diente.

This Wench having discover'd by all the actions of Lyfis, that he had indeed a great passion towards her, could not any longer wish him ill; considering also that the other maids of the house had put it into her head, that whatever folly he might carry about him, the must needs be very happy if the married him, since he was very rich. The true, Angelica knowing she was in that opinion, had maliciously endeavored to put it out of her minde: That she might feem cruel to towards her fervant, she had taught her certain things to say to Lysis, when ever he should speak to her, making her believe it were the way to finde out whether he lov'd her or no. Lysis having saluted her, and told her that he was come again to submit himself to her, and to know what commands the had to lay on him besides what she had told him at the last waiting on her. She answered him somewhat harsly, I command you

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any further ceremony; for for her Miltress had advised her to do who had also taught

ber the forefaid discourse

Less as insentible as a Stock; so that Carmelin seeing him first upright, and saying nothing, thought he slept standing, and came and pull'd him by the skirts of his coat, for to awake him. Let me alone, saies Lysis to him, why don't thou oblige we to speak. If I had been a quarter of an hour longer in my transportation, my history would have been by so much the more noble, and more admirable. But let us go hence, since thou wouldst have it so. I shall finde my milery as well in one place as in another. Alas I my memory dogs me every where; it will ever represent to me the cruel words of Charite, I command you not to obey me any more, said that. O God! what cruelty's this! After I had receiv'd so many testimonies of her good will, in two days she is chang'd, and will not have me aboy her any more, which is as much as to say in one word, that she desires not to be any longer my Mistress, nor that I should be her servant: Wherein have I offended her? Let her tell me my offence, and if I am found guilty, I shall desire no other to ordain my jums him of the contract of the contract of the contract of the me my offence, and if I am found guilty, I shall desire no other to ordain my jums him to the contract of the contract of the contract of the contract of the me my offence, and if I am found guilty, I shall desire no other to ordain my jums the my offence, and if I am found guilty, I shall desire no other to ordain my jums the my offence, and if I am found guilty, I shall desire no other to ordain my jums and the contract of the

ment but a Busiris or a Phalaris.

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The disconsolate Shepherd utter'd many such complaints as he walk'd along with Carmelin; and when he came to a path that led to Montenor's he would needs go thisher for to say something to Anselme. Having by good hap met with him, he asked him whether he had still in his Box the Ecoho of St. Clon, because he now thought it time to make some use of it; and that he had sound a cave very fit to be its abode. Anselme answered him, that he had been very careful to preserve such a pretty little Nymphs, and that he thought it a fit time to present him with it. Upon that he less him, and returning again presently, he put into his hands a box, wherein he assured him the Ecoho was. Lyst having given him many thanks, returns with so much joy, as a little diverted the sadness which he had conceived at the distain of Charico. But being withat very impatient, before he was come half way to the place where the little Nymph was to be disposed, he was so desirous to see her, that he opened the Box. As soon as the lid was off, the Sparrow which Anselme had put into it fled away; so that he soon lost the sight of it. Whither slight thou? O most precious member of the body of the fairest Nymph that ever was, says the desolate Shepherd; my curiosity hath been as impertinent as that of Pandora, Aglaura and Psyche. Why did I not stay till I were come into a less spaci-

ous place then this? O Eccho, Eccho, where art thou? This he uttered as loud as he could, and yet there was not any Eccho made an fwer. At length, being towards the evening come near the place of her abode, he en'd out again, and heard an Eccho, for indeed there was one there. If this be nor the Ercho I have loft faies he, it is another as good. It must be thought there may be as excellent ones in Brie, as in the Isle of France. Dear Nymph, continues he, I have been ill treated by Charite this afternoon; will she continue her cruelty. The Ecoho answered Cruelty: And having ask'd her afterwards something elfe, she pronounc'd words, whence he could not dra any farisfaction; to that having presently met with Clarimond, he made his complaint to him. You are in a very great error, faies Clarimond to him: you are to know, that if the Eicho and swers any thing to the purpose it is by chance; and of a hundred words, there may not be two wherein there is any fense. And whereas you finde in Books a long train of answers that are very good, they have been purposely invented, and that with much difficulty. Belides, 'tis to no purpole to confult that oracle, it is a vain and ndiculous one. It knows little, fince it faies nothing but what it hath heard us my and all it doth, is to repeat the last fyllables of a period where we stop. You are descived your felf, replies Lyfis, if I had the Eccho which I have now lost, it woold answer me to any thing I should ask it. I have elsewhere had experience of its skill. He thereupon related part of what the Eccho had faid to him at St. Clos. And indeed if we remember, though it was Anfelme that made him immediate answers, you had the neplies much sense in them : And if it be wondered how that could be

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and it be objected to me, that Clarimond thought the good answers of an Eeche could not be brought about without pains; I shall be excus'd if I say that believe that there was much hazard in the business. Lysis then ended his periods with could rain words he had chosen long before; as the best he could find for to speak in to an Eccho.

After he had related that brave adventure, he told him what Antiline had brefented him withall, and of his curiofity : which made Clarimond wonder at his forth more then ever. The Shepherd, when he had done that flory; could not bur tell him how the loss of his Eccho had followid that of the favour and affection of Charles as indeed misfortunes go ever in company. Chammand having learn'd of him the words which his Miftress had faid to him, told him presently; Shepherd, you have no reason to be any ways troubled : If Charite hath commanded you not to obey her any more, why will you obey her in this very command? What the hart field to you, fignifies as much as if the had faid nothing at all : She will not have you to obey her, and yet you fee the commands you; the with not lay day further com mand on you, and yet the will have you to obey her: What may be concluded thence, but that you must take no notice of this last command, which you must not obey and observe the former ones which oblige you to obedience? Life had much ado to comprehend the sense of this discourse: For Charmond understood it not too well himself, and would needs explain one piece of Gibrish by another more obfcure. However I must confess, says the Shepherd to him, dear friend! that the subtliving great, and that the foliations are admirable. Yet my mind is fill in diffquiet, and I have some particular opinions which feem to me as like to be true as thing. Alas! I shall ever have a memory of those xrite! words of Charite! I command you not to pley me any mone. They will canfe me that grief that I shall die of himself into the River: All the said to him was, that he should go his wayes, and never appear before her till he was commanded. This was leafie to be understood and could not put his mind into so much disquiet. Well fince you will not believe me, fays Clarimond, the only remedy remains is to propose your difficulty to some Lori cians: but for my part; I shall ever be of opinion, that we must do by this knot as Alexander did with that of Gordian; and that you must cut it asunder, if you can not untie it. I can well yet have the patience, till I meet with a convenience for to ask Charite herfelf about it, fays Lyfis: Or in case that take not, I must communicate the business to the Doctors of Amorona Philosophy, which I intend to

Upon this resolution Lysis took leave of Clarimand, for to return to his lodging. Carmelin; who was already come home, had put up his Flock, and was thinking of the Kirchin, which was very empty and cold. After a fober supper, every one went to bed : But no fleep could fasten on fatt Lyfis; he did nothing all night but repeat the words of Charite: He would tell his man, that they caus'd him an affliction worse then death it self. There is indeed a great matter to be troubled at, answers Carmelin : Let us not obey her in this, fince the will not have us to do it Alas! replies Lylis, that's the same reason as Clarimona's : But I will maintain against all the world, that the meaning of Charite is, that the defir'd me not to obey her in any thing the hath beretofore commanded me. What commands were those fays Carmeling. Twas, replies Lyfis, that I thould not speak to her but in private. Nay, then you have a very shrewd turn done you, continues Carmelin; you shall henceforth speak to her before all the world. Thou hast a judgment good enough, replies Lyling but there is formwhat more then that in it; the also commanded me to believe all the admonitions the should give me; and now that she hath given me an order not to obey her, there is no question but I must resolve not to obey her. All this comes to what I faid before fays Carmelin : That's it which I tell you that fince the commands you not to obey her, you must not do it. Do not obey her in this, Mafter: you take things in a contrary fense, and you trouble your felf without caule; you may observe that you contradict your self in your discourses, and get in fright of your teeth you are ever within two fingers breadth of the when I had no other ration be

Thefe two Shepherds pass'd away the night in these and the like contestations. wherein they fo diffill d their fpirits, that it was a fear they might lose what little remaind. Though Carmelin had not studied fo much as his Master, yet might he how be thought able to teach him what he ought to believe: For passion having blinded Lysis, made him take all things in the worst sense. When it was day, Lysis tarried his Flock abroad, not willing to starve it, for to make it participate of his fadoets. He mer in his way a man in black, riding on a lean Hackney, who in one hand held the bridle, and in the other a bowl and a glass-bottle. You'll not be difpleas d; Sir; if I ask you who you are; and whence you come; fays the Shepherd to him; who was formwhat amaz'd to fee him in that politure. I am an Apothecary, at your service, replies the other : I have been administring some physick at Oronzes's to a fervant-maid call'd Catherine. She that you speak of is the Shepherdels Chavire, replies Lyfis; but that's no great matter, it's but a mistake : Tell me what she is fict of Tisno great matter the is troubled with, replies the Apothecary; the had a mindto be purgld for to be freed of fome little pains the felt in her members, as being formwhat rheumatick. I have need to be purg'd too, and that without delay replies Lyst and will go to bed prefently. Do me the favour to bring me my physick as soon as may be; my lodging is at Bertrand's; the Vine-

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He had no fooner spoke the last word, but the Apothecary, who defired nothing but employment, promis'd to bring him very fuddenly what he defired. He began to four his Tit with the points of nails which he had fastened to the heels of his shoes in flead of fours, and in a little time he came to Coulommiers where his shop was. Lyfes feeing him departed, leaves the theep in the custody of Carmelin, and went yery feriously into Bed The Apothecary being return'd, gave him the Physick he had propar'd for him; and receiv'd the ordinary rate for it. In the mean time Clarimond walking abroad met Carmelin, and enquired of him where his mafter was. He abliver'd him, he was fick, and that he was to take a Purge. So that Clarimond went to fee him, and ask d him what was his indisposition. Methinks I feel in my Romach some extraordinary crudities, says Lysis; the reason whereof I conceive can be no other, then that I have yet some reliques of the nature of the Tree: I would fain be rid of all these encombrances, that my digestion may be more free: It may be there is yet some part of me that is wood, and haply hath not yet fully arrived to the tenderness of flesh. Entertain no such imagination, says Clarimond: Hircan's a person so able; that he hath persectly put you into your former condition; you are better in health then ever you were Before you had taken physic, you should have considered, that whereas it should do you good if you were sick, it will do you so much the more hurt fince you are well. I am to tell you a ftory to this puprofe: I brought home with me on a time three of my friends to my own house, where we dehauch'd it four days together; the fifth day in the morning I represented unto them the excess we had used before, and began to remonstrate to them that our bodies could not but be in some danger, if we did not purge, and so disperse the ill humours which we had gathered together. They all believ'd me; so I sent for an Apothecary, who brought every one his dose: We lay all four in my chamber, two in a bed. When every one was presented with his glass, and that I observed my Comrades began to make wry faces, Take courage, said I to them, let's shut our eyes, that we may not see any thing; he that shall have dispatch'd first, shall pay As foon as I had faid fo, they made all the hafte possible to take off their Phylick: but while they took no notice of me, I cast mine besides the bed, and presently jump'd into the midst of the room, and began to laugh at the rest; and that when they were the most fick at heart, and in the midst of their gripings and wry-faces. Then did they discover my knavery, but were fain to take all in jest. I made it appear to them, that I flood not so much in need of Physick as they did, and that it came not amis to them; though out of indignation to fee that I had taken

none, they were in a manner ready to cast it up. I did very well not to purge my felf, when I had no other reason but a merry humor; and you have done as ill as prefume on the fame remedy without necessity, or the advice of any Physician. I have no other Physician then Love, faies Lyfis, tis he hath written me a reseit upon his own headband. Affure your felf, there is in this a fecret greater then you imasine; and though I should have found my felf in no indisposition at all, yet should I not have abstained from physick. I believe you have read in the Poets, that Loves are oblig'd to conform themselves to the humors, qualities and actions of their Mistrelles. They are fad in their fadnesses, fick in their difeases, joyful in their joy and healthful in their health; they laugh, when they see them laugh; they weep to fee them weep, sharing with them both in their delights and their torments. Now having been informed that Charite was ill, how could it possibly be I should be well? You will no longer wonder that I am a-bed, and have taken physik; for having understood that she had taken some, I would needs mittate her, that so I might observe those Laws which Love lays upon me. But O the wonderful face of my happiness ! I have made use of no other Apothecary, then what site had; the fame hand presented us both with the glass, and the glass I drank out of, was the very fame whence the had already drunk; and there wanted nothing, but to know which fide she had put her lips, that so I might have put mine in the same place. This being past, we must believe, saies Clarimond, that there remains now nothing which we might call excellent to be done in the world. You have accomplished a thing which even the most faithful Lovers never imagin'd; and the miracles of your histo-ry will be more remarkable then those of all the Fables. All this is as much as nothing, replies Lyfe, 'tis a long time lince I have given my felf up to these amorous conformities. I eat not any thing but what Charite loves and likes; I am only pleas'd in that wherein she is, If she wipe her nose, I wipe mine too; if she spe on the floor, I endeavor to do fo too, though I should thereby dry up my lunge, and spet five hundred times before I hat the mark : if the chance to walk before men I ftrive to put my feet in the same place where the had trod before; and I put my felf into all the posture which I fee her in, as if I plaid with her that game, where in a man must do all he sees done. You adde miracle to miracle, saies Clarimond I am infinitely glad to hear all this from your own mouth; for if I had had the relation from another, I should not so easily have believed it, though the Relaters should have bequeath'd themselves to all the Catchpoles of Plato.

Charimond having in dismission of this discourse entertain'd Lyser a while with other, lest him, for to go home to dinner; and there being served to the table a good fort of Broth, he sent some to the poor sick person. The rest of that day his Hostes took charge of him: and Carmelin being return'd in the evening out of the stelles, was very inquisitive to know how he did: who told him, that his siem ness was nothing, so that Charite were recovered; and that assoon as it were day he must needs have some account of her. Carmelin its supposed, slept not much, he rise before it was quite day, and went to Oromes's Castle. By that time he was there, they were all arising; where having met with one of Leonora's maids, he asked her whether the Mistress of the Shepherd Lysis were still sick? and if there were no means to speak with her. She is sicker then she was yesterday (answers the maid, who knew well enough whom he spake of) she must sleep yet a while since yesterday in the evening she hath had a swelling over her cheek, and one eye, so that she hardly sees any thing, and she hath her face half swath'd about; she

must be let blood anon, for to divert the humor.

Carmelia having received this answer, returned to his Master to tell it him. When he knew it, he fell into an unspeakable affiction, yet not willing to be defective in the imitation of Charite, he said he would be let blood as well as she. Carmelia knew not where there was any Chyrurgion; but his host directed him to a village close by, where there was one. He was ready to be gone to setch him, when Lysic cryes out, Stay, thay Carmelia, I will have no other Chyrurgion but my Mistrelles, thou must know who that is, Go again to Oranses's, thou wilt finds him there

per a bur before thou goet, finde me our forme timen of selvee, and binde up my everand my cheek. To what end, faies Carmelin, you all nothing there Buth Stupidity ! cryes out Lyfis : Can Charite ail any thing which I mult how tell I Now wold a right in frequency of the band of the control of the contro 2: Links feeing notwithstanding all this, that Cumulin did not much hake It his will finels to get him fome linnen, seathed his treethes and stook out his handket effect belich he gave him to binde up his face withat But now there happens a great controverse in his minde, because he knew not which cheek it was that Odur he had Swollen. Carmeton told him he had not remembeed to ask whether it were the wight or the left : So that his Malter; for fear of millaking, thought it most leare to binde up all his face: Curmelin animers, that that were not to any purpose, and that it were belt flav till the Chyrurgion were come; who should relieve him on which cheek he ought to all any thing to So having prefently given the flock in charge re Bererands fon, he returned to Dromes's, to fatisfie Lyfu's humors, which were not a little troublefome to him. He came thitheon just in the hick; for he her with a Chyrurgion of Contommiers, who was coming out. He entreated him to thome and techis Master blood. The Chyrurgion had no horse, so that he was fain to be light him a foot as far as Berryands. When he saked Lyps in which arm he would be bled; the Shepherd told him, in the fame arm as the fair Lady he had let blood at ordiner's. The Chyrurgion having told him is was the left, he took his, and took at teast three Portingers of blood. I feat me it is on the left theek that that fair one aits followhad laws Lysis. You are in the right hir, replies the Chyrurgion. Binde up mine too them, replies the Shepherd. You have no swelling there as the hath. faire the other; why thould I do fo? You will not do it? replies Lyfy let Curmeter do it then. Thereupon Curmelin willing to obey him, came and bound up half his face : And the Chyrurgion being usudy to be gone, "Tyfis fooke to thim to this purpose: If you would have me esteem you any thing, learn the art of Chirar-gery otherwise then you have. Observe, that amerous wounds are much more dangerous then those you dress every day; and that experience teaches his, that a Alffrest is nower in any lickness, wherein the servant sympathizes not with her; and in a Love distale, instead of one fick person there are ever timo.

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The Chyrurgion after this discourse, received his gramity, and went away much amand Lybi having put his arm in a fearf, bid Carmelin help him on wiff his cloubles. As he walk dup and down the house, comes in Clarimond, who was veor eareful to know in what porture he was. Seeing him with all his fwashings about him I he ask'd him what hart had hapned to him fince. "Lyffs told him; that he would needs be let blood, and swath'd as Charitewas, who had a fwelling on her cheek. The imitation is very noble, faies Clarimond to him; but it is not to the full, for methinks you should have your face swollen, as well as your Miltrels. That's in I would have perswaded him to, replies, Garmelin: and he should either have given himself, or got another to give him a many good blows, to make his eyes swell. Thy knamery is not the least in the world, saies Lyss, hold thou thy peace, there's no body speaks to thee. As for your part Clarimond, you are to know, that I was not only content to have the lest eye bound up, but that a while fince, I would needs have them both, not knowing which it was that should be. Carmelia being gone to fetch the Chyrurgion, before he had bound me them up, I have always kept my hand on them, left I might fee any thing for is it not fit the ey of a Lover thould be obscur'd, when one of their suns thine not? As for my let ting of blood, befides that it is in imitation of Charite, it is otherwise very good for me; but especially for this reason, that I have been much pleas d'to see my blood. Look one Clarimond, you shall see therein the pourtraidure of my Mi-fuels for all my veins are filled with that fair figure, which takes up all my thoughts. Chaimond betlett the blood, and to fatisfie Lyfis, said, that he saw therein some-what resombling a face. With that little fight that is left me, saies Lyfis to him, \$10fd:

I can see Charite there in her whole proportion. For your part should you observe nothing, twere not your fault, but it were Loves, who would not permit you see any thing therein.

fee any thing therein.

Clarimond having some business elsewhere left Lysis being now affair of that he was sick of a disease, which no Physick or Phiebotomy could cure. He purposely sens a Lacquay to Montener and Anselm, to acquaint them with the lattractions of the Shepherd. Had they not been taken up in the enterealment of some that were come to wish them, they had given this poor patient a wait.

The night being come, Lofis went to bed as he was wont, but much refribe his not, so much did the remembrance of his Mistrelles command shirtle his thoughts He was ever at Carmelia with his clow, for to twake him, and to pur him to fome new explications of it. I cannot endure to repeat the same thing to often, faits Comto him, or as leaft, flay till it be day for to question me. The right is the made to fleep; would you have me less happy then the bealts, which now are every where affeep. I'll lay you a wager there is not at this present one of our there awake. Wilt thou conform thy felf to the beatts ? replies Lofe, its a bruind felf. city that thou defireth. The night is neconly ordain'd to fleep in, but also to confult about affairs; Know that the greatest wits and ingenuities are they that reful the charms of fleep, to entertain themselves with their imaginations. The Louisiare they also that have this cultom, and especially among them the Shepherd Lyfis. All the fault thou are guilty of in not imitating me, proceeds from this that thou half we thy Liberty. O what a prodigy it is to see a Shepherd so free! Thou ought'st rather be Soul-less, then Love-less But it is true, that I foresee thou wilt shortly be put into the chain as well as the reft, Love is importunate, till he wound those that refift him; and none loves more passionately, then a rold disposition, as thine is when it begins to be enflamed. Whether it be fo or not, its no great matter, faies Cammeling but for the present I am so desirous to rest my self, that though they should cry, Fire, I would not rife, whether they should mean the fire of Love, or that of

This discourse ended, the two Shepsierds spake no more one to another. When it was day, they put on their cloathes both together, and for company lake went abroad with the flock, while they drave it still before them, being near a farm of Hircans, where they had not yet been, Lysis made a sign to Carmelin; and said to him, if I am not deceived, I hear the sound of a rural instrument, without question we are now in the Shepherds Countrey. Carmelin consest, that he also heard somewhat very harmonious: And descending into a little valley, they perceived a Shepherd playing on the Bag-pipes. Lysis being come near him, Pan defend thee gentle Shepherd, saies he to him, I am ravished to see thee, it is a long time since I saw any of our quality, thy entertainment here is very delightful. Thou inspirest the holes of thy sweet sounding-pipe. Now am I certain thou art no idle person: had

I my Gittarrhe here, we should make a consort together.

This Shepherd, who was a Countrey fellow, simple enough, was amaz'd to see Lysis and Carmelin in the posture they were in, that he view'd them one after another from head to foot; insomuch, that Lysis seeing he said nothing, continued his discourse. Dost thou think, saies he to him, that the instrument thou playest on is more proper for those of our quality then the Gittarrhe? Were I sure of it, I would learn on the Bagpipes, to the end I might be Pastoral in all things Master, says Carmelin, though I cannot play well on the Bag-pipes, yet I can do somewhat at the Flute. Here's one saies Hircans Shepherd, lets see what you can do. Carmelin took the Flute out of his hands, and began to play Gueridon's tune, and the other Shepherd bore a part with the Bagpipe, whereat Lysis was very well fatisfied. When they had dismised their instruments: My Lads, saies Lysis to them, your musick is sweeter to the ear, then the noise of a brook that slides through the peebles. Tis delightful to hear the plaints of a Heiser, when Love pricks her: since is the singing of a Swan, that's dying, sweet is the warbling of the nightingale, sweet is the honey, which is prepar'd by the little bees; some is the sugar of Madra: but far

more fweet are you Paftoral instruments. Some other time I will make you talk of Belognes; after the manner of Theocritm, Virgil and Roufard; and I will pre fent him that shall do best with a basket of flowers, a birds-cage, a cheefe-basket or fome fine garland. In good faith, I did not think Cormelin could have done fo much: O how much worthier do I now efteem him to make a Shepherd, then I did before. However, I will not learn to play on the Flute as he doth, Hor yet on the Bag-pipes: For I remember I have heard it faid, that Mineron beholding her off in a fountain, while the plaid on the Flure, the cast it away immediately, becheeks. I will not disfigure my countenance. The Lute, the Guitarrhe, the Viol, the Bandore, and the Timbrel are for us Shepherds of better quality; the Flute, the Omen pipe, and the Bag-pipe, for Shepherds of a lower degree, as Carmelin, and Some others of this Countrey. Since you are my Mafter, laies Carmelin, there is no question but I am below you : yet I should wish I might not be called Servant, as there are some that do call me so. I should defire to have a more honorable title: All the reason in the world, Carmelin, says Lysis: I declare thee my Commissary in what shall concern Shepherary, as Anselme hath his Commissaries in the buffiness of the reventles: Thy principal charge shall be to have a care of my flocks, when Jam not in place. Carmelin was very well fatisfied with this dignity, and his Mafter having bidden farewel to Hircans Shepherd, as he also had done, they drave their sheep before them into another place : leaving the other so astonish d to see those two Shepherds marching after so wretched a flock, that it was one of the Grangest things he had ever seen.

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ys ac d. ir es Having left him, they march'd on still for a good while; and at length fitting down near a fountain, they are bread, and drank water. Carmelin was not the best pleas'd at this entertainment, this was not the life his Master put him in hopes of. He thought he should have had none but Wedding-days, whereas they made him temperate in spight of his teeth. Having been so ill treated at to their, he must disparch for Oronzer's, for an account of Charite's disposition; which employment would have gone much to his heart, were there not some hope they might have so much consideration as to make him drink.

Uyfis being left alone, his flock and his dog rather led, then were guided by him; he follow'd them ftill, never confidering whither they led him. The fickness of his Miltress was all the business of his thoughts. While he was in this contemplation, one of his theep clambred up a little hillock, whereon was a tree, and grafs all about it; another prefently seconds it but Lysis having struck at the former with his theephook, it went round the tree, and came down; the second did the like; As also a third, that also was gotten up, and then a fourth and a fifth; and so did they all, even to the last. The first sheep seeing the rest gotten up, got up again, and came down, the rest did the like after it, going still about the tree, as being a fort of creatures, whose nature being to do what they see the rest do, they would never have gotten into their way, before they had all been where they had feen their companions. They would have clambred up, and come down, and would have gone about still, had there not pass'd by a man that put an end to the sport; for Mafedor, which was not train'd up to Shepherdry, and could do nothing but bark at those that past'd by, drew them not together; and as for Lyfe, he was so surpris'd with the sport, that he could have wish'd it might have lasted to the worlds end. He who was come into the place, came and embrac'd him; and to take him out of his Transportation, faid to him. Heaven bless thee! King of the Shepherds of Brie, but rather of all Europe, nay of all the earth : How fortunate am I to have met thee? Fame having convey'd thy name and merit into Burgundy, which is my Countrey, I was prefently feiz'd with a defire to come and learn of thee the art to become happy. Lyfis having retreated three steps to view the man, who was clad like a Shepherd as himself, the found he knew him not; and yet conceiving himself obliged to him for the pains he had taken to finde him, he went and embrac'd him again, and faid to film, Welcome, gentle Shepherd, fince thou are the first that

ends himself into the same of my protection, I sweat to they thou shall be the first of whom I shall take care. I have no more to beg then thy name, that I may know whom I am obliged to. My name is Philips, replies the Shepherd. At I what an excellent good name is that I says 1764: how easie it is to see that thou art a Shepherd by birth! I make no question but thy history must be the noblest in all the world; will thou do me the favour to tell it me? I will tell thes even to those things whereof there are yet none conscious but the Rocks and the Woods, answers Philips. But let us find some place where coolness dwells; for this is so open and so hot, that it seems to be no other then that wherein Nature was delivered of the Sun;

Hereupon the two Shepherds took their way to a Thicket that was hard by while there passes by a Coach wherein were Ormes, Florida, Livery, Angelica, Angelica, Monteror, Clarimend, and Carmelin, whom the Ladies had newly taken up, poor Rogue as he was, to make some sport with. They all presently lighted and Orometrold Lysis, that taking the air in the fields, they had met his Journy man Shepherd, who had acquainted them that he was sick of the same disease as his Mistrelia. Lysis answered, that Carmelin had said nothing but what was true; and so was putting himself into a posture to make long narrations; but he hears certain cries that made him be silent. Putting his singer on his mouth, as a sign to the rest, he drow near the thicket whence the noise came, and all follow'd him very lessinely, till they came to certain trees, among which they saw two men-cloath'd is white Tasses, having very fine Script hanging in scars, Strange-hate on their heads, and painted Sheephooks in their hands.

They made as if they heeded not those that dogg'd them; and one of them being lein down on the earth as it had been to sleep, the other began this complaint and

this was not the life his Mailer put him in bow best pleas'd at this entertainment, this was not the breins Master pur him in Gentle Zephirs, who reign and result stook as the control of th mine mingled with your breathings? Ye Trees who are now to green, have you ever feen fires as mine, which are such as would dry you up to the very room? "And you Springs, were your waters warmed by any tears bigger then mine ? O then you Zephirs, Trees, and Springs, if ever my Shepherdels come hither, tell her what you have feen me fuffer. But alas I you are deaf as well as dumb. O dear witnesses of my marryrdom. There's none but Polisor that is able to fud " cour me. What doth that faithfull friend think on? hath he no compassion by one in his own condition? How will thou have me affift thee dear Melianter! "answers that Polidar: Knowelle thou not that I want comfort more then thy felf? She that I adore will not believe my love; and not meeting with any light and accations to make it appear I am fo miferable that I must with her fome miffortune, that I may flew my affection in her relief. Having the other day with drawn my eyes from hers, which dazled me, I fix'd them on her neck, thinking there they might be more fafe : But O Godd that Neck is Snow; 'twas her defights make melofe dueye, as Edmibal did by fixing his roo much on the from of the Alter. Nor can I indeed do any thing is but I am sormented by some fresh accident and as Mathridates lived by poylon to do I on amorbus thoughts. Ab wasten that I am what shall I do then cries out Meliantes, fince Heaven, Rate, Nature, my Milres, and Polistor forfalse med I am now on the amorous fea, Where is tempelt which about my thin; but though it should be funk, and I put so forsund son if I lean but embrace the neck of my Goddels, that fair piller of White marble planted above two! being rocks, I shall escape shipwrack officer I reh : How fortunate am I to have met

Thus far was Milimuse gone, when Lyfe not being able to refrain feeding any shoper ories out; God bupraised be have found what I look defor. How learned are their shephords, he she pleak altogether by Allusions and Metaphors of the Shephord Publish upon that farts up, and looking the him, Philippe, and Cornellis, Whith off youther of she, is the fervant of the fair Change of That am I, and no enterprepared Publish of your hard population of the fair Change of the selection of the select

my

my Comrade and I have been to feek you: Seeing you all three of a good complexion, I knew not which was Lyfe. You are then to know that Love plays the cruel Tyrant over us; and we believe there is not any one in the world of whom we might hope better advice and direction then from you, in our affairs. I am a true Physitian of minds, replies Lysis: Tell me that of yours, and I will prescribe you excellent remedies. This made Polidor weep, and wiping his eyes with a handkerchiff. You will oblige me to repeat and renew strange torments, fays he : I should not defire to foon to thrust the weapon again into my wounds: I should cry too loud, and importune the ears of these Knights and Nymphs that are in your attendance; I am bathfull before so many. Let Meliantes speak then, replies Lysis. Who, D? answers the other: I have need of whole ages to prepare my self to relate the history of my adventures: I have so many things to say, that when I should once begin, there cannot a word proceed from my mouth, no more then there do drops of water out of a cup that is overfill'd. Ah! Love, who art the bestower of these torments, after thou hast taken away my heart, wilt thou deprive me of the liberty to complain? And if thou putft me every day to the rack, is it to any other end but to make me confess all my ferrets ? Tyrant, Executioner! cut out my

tongue, or fuffer me to tell what I endure.

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In faying this, Meliantes beat the ground with his foot, and began to put himself into such postures as none but a mad man could be guilty of So that Lyfis taking him by the arm, endeavoured to give him the best confolations he could. In the mean time, most that were present look'd one on another, and were filent out of amazement: They imagin'd that Polidor and Meliantes were no wifer then Lyfer, and that the other Shepherd he had brought with him was not much behind them. But it is not to be conceived that Nature could furnish three men fiek of the same disease as the Extravagant Shepherd, who must be individual in his kind. However they knew not what to think, and they faw great demonstrations of folly in those new Shepherds. Lysis having appeared, Meliantes says to Clarimond, that he was very glad of his presence at the rencontre of the Shepherds, that in his hiflory he might fet down the true relation : And that as for the meeting with Philivis and another Shepherd, he had feen that plaid on the Bagpipes, he would give him the particulars. I tell thee this freely, continues he, because I believe thou hast already begun the Book of my Loves. As for my part, that I am lodg'd neer thy Cattle, 'its principally because thou might'it be more particularly inform'd of my adventures: And for the same reason thou didst well to come and see me when I was fick, that thou might'st quote my several fits. Will you not also have me speak punctually of your Physick, replies Clarimond; shall I count your stools, and tell with what paper you wip'd your breech, as for example, if it were with some Letter the stile whereof was as smooth as cotton, or with some Verses which were as sharp as awls, fo that they bled you behind? You are very much in the right to give me this direction; for 'tis now adays the mode with some to make Books of the relation of their diseases; and there are some will needs insert the business of their Apothecary. Do as thou shalt think fit, fays Lyfis. Sir, fays Carmelin, putting off his hat to Clarimond, will you not also write my history? I befeech you Sir; I shall think my self as much oblig'd to you as my Master. I will certainly do it, nay, I will write the bistory of thy Dog. I thank you Sir, replies Carmelin: but I give you notice of one thing, that is, that you call me not Lacquey nor Serving-man; I am a Lieutenant or Commissary in the business of Shepherdry. How now, Impudence and importunity together I (fays Lysis taking Carmelin by the arm) be it sufficient that thou art spoken of as appearing in some of my adventures, though it be to carry a Letter, or do some message. What, dost thou expect a particular History, who never didit accomplish any thing which may not be written in impalpable paper with invisible ink, or on the furface of the waters with a feather taken out of the wings of the wind? Is it not a fhame to fee thee as big as thy father or mother, that yet half done nothing noble? Where didft thou ever make any Verses or bestow a Sevenade on a Multiels, or haft gone through some adventure worthy to be recommended to posterity?

In the mean time the five Shepherds having crofs'd certain thickets, came into a little meadow, where two men and a woman were walking. One of them was Hircan, whom Lysis knew presently; and the other was Fontenay, whom he had not known, had he not been named, because he was not clad in scarlet, as he was wont, but had a fuit of white Taffata. As for the fair Lady which was with them, it was Synopa; yet the Shepherd having told Lysis, that she was a Shepherdess call'd Parthenice, that they had brought with them, he believ'd it, because she had on a white petticoat, which she was not us'd to wear. O how like is this Parthenice to a Nymph of the waters that I know, faies he then. You are much in the right, fajes Carmelin to him foftly: I believe the is the very fame, yet must I withal think the is none of the the-devils of your Sabath, fince the is pleas'd to be feen in the day. Would you be content I should fall in love with her? Strike on Carmelin, it will be very well done, faies Lysis; methinks I see Love having his Bow ready to shoot at thee; open thy breast, and prepare thy self to receive that wound. Quickly, do what I bid thee. Carmelin would not disobey his Master, being so surpris'd with joy, that he knew not what he did; for he had ever believed what his Master faid, that there was no more to do but to choose a wench; and that he would cause her to be given him in marriage, be she never so rich, or never so handsom. Hircan having by this time perceiv'd them, came on and faluted them. not now well-pleas'd in so good company? saies he to Lysis: Those Shepherds have travell'd up and down long ere they could finde you. Any one will be a Shepherd with you, and here's my Cosin hath put on the habit for to follow you. He is much to be commended, replies Lysis, out of that consideration I pardon him the affront he did me : It hath been heavy on my heart ever fince : But you shall enjoyn him never to offer at me any more, really, or so much as in thought. I should abjure all kinred with him if he do : but think no more on it, replies Hircan : He is now as gentle as a Lamb, we will henceforward lead a peaceable life, and it is my defire to become a Shepherd as well as the rest. Do not so by any means, sage Hircan, faies Lysis: do you not know, that in every good Pastoral, there is ever a Magician, who is never habited as the other Shepherds; fo also must the Priests keep in their Sacerdotal Vestments, and the Satyrs continue in their nakedness. Hircan having granted him this, they with great admiration view'd the fwathings about his head; and the Shepherd Fontenay could not refrain asking him, What ails your left eye, Shepherd, have you receiv'd some blow on it? Must we all have our faces bound for our accommodation of being Shepherds? This is particular to me, anfwers Lysis, this binding up of my face is in imitation of my Mistress, who at prefent is in this posture; imitate thou thine in other things, as thou shalt think fit. But observe my incomparable secret : Charite hath refus'd to honor me with any of her commands; and for want of her commands, to comfort my felf, I do what I fee her do; fo that by my own miraculous fubrilty, I still obey her in spight of her teeth, But 'tis very well remembred (faies he, turning to Carmelin) haft thou any tydings how that fair one does ? I could not go and fee her, for these Gentlemen staid me, and got me into the coach, replies Carmelin: yet thus much I have learn'd, that her disease neither advances nor declines. Let heaven do its pleasure, replies

replies Lysis; but as long as she shall be bound up, I will be so too. This binding makes you I know not how more graceful, saies Fantenay, and yet you are not as yet but half Cupid; for you are but half blinde. By the horns of Pan thou art ingenious, saies Lysis; thou wilt advance; Thy meeting is fortunate, and I dare tell thee, that though I am not Cupid; I am at least such a one as could give him birth

in the world, were he not already.

While Lysis spoke this, Carmelin twiching him behinde, ask'd him softly, What shall I say to this fair one? Offer her thy service, and go no farther for the first time. Carmelin presently thinking his designs could not but have a fair issue; went and faid to Synopa. Madam, if you have any occasion for a servant as faithful as any in the world, behold the Shepherd Carmelin offers himself to you, 'Twere to be known what wages you would have (answers Parthenice very coldly) but indeed I am not at leisure to think of that now. Having so spoken, the whispered somewhat to Hircan and Fontenay: after which, they left Lysis, and took their way by an obscure path, so that they were presently out of fight. Carmelin thought they had somewhat to do together; but Hircan and Fontenay being soon return'd they brought not Synopa with them; so that he took the boldness to ask them where she was. Hircan told him, he had left her on the brow of a hillock, entertaining her felf with her own imaginations. He would have gone just then to feek her, but his Master going along with Hircan and the Shepherds, hinder'd the delign. They were come very near the Castle of this Magician, when they saw a very handsom woman iffuing out of the grove: She was habited like the Shepherdels on a stage; and for her countenance, it could not more resemble that of Lucida then it did, for indeed it was she. Yet Hircan having faid it was a Shepherdess call'd Amaryllis, Lylis firmly believ'd it. This is the day of Miracles, faid the Shepherd; behold here's a Shepherdess in my judgement is very like an aquatick Nymph, whose image is graven in my minde, though I saw her only by Moon-light. There is the same resemblances of faces in all your Romances: Those which hold them impossible, why

are they not here now to acknowledge their error?

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Hereupon Amaryllic came and did reverence to the company; and Hircan feeing it was time to retire, ask'd Lysis whether he would do him the honor to sup with him. He thank'd him very kindely for the civility; but for this time he must decline it, as not thinking fit to keep festivals, while his Mistress was sick. So all the Shepherds bid him adieu till the next day, that they were all to meet again in the same place, for to relate their several fortunes. In the return Carmelia drew his Matter towards the place where it was faid Parthenice was. It was a piece of overgrown ground, where there grew nothing but weeds; and there was in the midft, a great stone, which was at least two farthoms square : but as for the Shepherdels she appear'd not any where. Give over thy fearch Carmelin (faies Lyfir, with a scatter'd fight, as if he had spoken like a Prophet) thy Parthenice hath clearly chang'd her nature : Seeft thou not, that the Gods willing to punish her cruelty, have metamorphos'd her into a Rock? That's not credible, Master, saies Carmelin; she only said one poor word to me, whereat I took no offence What she said to thee, was full of malicious derission, replies Lysis, when she spoke to thee of wages, after thou hadst profer'd her thy service; she would shew thee that thou wert much below her, and that she thought thee fit to be her serving-man, and not her servant in Love. Thou hadft not the apprehension to make answer to it : shouldst not thou have said that thou deserveds no other mess then her favour? My minde was taken up in the contemplation of her, saies then, and besides, I assure you, I thought not that that word touch'd me so much to the quick; and I am stil to avow, that not finding it any thing considerable in comparison of the rigors of others, which sometimes last ten years, I cannot believe the hath been chang'd into a stone for so small a matter. Then it seems thou hast not read Ovid. Carmelin, replies Lysis, all the persons which that Author mentions as metamorphos'd, have suffer'd upon the first occasion they gave the Gods to do it: es for Example, Apollo had no sooner pursued his Daphne; nor Pan his Syrix, but those two wenches slighting the love of the Gods,

the one was chang'd into a Laurel, and the other into a Reed. You have read more then Thave, fays Carmelin; I am very glad to receive your instructions, and in amends I will tell you what comes into my mind It's likely your Magician, of whom I have heard wonders, hath promoted the Metamorpholis: but when I shall believe it, what have I to do? Weep and figh night and day, replies Lyfe, that's the differ pline befits a Lover that hath loft his Mistress: And then my company will not be tedious to thee, because if I complain of one side, thou wilt of the other. For my part, I shall ever speak of the Command without Command of Charise. And in the mean time, fays Carmelin, I shall never cease speaking of the Maramorphosis with out Metamorphosis of Parthenice. Thou dost imitate my language very unhandfomly, replies Lyfis: Tis very true, Charite hath commanded me without commanding me; but 'tis not the same thing to say, that the Gods have metal morphos'd thy Shepherdess without metamorphosing her :She is really chang'd and fee if that from be not white as her complexion and cloaths. In a certain place at the top, which should be the head, seeft thou not certain marks which approach to red, and others which come neer black? They are the places where her eyes and mouth were: There are lower certain peeces which feem not to be well joyn'd together they are the arms, which are not at all fastened to the bulk of the body.

Carmelin confidered all this; and though he believed but the least part of it, yet his Master having told him, that before he leave the place he must do all honour to that stone, he was forc'd to go and kiss it: But because Lysis thought he went not to it with affection enough, he with much sierceness struck his nose against it.

In their return to Bertrand's, the faithfull Lover of Charite ceased not to think of the last answer of that fair one, which because of its obscurity seem'd to him an bracle. But observing that Carmelin conducting the Flock went along with much indifferencie, What! says he to him, weepest thou not, poor Lover? has thou already forgotten that this day thou hast as soon lost as found one of the fairest Misters in the world? What would you have me do? replies Carmelin; my eyes are not so soft. Why dost thou not answer me, replies Lysis, that tears are the demonstrations of light griefs; of great ones associational ment? I excuse thee if thou canst not yet shew great testimonies of grief: To morrow it will be thy business, when thou shalt begin to remember thy self. Thou hast seen the actions of those amorous Shepherds which we have met; thou must not be less desperate then they, but shoulds imitate them in all things.

Carmelin answered Lyfis, that he would ever think on things present, and that on the morrow he should see what he had to do. This discourse was their entertainment till they came home, where they hous d their poor sheep, which were so tired with driving up and down, that they were ready to fall on their noses. Lysis having supper d with Bertrand's people, went to bed with Carmelin, repeating still in his mind his several adventures; and the last thing he said before he fell alleep, was, that he was sure that Fame was so desirous to render him still more glorious, that the was already grown hoarse with the common eries she had made of him in all

parts of the world.

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way, they were come to the place where was By that time they had cone a prett embrace the Shepherd, inventing to him they had had no reft in his har they was a war had been him. Having or their god will, he told them of a delign he had to erect a ratal diffres and they without tends the

much house thither. It would not be annie to build it in this place,

The waking at the break of day, fell presently into consideration of the light of the Sun, that passing through his Chamber window, shind upon him as he lay. How happy art thou bright Star? lays he, not because thou guidest the seasons, and causest the firsts to riven, but because thou hast eyes which throw abroad an inflinity of beams, and by that means mayest see two things at once; as now beholding Lyss, imayest at the same time take a view of Charite. Why have not I the same power that I may never be distant from the centre of my thoughts and dessess. Whilest the amorous Shepherd was a laying this, be perceived that Camelia was shill alleep, so that logging of him twice or thruce, he awaked him. Why do finot thou begin the morning as well as I with speaking some handlom thing? Takes he to him: Why do you not see that I attentively listened to you. Ab soot ages the other. To certain thou were affect be have I got heard thee stope, and have topo, seep how thou hadst this mouth and nostrils open now you are in the useful approach to the mean time you have made me lose it, and it so now fled to him you have made me lose it, and it is now fled to say out of my minde, that I shall not recover it as good while. Such discourses Camelia, you are ready out of my minde, that I shall not recover it a good while a such discourtes Carto untry the girdle of a Bride, after they have involve Hymenicia che article and mission. But for thy part, who hast all the reason in the world to be afficient. I do not think fir thou shouldit jest it away, if it be not to show thou hast lost any one with thy hopes: Were it only to observe a decorum in thy losts. It shall be against the pillow, if I do it at all; I believe one as good as the other. That were indeed better then to do nothing at all, replies Lysis, for there the ceremony were still preserved; but trouble not thy head any farther about it, put on thy cloathes rather, and return to the place where thy Mistress was metamorphos'd. Thou will be more moved by the object of that new roof, then by any thing now in thy memory; and I hope that my remonstrance, will her have more influence on thee then they have now. Besides that, I have some extraordinary business in that place; so that whatever comes on't, we must make all the haste that may be thither.

Lysis in so saying, being gotten up, Carmelin was oblig'd to imitate him; so that they were both in a manner ready together. They had design'd the performance of some strong things that day, that they thought not fit to carry the flock abroad with them, but commended it to the charge of their Land-lords son. Lysis being this freed of all care, would in the first place go and see Clarimond. He found him in his study writing. Truly friend, saies he to him, I am glad to see thee so industrious, for it cannot be but among so many several things of thy composition, thou must needs remember to bestow somewhat on my adventures. Do me the favour to read to me what thou hast already begun. Clarimond who had not yet troubled his head with writing any thing for him, desired him to have a little patience, till what he had done were somewhat more resin'd, if he would see somewhat. Lysis was satisfied, and having caus'd this Historian to lay down his pen, he told him he came to desire his company into the stelds, that he might be a witness of the noblet actions

in the world.

By that time they had gone a pretty way, they were come to the place where was the rock of Parthenics. Fantenay and Phylinia were there already: and the first thing they did was to embrace the Shepherd, swearing to him they had had no rest in his absence; and that they were gotten in two hours before day to seek him. Having thank'd them for their good will, he told them of a design he had to erect a rural Temple to his Mistress and that without jesting, that was the occasion of his making so much haste thither. It would not be amis to build it in this place, saies Clarimond, here's a great eaven stone that may well serve for the altar. Cantelia would haply be against that, saies Lysis: This stone hath sometimes been his Mistress, who y sterday for her cruelty was metamorphos'd: I doubt whether it were sit to put had it the victimes I should offer to Charite. It it be so, saies distinctly the better than this stone hath sometimes been a maid? I tell you no see that it must be touch'd, there's ho reason one Divinity should serve anothers but is it to fishe, that this stone hath sometimes been a maid? I tell you no see that this stone hath sometimes been a maid? I tell you no see that the put had not the stone, and Lysis, conching it also, nay make the result of the stone, and Lysis, conching it also, nay make the second the stone had a great altonishment, and acknowledg'd he spoke nought but what was true. Fontenay putting in among them would needs know who that Mistress was and how it hapited she was inecamorphos'd. Tou are to know, replies Lysis, that you no soon er appear d yetherday with His can and Parthenics, but Carmelin was one sooner appear d yetherday with His can and Parthenics, but Carmelin was one sooner conceived their discover d: so that he proffer d his service to the fair one, but the distancially refus d it, and went along with you: you, as I believe, left her in this slace, but instead of finding her here we found this stone, into which the Gods lave changed her.

Posterior admir d'the imagination of Lyfis; for he knew well enough what was become of that Posterior, otherwise called Sympa. Now here I think fit to dif-

cover fome things, which happly have held the Reader in suspence. I have purposely imitated those Romances, which bring divers persons on the stage, without declaring whence they come, nor what they did before, but by little and little, fo to cause the greater admiration. I have accordingly observ'd this order; and I have brought you a Philiris, a Polidor, and a Meliantes, without telling you why they feem'd to be Shepherds, and that with as much extravagance as ours: But for every ones satisfaction, I acquaint you, that they were three Gentlemen, intimate friends of Hircans, who were brought to his house by Fontenay, who had been to fetch them there, to pass away certain days. They had been already acquainted with the extravagancies of Lyfis, which had rais'd in them fuch a defire of his pleafant conversation, that they had disguis'd themselves as Shepherds, the easier to set on him. They considered with themselves, that men do often change cloathes for a Dance or Play, and that they might as well act natural Pastorals, that should far exceed all the fictions in the world, yet should be perform'd with little pains, and less charge. Hircan, who began to fall more in love with Lucida then Sympa, whom he was weary of, had had some quarrel with this former Mistress, so that she was resolved to leave him. Being come out along with her to meet Lysis, there was a Coach attended him at a little distance, whereinto she was dispos'd, to return to her Aunt, who had been so ill a guardian of her Neece, that she had suffer'd her to be drawn away to naughtiness. Her house was about five leagues thence, so that 'tis to be imagin'd she could not get there before midnight. Hircan was very glad to be rid of her; because among other his friends, he that acted Polidor, being a person of a severe vertue, was ever quarrelling with him for his loose life, and ever perswaded him to marry. Were there any woman in the world could engage his thoughts that way, it must be she whom we shall name Lucida, though she had another name. He had staid her in his Cattle, under pretence of passing away the time with Lysis, but it was indeed for to finde the means to entertain her when he pleas'd. She was of an humor fo familiar and compliant, that the freely remain'd in those Lodgings he had assign'd her; and if you will credit the story, you may be affur'd that the carried her felf nothing indifcreetly, though the were in a house where there were so many men. The free open natures, such as hers was, stand out the longest. Besides which, the hope she had of having the company of some yong Gentlewomen thereabouts, and the Pastorals wherein she was to act some part, and which could not have been done without her, were sufficient to excuse all.

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Philiris and Fontenay had therefore left her in the Castle, with others that were up no earlier then she, desirous to make some spore with the imaginary Metamorphosis of Parthenice, whereof they had just then received an account of Liss. If it be true, says Philiris to him, that there is any heat in this stone, and that you feel the motion of the heart 'tis an evident sign that Parthenice is alive within it; wherefore I should think it fit there were hammers sent for to break it open, that so the poor Shepherdess may get out Take heed of that, answers Lyss, thou understandess not what a Metamorphosis is: Dott thou think Parthenice is enclosed in this stone, as if she were in a sheath, or rather in a sepulchre? No such matter, that were no true Transformation, and the Gods would but deceive us. Learn then, that each part of her body hath put on the form and the quality of a stone: So that if a man should touch the least corner of it, he should hurt it, and haply the blood would issue out of her veins, which are visible enough indivers places.

I must tell you, says Philiris, that this is not so easily apprehensible, that there should be life and blood in a stone; and yet to speak truth, and not to wrong you, you are not the first that ever affirm d such a thing: but the Poets who have said it, have not shewn how it could be effected. Is it not sufficient to say it is done by the omnipotence of the Gods? replies Lysis: Will not that satisfie those who will needs have natural reasons of miracles? All this is right, says Clarimond, but it hinders not but I may believe that Parthenice may by some means or other be restored to her first form. And to prove what I say, I can alledge, that there were sometimes

as many fronts that were chang'd into men, as there were men chang'd into fronts; I take the word Man for both fexes. To give you an instance, have you not read that Pygmalion's Statue was chang'd into a Woman, and that he enjoy'd her after, wards? I have, replies Lysis; but that stone which was chang'd into selh had before a humane shape, that advanc'd the matter very much. Will you think it convenient that Carmelin fend to Paris for a Statuary for to bring this Stone to the figure of Parthenice ? That's but to return to the discourse we had before; here will be a many blows and knocks given, which will make as many wounds; for there is a fenfitive foul which is in this stone which never was in that of Pyemalion's which had never been a woman. I have not yet done with you, replies Clarimond, you may remember that Dencalion and Pyrrha being to restore the world, cast stones of all forts and fizes over their shoulders, which presently became humane creatures, A brave conceit indeed, replies Lysis, if we have a mind to imitate those Restorers of Nature, we must cast this stone over our heads. Now to do that, there were necellary the strength of Hercules, or at least we must be as strong as Turnus who cast as big a stone as this at Aneas: Carmelin hath not so much strength as those ancient Hero's. If you do not believe that this stone may be transform'd, says Clarimond, and that you will not confent it should suffer the least knock of a hammer : it remains that Carmelin endeavour to foften it. There are those that fay, that Blood mollifies the Adamant; possibly it hath the same effect on all forts of Itones: Let Carmelin give himself a stab, that he may bleed on the stone. You confider not that it is only Goats blood that foftens stones, says Philiris. Excuse me, I think on't, replies Clarimond: but I fee no reason but an As may have the same vertue as the Goat; fo that Carmetin, not missing of the one or the other, may not fail to do what he defires. Let us not laugh at the miferable, fays Lyfs: I fay without jesting, that all we can well advise Camelin to, is, that to leave a testimony of a transcendent love, and to make his memory eternal, he would endeavour to obtain of the Gods, that they would dispose of him by some noble Metamorphotis. Some, it may be, would counsel him to be chang'd into a Rock, so to participate of the same nature with his Mistres; but that were not convenient, for he hath not been guilty of the like cruelty. Then to be chang'd into some Tree, which being planted hereabouts might give an eternal umbrage to his incomparable Parther mice is not that which were convenient for him; for you fee this ground is fo dry, that it is not fit for Trees; befides they are never well neer Rocks, which ever him der the spreading of their roots. But that which I should think the most proper, is, that he were chang'd into a Fountain; itis the ordinary transformation of forfaken persons, and tis often feen that water issues out of a rock: He shall perperually wath the root of this, as if he had a defign to foften it; and running close by it, will become the honour and delight of the whole Country: I will confecrate the fource to some Divinity and whoever drinks of it shall fall in love, by a strange miracle. that shall cause sames to iffue out of the water. Carmelin should have been me samorphes deven fince I mentioned it; and if he dispose not himself thereto I shall fay he bath neither courage nor affection. How were it possible for me to satisfie all your several imaginations? (says Carmelin very angrily) I know not what belongs to turning fountain, nor am I of opinion there may be any great good done there by a for I find to great advantage in the water, unless it be for to wash before meat. I will not feeble the nie of wind, replies Lyfer, I fee well thy thoughts run upon the juice of the Vine but dolt thought remember that the Aquatich Desties which we have one nights more richly sucoided with the provisions of Ceres and Bacthan!
They shall lead such another life; bothink thy felf if it be not pleasant. Thy water shall be set lead as the foul; the Nimphi and the Whepherdelles will come and bath the whether it is, and some the Course Mall be one of the first, so that thou shall be interested in the state of the s solo influes pleafairs she fee for many lie wires all maked, and indeeling them all over asshippined: Landledon be jealous of thee, and shall think thy condition better chen any own . But if shou art fo high-minded, that thou will have none but humane Freather of the waters, thereithall be notice given to all Shapherds, Com-

herds, and Goutherds, not to bring any of their Cattel thither to water. These are indeed very excellent propositions, says Carmelin; but I have told you already that I care not for the company of those people of the other world, I'll never come. among them again. Thou canft not receive any more hurt, replies Lyfit, for thou shalt be of the same condition with them; and being an aquatick Demy-god, thou wilt be far otherwise respected then when thou wert a poor mortal; Postibly thou mayst have some authority over the rest; and as to what concerns Men, they shall address their vows and sacrifices to thee; and I; and all those whom thou half seen in this country, will adore thee. These promises are great, says Carmelin . And for to taffe them, though I know not what you speak to me of, and that it cannot enter into my imagination that a man of flesh and bone as I am can become water, I affure you that I would gladly be one; if you can make me become fo: For I fwear to you that I am extreamly curious; and I shall not much stand upon the changing of my condition often, so that in the end I attain happines: But I pray tell me how I must carry my self for to be what you defire I should, that I may know whether the pains exceed not the pleasure. Thy obedience is commendable, fays Life; fince I fee thou art fo modest, I tell thee there are divers wayes to become a Fountain : 'Tis true, I find not in Antiquity any other way then that of weeping abundantly; but it is to be conceiv'd that both the Gods & men are become more subtile and ingenious since that time; for among the modern Metamorphoses we find that Synopa who was all ice, was melted into water by the fire of Love; and that Lucida who had the Dropsie, hath pis'd so much, that it became a Source. But all this is nothing proper for thee, Carmelin: For first thy disposition suffers thee not to weep, and besides thou art not ice, nor yet hast thou the dropsie. We must therefore find out some other way. I have known some men who by violent exercise sweated so, that the water dropp'd down as if they had been Statues of snow exposed to the sun. Go thy ways somewhither, and play at Tennis or at Football a whole day together, that may be a good means to accomplish thy in-

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You come not neer the mark, fays Clarimond; why do you not rather bid Carmelin go and get him the disease which the French call the disease of Naples, and the Neapolisans the French disease? He might then go to Paris, and sweat at his pleasure, with some of those that force their Empirick bills upon all that pass by; and then you shall see him better metamorphos'd into a Fountain then the fair Acu. Ler's not bulie our thoughts with mischief, I pray thee: Curmelin may be metamorphos'd without making himself infamous by any such filthiness. If there be no more requifite then to sweat extreamly, he need not make use of any fordid receit, but go to some honest Hot-houses; but I will furnish him with so many inventions, that he shall have to choose. The Alchimists extract water out of herbs, Howers, roots, and divers other things which are more dry, by putting them into the Alimbeck it will not be amis so to dispose of our miserably amorous Shepherd, that he may be distill'd. No such matter, I thank you, says Carmelin, I do not intend to be fet afire behind, nor do I conceive any goodness can proceed from all pour subtilties. What is more, my mind is wholly perpler'd in this business; methinks though all my body were melted into water, as you would defire it, there would not be as much as would fill an hogshead: For, measure me by a Geometrical proportion, you will find that I am but three foot about, and five foot high, all which would not fuffice to fill a Fountain-head, and continually supply a brook that should measure the diameter of this ground, or by crooked windings should find a passage into Morin, and thence into Marne, and thence into the Seine, and so into the Ocean. There thou half spoken very learnedly, says Lyfis; and besides that thy terms are excellent, thy reason is miraculous. I know thou doubtest of somwhat, it is a fign of ingenuity; for I have often heard it faid, that Doubt is the mother of Philosophy; and that because when one is doubtfull of any thing, he defires to be more affured of it, and never leaves fearthing for it till he have found out what was most hidden and fecret therein

I believe, that with a ferious meditation, thou wouldft thy own felf comprehend how those things I told thee may be effected; but I will shorten to thee the path of truth, fo that thou shalt touch it with thy finger. Take notice then, that according to the Metamorphofes which the Gods bring about, the bodies are either dilated or contracted: it is no more difficult to the supreme Powers to make a thing greater, then to make it less; and if it be certain, that Arachne was chang'd into a Spider, and the Inhabitants of Licia into Frogs, it is as well possible that Pismires have been chang'd into men, Atlas into a Mountain, and some others into Rivers. Ovid never omits to speak of this contraction and dilatation, nor should he: but I know one fecret, which neither he nor any other ever thought on, which yet if it be not known, a man cannot explain the Metamorpholes; and this is it. when there is a necessity a man should be chang'd into something greater then himfelf, then the Gods cause certain winds to enter into him, which swell him up to the proportion required; and when another is to be chang'd into some little creature, they infuse a certain drought into him, that consumes whatever is superfluous: so though they do some miracles which appertain only to themselves, and whereof there cannot likely any natural reason be given; yet do they not hinder but the senet of Inditer for to be affur'd of this miracle, and who ever understands it, may take away the vail of his ignorance. By this thou art to understand, Carmelin, that it is easie for the Gods to change thee into a fountain, and that thou mayest supply water enough for that end, fince fome men who were of no greater corpulence, then thou have been chang'd into Rivers and Mountains. The Inhabitants of heaven provide for whatever is done here below; and though they could not make the charnel of thy current, heither broad nor long, yet would they so dispose of thee that thy waters about fifty paces from the fource, should be receiv'd under ground, and by some secret conduits should return to the place whence they came, that so thou mighth never dryup. That were nothing extraordinary, there are in the world great Rivers, which finde themselves channells under ground, nay it is to be believ'd that the fea it felf is swallow'd in Abysses, that it may restore the water it receiv'd, that so the earth might not be dryed up Further, to take things at the worst, though the Gods should not do thee the favour which they have done to many others, and allowing thee only to much water as thou art big; and should leave thee in some ditch where thou mightit be drunk up by beafts, or haply chang'd to Vapour by the attraction of the Sun beams, yet would I take a course thou shouldst not lose any thing? For I would cause thee to be taken up with pails, and thou shouldst be out into a basin in some rich cabinet. There would I have made an admirable engine, whereof I will discover the invention for thy sake. Thy water being in a cyftern, rais'd up on high, should fall by a small channel upon a little mill, which it mount turn, and thence should fall into a Basin that were under. Now the mill about at one end have a wheel, which should turn another, and that another, and that a beam, about which there should be a pipe made wave-like, or rather like a chevron, where of one end being plac'd in the water, should be still supply'd, and a cause it by field and little to ascend, the upper part becoming the lowest, and their immediately askending: Thus the water should be pour d, as it were into a rivings, whence it froud return into its first receptacle, and be continually supplyed, to that it should never fail. Now I would take order, that no body should drink of it, no not to much as the flyes, and thy water never diminishing, but going and returning, thou shoulds be an artificial fountain, portative and eternal, a thing was yet never feen, and there were no speaking of thee without admiration. all believing thee to be an enchantment. Befides, I am to tell thee that there were no great quantity of water required for this; for though thou thouldst afford but a pailed, I thought make it ferve the turn, by making my engine the left: but I doubt not but thou wilt please great deal of water; for before thou shouldit be metamosphes 4, then thousand put on half a dozen cloaks, and so many night gowns, and all that will become liquid as well as thee. The clouther are ever metamorphos'd

with the body in Ovid (as I think I have told thee before) and as the tail of Ocrrices gown became a horse tail; so the skirts and shreds of thy cloathes will melt inco Areams.

This then is the recompence you promis'd me for my fervices, fays Carmelin, if I ever stand to it, I will here swear once for all, that you shall feek another servant, and I will finde another Mafter. You will load me with more cloaks, then if I were some boy belonging to the guard. You will have me fweat in Frying-pans : you will enclose me in Alimbecks; and at last you will dispose me into Basins; and make me pass through Conduit-pipes, Mills and Troughs. Where to the Devil runs your wit? shall I not be burn'd up, and beaten to pieces after all this? Let me know at least, what I have done to deserve to be put thus to the Rack, Gibber and Pillory? Have I maffacred my Father? Have I betray'd a City? Have I covn'd bad money? Am I an unconscionable Seller, or an Usurer? Thou are nothing of all this, I confess, Carmelin, faies Lysis: nor are there any such punishments prepar'd for thee, as thou conceivest. When thy body shall be all reduc'd to water, thou art no more sensible of any hurt, poor fool: There will be much gotten by pressing thee, thy members cannot be crush'd, for thou canst slide away through the least hole. That then in good earnest is your meaning, replies Carmelin; and es warfe then before : Your will is I should not be any thing but water ; when I am to eat, where will be my mouth? If any body come near me, where will be my eyes for to see him? And if he speak, where will be my ears to hear him? In fine, where will be all my members to execute the ordinary offices for which God

hath ordain'd them?

Carmelin having so said, Lysis was ready to give him some extravagant reason for his complaints; and I believe he would have perswaded him that after he were chang'd into a fountain, the Gods might eafily form him a body of subtile vapors, according to the doctrine which had been infus'd into him: for he remembred him he had seen Lucida and Synopa, who yet had bodies, though they were chang'd Into water. But upon this Philiris comes and fays, Dispute not any more, Shepherds, your difference is easily reconciled. 'Tis true, Carmelin hath reason to be metamorphos'd into a Fountain, but he must stay till the Gods out of their full power ordain it fo : That we must expect from them, and not cause him to be melted into water by natural inventions; that were to tempt the Divinities, and draw their indignation on us. Lyfer acknowledged this confideration to be very excellent; and was angry with himself that he had not been the Author of it. So that he promis'd Curmelin not to importune him any further as to his Metamorpholis. His thoughts now returned to the Temple he had a defign to build; fo that turning towards Fontenay and Clarimond, who flood amaz'd at his fubril argumentations, he ask'd them if they would affift him to begin his edifice. We are no Masons, faies Fontenay; besides, a sumptuous Temple cannot be built in a moment, without materials or tools. But after what manner would you have it? Alas! that I am not an Amphion, that I might with the found of my harp bring together all the fromes in this Countrey, faies Lyfis: I would build an incomparable Temple: But fince that's wanting, I must this day seek out divers workmen for to be employ'd in it. To spare all that cost, saies Clarimond, twere better you would content your selfice and the Priest together. The fire of your love will there shine ever; your lights will serve for incense, and your tears thall be the busy-water. That's well impossible tracking tracking tracking the street burst made after this work water. well imagined, replies Lysis; but it hinders not but I may be much taken with my design. To answer therefore the Shepherd Faminay, who desires the particulars of it a I declare, That my Temple being built of the famen marble can be found, I will place upon the Altar, the picture of Charite, which was drawn by Anselme, with this written above it: To THE

METAPHORICALL GODDESSE. it may be judg'd whether my Mistresses picture do not well deserve a Temple, let lable eat

the world fee and judge.

In faying fo, he took out a Box out of his pocket, wherein was that picture enclosed, which he ever carried about him, though it were of a pretty bignels. Philivis and Fontenay, who had never feen it before, admir'd the invention; and Clarimond who had seen it the first time he met Lysis, viewing it also, found in it somewhat he had not observ'd before. Methinks, saies he to Lysis, that where before the breast was represented by two balls of fnow, there are now two Globes, where may be feen the Landor, with the Tropicks, and other circles. You are in the right, replyes Lyfis, Anselme hath reform'd it fince you faw it, having fent for colours to Colommiers; but this last thing is of my own invention, and as time makes us wifer: I have left the fnow for Charite's neck, and fome places adjacent; and as for her breafts, I thought fit they should be represented as two worlds, for to render the picture more delightful by the variety. It is certain your Masters the Poets do ordinarily compare the breafts of their Mistresses to worlds, saies Clarimond, but very impertinently. You are mistaken, replies Lysis; and I affure you, that if I posses'd Charite's breast, I should think my felf happier then any Emperor; for I should be master of two worlds, whereas the greatest Emperor that ever was, could never enjoy one. An excellent fancy indeed ! fays Clarimond; because the breasts are round, therefore they are worlds, Apples and plums, and all things that are round are wordls too. Tis a very flender refemblance of a thing, to have nothing of it but the simple figure; but yet in this case you cannot make good all you say, The breast of a woman hath but two half bowls, they must be put together to make one whole one; fo that you are still short of your reck ning; for you can finde but one world, which is divided into two, as the Cosmographers represent it in their universal Maps: And I must tell you, that it was a far neater invention of those who say, That Venns having obtained of Paris the Apple, which was to be given the fairest of the Goddesses, she was so taken with it, that having cut it in two, the plac'd it on her breast, and wore it for an eternal sign of her victory, and will'd all those of her sex should do the like. However, if you desire that Charite's breast have two Globes, I grant it you; and I will in that sense too teach you an imagination which you never knew; and that is to fay, that half of each Globe is funk into the body, and that there is only what remains apparent; and as for the mibbles, it must be believ'd they are the Poles. Moreover, to render the picture more judicious and rational, it should be my advice to feign that one is a Terrestrial Globe, and the other the Celestial; but though we should grant all that, yet will there be itill somewhat to be reprehended; for if they be worlds, they must necesfarily have Suns to enlighten them, and it cannot be perceiv'd they have any, if we do not suppose the eyes; but they are at too great a distance: But if you would take them for two Suns, how can you imagine it, fince you call Charite a Sun, that carries them about? One great star therefore carries two little ones, and that also contains two worlds. Thus are all things confused among the Poets; and to hope any fatisfaction from their impertment imaginations were the vainest thing in the world.

Lysis having heard all this discourse, with an extream impatience; very angerly answered thus, I should never have believed Clarimond, that thou hadst so little judgement as thou makest appear. Thou canst carp at the excellent descriptions of Beauty us'd by Poets, and canft not believe that one Planet may carry others, and worlds belides. It shews thou knowest little in Afrologie, and hast no great acquaintance with the opinions of those Philosophers, who hold there are worlds in the Moon and Stars. Belides, dost thou think it improper, that the eyes be the funs of the breast ? dost thou think they are too remote, seeing they are fastned in the face as in their heaven, and that the two Globes which are under represent the earth? Thou wilt haply tell me, there is no need of two Suns so near one the other. But though there were but one world, yet were there no inconvenience; for I will prove it to thee, that this great world wherein we all live, is not content with one;

and that this is true, look into all the Poets, both Greek and Latine, thou wilt finde that when they speak of a man, that hath travelled about the earth; they fay that he hath feen the one and the other fun. And this is it hath made me conceive there are two funs in the world. But the greatest testimony in this case is, that it is held for certain, that there are Antipodes; and if there be, they must have their Sun as well as we ours. I remember, that being at St. Clond, Anfelme laughi at me because I said the Sun was going to sleep in the waters; if I had then known what I have imagined fince upon reading the verses of a certain Poet, I had answer of him to the purpole. He asked me how it was possible, that the Sun should pass away the night in the sea, in banquetting and taking his rest, and yet be seen the next morning in another end of the world, as if he had travell'd all the time. But now I am affur'd that there are two Suns which enlighten us one after another, and while one fleeps, the other perfects his carreer. I will not trouble my felf here to make you any demonstrations; I must then have had the compass and rule. Finde your felf out the reason of what I tell you, when you are best at leifure. Then for the feveral faces of the Moon, whereof I might be demanded an account : I profess to you, that I understand nothing of these divers aspects of the Moon, wherewith I have been fo often entertained. I therefore believe there are three or four Moons in the world; for otherwife, how were it possible we should see it sometimes found. and sometimes cut in two. It is to be conceived that the full Moon and half Moon are two feveral Stars.

Such excellent conceptions as yours, are worthy to be admin'd, faies Clarimond; I confeis my felf overcome, and yet I cannot but fay, that let things be taken which way you will, the little worlds of Charit's breafts, have no need of Suns, fince they can have no other inhabitants then fleas. Thou speakest injuriously, replies Lift's those worlds are peopl'd with Capids and Graces. I would gladly know what fort of creatures those are which you name, replies Clarimond; for all your Poers and Maker's of Romances, speaking of a Beauty, say, that the Graces and Capids slye about her face. I have a hundred times view'd some of the fairest, imagining I should see an infinite number of little wing'd boys go plant themselves on her nose, as it were on a Bulwark; or hide themselves within it, as in the Loop-hook, and then go and suffer the Strapado in her hair, but I never could see any thing of all this. That is not seen but with the eyes of the minde, saies Lysis; art thou now satisfied? And if thou doubtest of the dignity of the two Suns of Charites's sace, because they remove not out the place, as those which run through the Zbdiak, learn, that those things which are most permanent, are the most to be seened.

All these fine reasons could not withhold Clarimond from ever playing on Lysis; so that the Shepherd not being able any longer to suffer his abuses, pur up his picture in a sury. So, so, put up your Metaphorical Deity, saies Clarimond; some other time we shall lay the soundation of her Temple: I shall at the present entertain you wish a more necessary discourse. Let us repose our selves a little I pray. As soon as he had so said, all that were present sate them down on the grass; and he resuming the discourse, ask'd Lysis, Whether he would give him leave to say what he would a The Shepherd answered, yes: So Clarimond entered into this discourse constants.

George Shephend, Lam very forry to fee your minde possessed with such an infinity of pestilent opinions; and (which is worst of all) like a contagion you endeadour to the promunicate them to all that come near you. You talk of nothing but Adibantisphoses; and you would make Carmelin and the other Shepherds of your acquaintance, bleliers, that a man may be metamorphosed into a Fountain, a Stone, a Tree, a Bird, and shivers other forms. I must purge your brains of these strange imaginations, and show you, that although you have found them in a many books, you are they but pure sables. I will make it appear so you in what manner they came into ordin in the world, that you may perceive your error.

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In the first place, for what concerns the Aquatick Metamorphosis: There was fometimes in Arcadia the fon of a great Lord, who fell into a fountain and was drown'd in't, his friends were extreamly discomforted at it : But there was a Poet, who to comfort them, and get a little money from them, made some verses; wherein he feign'd that the Gods had taken away that childe from amongst men, for to prefer him to a happier condition, and that they had metamorphos dram into a divine and facred Fountain. That was afterward by the superstitious people taken A while after that, a certain man whom some theeves had kill'd having been buried in a field, there grew out by chance a flower out of the earth. wherewith they had covered his body; fo that it was believ'd, with much appear ance, that it was a Metamorphosis, which the Gods had made of him. Another having been thot through with arrows in the wars, was negligently cover'd with earth, the shafts not taken out of his body; and being of a green and soon growing wood, they easily took root, and cast out branches; so that it was given out, that that body was chang'd into a Tree. There were a fort of Countrey people, who reported the same thing of another dead man, whom they had buried at the foot of an Elm, instead of a dog, for to make to bud forth. A certain traveller going along the fields, a piece of a mountain fell on him, and cover dhim so that he was never seen after. Those who knew which way he was gone, not meeting with him, but finding instead a little mountain hard by the greatone, imagin'd the Gods had bestowed that form on him.

As concerning those whom men have thought to have been chang'd into savage creatures, they were onely fome people, who had cover'd themselves with wolf skins, for to be thought wolves; or had put on Lyons skins, or any other beaft, for to run about frightning little children, and exercising divers cruelties.

As for the Metamorphoses of men into Birds, though it cannot be said it was effected by a like difguifing, because there is hardly any bird that hath not the body less then a mans, yet it hinders not but the reason thereof may be found out; and to that purpose I shall give you an example, as pleasant as true: There was sometime in the Province of Greece a subtle and mischievous fellow, called in his language Raven, who having committed a many Felonies and Adulteries, was furiously persecuted by the Magistrates of the place. The Constables having perceived him afar off in a field, made as fast as they could after him; but he was so well footed, that he recovered a little thicket, and being got out of that, he was presently by a rivers fide, into which he resolv'd to cast himself for his safety: He immediately put off his cloathes, and got into the deepest of the water, where he might hold out long-est, for he was one of the best Divers in the world. The Constables being come to the Rivers fide, found nothing but his cloathes, on which by chance a great black Bird was roofled. They came nearer by little and little, and imagin'd, that he whom they came to take, as he was capable of doing all fort of mischief, so was he as well a Magician as a Thief, and that by his charms he had chang'd his first body into that of a Bird; for otherwise they could not conceive in what manner he should come to disappear. But the bird having expected them some time, and looking on them very fixtly, as if he had defy'd them, fled away when they were come within ten paces of it; and twas then in vain to think to shoot at it, or by running hither and thither, to get any tidings of it. They never could learn any thing of certain of it; so that they were forc'd to return into their City, for to tell the Judges, how that the Felon was metamorphos'd. Since that time; the Bird whereof he was thought to have taken the form, was from his name called Raven; and if that Bird be feen much about Gallows's, and places of Execution, to feed on carcales people would lay, that the Gods, the just punishers of crimes, did ordain, that notwithstanding the change of his nature, yet would he ever be about the place where he had deferv'd to end his life, and that he could not live but he must feed on those like him. As for the Thief, after he had continued some time in the water, he thought that those who sought after him were far enough. but coming to the shore, he found no cloathes; for one of the Officers had taken them away, both because there was nothing CL

thing else to be gotten, as also that he might shew them all the world for a miracle. This wretch being stark naked, cross'd the River; and when he was come to the other fide, he kept himself close in a Wood, where for some time he lived like a savage, and at length he betook himself to some Faggot-men that us'd there, and pass'd over the rest of his dayes unknown, being very glad whenever he heard any one say that he was not reckoned amongst mankind

The metamorpholis which was imagin'd to have happen'd to him, was to fat tenth, very excellent, and without any relation to the others; for there was no need of his cloaths to bring it about, and the Greeks believ'd that he put them off for his more easie transformation. On the contrary, Lyfis, Ovid, and the rest of the Posts will not have the cloaths exempted from the metamorpholis: If they change a man into any creature, whether his Breeches be of cloth or of fatten, it must be defigned for hair or feathers; and if they transform an Italian woman into a Bird; the great fleeves of her Logle gown would ferve to make her wings; and as for a Southern woman with her little Furr'd-clock, the should become a Winter-Crow. Were I so minded, I could thus find the original of many Metamorphoses; but 'tis not to be conceived there is any necessity of it. Lyfis is more then half converted : He must now thake hands with the error he hath been fo long in; otherwise it is a great hazard he may fome time or other die of hunger or thirlt : for he imagining that whatfoever he faw on the earth had fometimes been men, he would not prefume fo much as to drink water, left it might be blood; nor dare cat of any birds; or beafts, or

fruit, out of a fear he might be at the buttocks of some of his kinred.

Here Clarimond ended his discourse: but that it was not shorter, was not Lysis's fault; for not being able to hear him talk after that manner, he was ready to interrupt him at every word, and had done it, had not the Shepherd Philiris imposed filence on him as foon as he would have open'd his mouth. However in the end he answer'd as followeth. Stupid Clarimond! I am now at a loss what esteem I should have of thee, fince thou still continuest thy abusing of facred mysteries, and canst not credit things that are most true. Thou wilt not believe there can be any Meramorphofes, and yet 'tis not long fince thou fawelt me chang'd into a Tree, and belides thou hast heard the Histories of the Hamadryads and Fountain Nymphs of this Country who came to fee me. Wilt thou deny this , whereof I have fo good with neffes? I tell you once more, that you were no more changed into a Tree then I was, fince you put me to it fo far, replies Clarimond. Cannot Carmelin give thee the lye? answers Lysis. I befeech you bring not me into your contestations, says Carmelin, I am too peaceable a man. Fontenay, to you maintain to Clarimond, lays Lyfis, that I was chang'd into a Tree; and bear witness of it also to Philine and the rest lately come hither, that they may not take me for an Impostor. I know nothing of that business but by the relation I had of it, replies Fortenay; I was not in this Country when this adventure happened, I was gone to a little Town whence I returned but yesterday. But I must tell you by the way, that there are many that hold the Metamorphoses for fiftions, and do not believe there are any Divinities in the moods or maters. For my party I have sometime believed that there were, and now I know not whether I ought to continue in the same opinion. But more particularly I was not perswaded of any thing so much, as that there were Nagadi: And if you please, I'll tell you for what reason I was possess d with that imagination. I shall hearken to you very willingly, replies Lyss: Possibly there may be somewhat in this story may touch the minds of these insidels. Nay then, says Fosteray, I will double your fatisfaction; for together with it you shall have the rest of my life. That's it I defire, fayes Lyfis, and I fee every one prepares himself to concern of to be a low on the rections and smock if as this Magie read foot terms preferrly to the foot terms between the concerns the constant of the constan

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70 U are then to know, dear Company I fays Foncemay, That the Sun had not fourteen times measur'd the compass of the Zodiack after I was born when in the most intense heat of the Summer there seiz'd on me a defire to wash my self in the River Marne, which was within a league of my house. I would needs one evening make experience of that pleasure I had before never trafted: but in flead of being refresh'd and cool'd, I was the more enflam'd. I was no fooner gotten up to the reins in the water, but I perceiv'd a Maid who was also washing herself; and being desirous to embrace her, she got away sude denly into an isle where she hid herself, so that I could find her no more. I had so much fear to be drowned, that I durk not advance so far; so that this " loss was a great affliction to me. I look'd all about to see for some Boat where the fair one might haply have got in, but there was none; or if there were, it must be the other side of the isle. That made me believe that she I had feer was no mortal creature; and calling to mind the different Divinities where of Theard my Preceptors talk, Timagin'dit was a Nayad, fince the feem'd to me to swim as well as any Fish. Now though I had not observed the features of her countenance, yet was I eafily induc'd to conceive that she was extreamly fair; and that kindled in my heart a passion, which I thought should never be extin-" guish'd. When I had put on my cloaths again, all my comfort was to lie down on the Rivers fide, and to fhed abundance of tears to encrease the waters of my "Numph. The Stars were now ready to fall on the other Hemisphere, and Night by little and little drew her curtains wherewith the had hidden the face of heaven, when it came into my mind that there liv'd neer this place a Magician of whom 56 Amight hope some affiltance, if it were possible I could receive any. All the Shepherds in our quarters or neer us, were charg'd to look to their sheep when they should cast their lambs, for to sley them andbring their skins to him to make " wingin-parchment: the Midwives affo were in like manner very careful to preferve those thin Cawls wherewith there are some children born : The Falconers, who " made in other Countries all Birds their game; durit meddle with nothing but st Dormice and some other unlucky birds; and all this for to provide materials for the enchantments of Zenocritris, that was the name of this Magician. I heard fay that he would pull the Gods out of their thrones, and that he broke open hellse gates, and that he lent back Rivers to the fources, to the great aftonishment of their banks, Befides it was reported, that all the riches he had in the world was an Angel in gold; but that it was so enchanted, that when he had given it a 1. Tradefman for fome commodity, it ever came back again into his purfe, a place it feems it affected better then any where elfe. Twas also believ'd for certain, that if he took a puniet and piere'd one of the Posts of a Table, he would make white come forth, and if they went afterwards into the Merchants Cellar, they found the Pipe which had loft it, for he by his magick would cause the wine to be to transported to his house. For what concerns the curing of dileases, in that point he defed all Physicians; and whenever he cused any of his friends, he transwill be ordinance it was there thould ever be formebody fick. Tis true, I was not of defirous to be fally cured of my difease; I took such delight in it, that I was content only to be a little eas'd. I went therefore and knock'd at this Magicians door before day; and he, who was already at his study, came presently to the door. It was an old man whose beard was of such a length, that besides that part he had left in the middle, he had twifted what was on both fides, and it served him for a girdle. That was a thing strange enough to fee: but I was much more amaz'd when I observ'd that he had so many wrinkles on his face, whereof some

were in direct lines, and others in oblique, that they feem'd as fo many markal characters that time had drawn there, to make him mafter of life and death. Affoon as he had bidden me good morrow, I shook as a reed on the brink of a lake at the found of his whizzing voice, which feem'd to iffice out of hell through some abyss. But at length he spoke more mildly to me, and restor'd me! bidding me not fear at all because I was so much in favour with heaven, that I should find the affiftance I look'd for; and that he well faw that what I affed was nothing more then ordinary to Youth, that is to fay, the disease of Love, for which he was stor'd with all forts of remedies. How well have you already ghes'd! anfwer'd I: 'Tis true, I am in Love, but 'tis not with a mortal creature but a Nayad I saw yesterday in the River, but cannot fince recover the fight of though I waited till now: Do me but the favour that I may fee her once more before I die, and I shall so recompence you, that you will rest as well satisfied as I. Zenocritus promis'd me to do what I defired ; and having brought me into a dark chamber, he put off my cloaths, and put them on again, mumbling over certain barbarous words. Thence he led me into his Court; where when he had made a circle and lighted three candles about it, he cast a vail over my head, and read a while in his Conjuring-book. This done, he took me by the hand, and made me go a great way vail'd as I was; then having made me kneel, he took the vail off my head, and told me I was where I defired to be, and that it was in my power to remain two hours before my Miltres. Upon that he left me, as being unwilling to be a witness of my amorous thefts: But the enchantments pass'd had made me fo stupid, that it was a good while ere I remembred me that I was on the Marne fide. As I cast my fight on the waters, which were very clear thereabouts, I saw in them a Nymph, the fairest could be imagin'd: she had on her head a dreffing of cloth of filver, with fmall purl-work, and a blew gown. I prefently conceived it was my Nagad, and that I should make use of the opportunity to gain her favours, fince the charms of Zenocrious had come to so good effect. "Fair Nayad! faid I to her in an extreme transportation: I confess modely ob-" liges you to appear so clad to the eys of men; yet I must tell you, I would rather have feen you naked, as I did last night; for it being now broad day; I should have been incredibly fatisfied in confidering you all over! Since the Honour of beauty confifts in nothing fo much as to be feen, why are you to carefull to hide your felf? Thus did I entertain her, thinking the would speak to me: but the answer'd me not at all, and was only content to look on me with languishing eyes. I perceiv'd her lips move, but her voice reach'd not my ears, fo that I thought it might be the water hinder'd it. That made me fay to her, Come out of the water, my fair Sun! behold the great Sun of the world comes out too: Come and enlighten our earth, where all men shall adore you: Come give me your hand, that I may help you to get out. In fo faying I kis'd my right hand and presented it to her: At the same time she kis'd her lest hand and presented it to me, as if the had been desirous to come to me; but though my fingers feem'd to be very neer hers, yet could I not touch them: which making me half desperate, I fell to beating my breast. The Nymph did the like for to sympathize with my grief; whereat I was fo troubled, that it fet me a weeping, and me-"thought the wept too. You fuffer too much, faid I then; 'tis necessary I come to you, my fair one, fince you cannot come to me. And in faying fo I cast my felf into the water, which being shallow, I was not so high as my middle: but there being nothing but fand and gravel whereever I laid my hands, I came out again presently; looking afterward into the water, which was all muddy, I could " fee my Nayad no more: whose loss I so much regretted, that I laid me along on the ground as if I had been ready to die. At length my grief being fomewhat "abated, and my mind not being taken up with viewing the waters, I look'd ore "my felf. O Gods! shall I rell all! I perceived that I had womans cloaths on, and "having put my hand on my head, found I had a drelling on like that of the Nay-" ads. By that I discover'd the chear of Zenberien's enchantments, and I had

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reason to doubt that the face I had so much admir'd was my own, which being difguis'd I had mistaken. Thereupon I return'd to the river, less sad then before; and there perceiving the same figure, I spoke thus, There's none but will confess that this face is handsome; and for my own part, I should think my self . happy, could I finde a Wench that had one so fair. I would to God it were so! a But why do Idefire it, is there any thing more pleasant then to be Mistress and se Servant together ? I shall when I please, see the beauty which hath surprised me. " If I figh, it will figh too; if I laugh, it will laugh also; if I defire any favour it will be as foon obtain'd as defired; if I give my Nymph any thing, there will be nothing at all loft, for I shall give all to my self; if I bestow my endeavors to preserve her, I shall preserve my self with her. I shall not fear she will betray me, for the will never be guilty of any thoughts which I shall not know, and et jealousie, which possesses so many Lovers, will exercise no tyranny over me. I se fee many others much troubled that they have Rivals; but for me to have any " I shall account it a huge pleasure : so nothing being able to bring me any discontent in my love, I shall ever live fully fatisfied. And if it be objected, that I to trangress the ordinary Laws of men, I will say, that the fairest bird of natures o making, which is the Phoenix, is content to love himself, and seeks no further object for his affection. After this discourse, I paus'd a good while, and as I was bulied in viewing my own fair countenance, Zenocritus comes and askes me, Whether I had not sufficiently seen my Mistress? and if I would not return to his . house? I am fully satisfied as to her sight, said I to him; but I would also have se been glad to have heard her speak, I have not yet been able to make her break her filence. Ask her somewhat, saies he, no doubt but she'll answer you. I had the curiofity to try his skill; fo turning towards the water, Fair Nymph, of faid I, may I be affur'd that you will have a memory for the most perfect Lover that lives? Then I heard a feeble voice, which feem'd to come from a league off me; which said to me, Assure thy self, that the same arrow as hath wounde ed thy heart, hath wounded mine also. I was so astonish'd at this, that I became es as infensible as a stock. Zenocritus put the vail again over my head, and affuring . me that his charm was at an end, he led me back to his house, I not saying any es thing in the world to him. I could not come certainly to know, whether it were a Nymph I had scen, or my own representation only; the cloathes I had on made me suspect the cheat, but withal, the voyce I had heard made me believe there might be somewhat more in it. Being in the dark chamber of Zenocritm, he took off my maids cloathes, and put on mans; but though I perceiv'd all this, .. yet had I not the courage to accuse him of imposture. My comfort was, that "however, he had given me some satisfaction, by teaching me the invention of es loving my felf; so that as I parted from his house, to return to my own, I gave . him a Diamond for his recompence. The very same day, I spoke of him to a "Gentleman, a friend of mine, who affur'd me he was the greatest cheat in the es world; and among other fubtil tricks, he had that of making a voyce proceed from the bottom of his stomack, having his mouth shur, as if it had been another perof fon at some distance from him had spoken, and that by this means he had abus'd many, answering them to what they desir'd, as if he had been a spirit, or some departed foul \$1 remembred, I had heard fay, that in ancient time there were prou pheteffes, that spoke through the belly, so that I easily believ'd Zenocritus, had the same power. Yet thinking ever on the pleasure he had done me, I would not wish him any hurt; and forgetting the imaginary beauty of the Nayad, which I had not clearly feen, I admir'd none but my own. I had at this time neither a, father nor mother, but liv'd at my own liberty. I caus'd womens cloathes to be a made me, which I ordinarily wore, and being lockt up into my chamber, where there was a looking-glass four foot high, and three broad, I view'd my self from , head to foot . I was quite ravish'd in that contemplation, though all my happi-, ness consisted in the superficies of a glass; and I wish'd my eyes had been dispos'd into some other part then my face, that I might have view'd that in its na-

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tural. Yet my faithful ice representing it to the life to me, I caus'd the Idea of those beauties to pass into my heart where it was preserv'd. And thus was I surpris'd by an extraordinary love; and if you have observed the adventure that gave it its beginning, you will conclude, that he that first presum'd to say there were Nayads, had seen some that were suppris'd as I was.

That may very well be, faies Philiris, some Poet had had a glimpse of a maid in a River, or else some Ideot seeing himself in the water, had believed his own image was another Nymph. As for your part, I believe your defign was to renew the fable of Narciffus, but yet you have done nothing fo simply as he : if you knew not your felf, when you first beheld your felf; and if you took the figure you faw for a Nymph, 'twas because you had chang'd your cloathes; but Narciffus, who had no other then his ordinary cloathes, took his own representation for some fair Goddess. If that were true, I should say that the yong man were turned fool; but that being false, I must say that the Poet who invented it had no judgement : For put the case that Looking glasses were not inuse in the Country of Narcissus, and that in his mothers house there were not neither skillets nor basins, inthe bottoms whereof he might have feen him felf; could he that was a Huntf-man; and had much acquaintance with the fields, be without ever beholding himself in a Fountain? Had he lived to the age of fixteen, and never met any? And if he had met with any (as it must be necessarily conceived) why should he behold his own face as a new thing, and imagine there were a Nymph under the water? why had he not rather committed this simplicity at eight years of age? then it might have been excused. By this it is easie to see, that for to make the adventure probable, it should have been accommodated like that of the Shepherd Fontenay.

I do not grant you that, replies Lysis: for in the first place, I will not have any thing reformed as to what hath been anciently believed concerning Narcissum, because it may have hapned, that he loved himself after one manner, and Fontenan after another. The lives of all men are different, and consequently their Histories are so much the more delightful. As concerning the Nayads, though Zenocrisma have deceived this gentle Shepherd, and hath made him see his own image in the water instead of a Nymph, it does not thence follow that there are none. The fair one he had seen the night before was one indeed, and I make no question but he knew her well enough since: Wherefore let him continue his History, and we shall see what were the end of his loves.

I have acquainted you erewhiles, replies Fontenay, that it was in my infancy, that I believed there were Nayads; however for the future I shall be of your opinion, were it but for complyance-fake with you: And to go on with my story, I " am to tell you, that having accustomed my self so long to dress my self like a " maid, I never wore mans cloathes, but when I was forced to appear publikely; and "then also were they heavy on my back. As I was one time at my window, there past by a Nobleman of the Country, called Alcidamas, who having perceived me, " thought me the greatest Beauty he had ever seen; so that he fell furiously in love. " with me, and came to my house with some fifty Bilbo-blades, for to carry me a-" way. My people, who were accustomed to see me disguised, told him he was much deceived if he thought to finde a maid there, and that there was not one in all the house. He notwithstanding came up into my Chamber, where I was then " so busie at my glass, that he had embraced me before I perceived him. You " have fufficiently consulted your glass, my fair one, said he, you have already so "many temptations, that you cannot adde any. Trouble not your felf to provide " arms to make new wounds, but heal those you have already given.

"I ried me along with him into a coach. All the way I did nothing but weep; and I remembred I complain d in these terms: Must I be taken away, and the dearest friend I have, not brought with me? O faithfull witness of my Loves t must I

be ever absent from you? must I bid an eternal adjeu to that fair Mistress which you made me always contemplate? Twas in you that I faw her, 'twas in you that I also faw my felf. Methought I was wholly changed into you, and I also thought that I comprehended you wholly in my felf; so were my thoughts fill'd with you as their full object. I often repeated these words, speaking of my glass: but Alcidamas, to whom I did not explain them, could take them for nothing but riddles. He ask'd me fometimes what cause I had to complain, since I might affure my felf I thould receive no hurt with him : yet I gave him no reason, but cry'd out thus; Alas I I have loft my Mistress and my Servant together in My face was seen in that of my Servant's, and in mine was also seen that of my Mi-stress; but one moment hath ruined our reciprocal loves. Alcidamas hearing this, thought that the indignation I took to be so ravish'd away had made me talk idly: And when he was come into his castle, he brought me to a Gentleman whom he call'd his Brother, and prayd him to endeavour to bring me to my felf again. I had so little confideration, that heing removed from my glass, I believ'd I was removed from my felf, though I carried myfelf well enough in all the places where I went : But having cast my eyes on Iphis his glass, Alcidamas's brother, I perceiv'd that indeed my face, which by reflection was an object to it felf, was not absent from that beauty which it ador'd. I was upon this so comforted that I fmil'd, and with my eyes carefs'd my ordinary Miftress, not thinking of Jahie who very feriously ey'd me. This young Lad feemed to be as jovial and woluptuous as his Brother; and it quite amaz'd me to fee him cast himself so amoroufly about my neck, faying to me, You disesteem me too much, Fair one ! to prefer that Glass before me: Am not I as worthy your looks as it? If you would see your self, you may do it in my eyes. Though Iphia were very fair, yet be feem'd not to me to come neer my Nymph, fo that I fill thrult him from me, that he might not hinder me to look into his glass. When it was night, I would needs behold myself in it by candlelight: but hecaus'd me to go to bed, and " when I thought him gone out of the chamber, he came and lay down by me, faying to me as if he had known my thoughts, My fair one! though it were true that you loved none but your felf, yet can you not hate me, because it is you " that I love. I thought Iphis had reason; and having felt his breast, I found he was a maid. Then without being mov'd at all, I received his kiffes, as coming at from my Miltreffes friend. I did not think there was any hurt in that, as if I had received the same caresses from his brother, because I thought my self a maid as well as he, and yet I made it soon appear to her that I was a man, or at least an "Hermaphrodite. I shall not tell you whether she was asham'd of it or no, for the darkness hindered me to see if she blush'd, but I dare tell you she betrayed a certain amazement by a mild complaint; yet she turn'd all into gladness, and had the confidence to tell me, that indeed such a Lad as she was required such a Maid as I was: She also confess'd to me, that though her Brother were a very spowerfull man, yet was there a certain Prince who had defign'd the fame violence to her that Alcidends exercised rowards others; so that for fear to be stollen away fome time or other, either when she were alone in the castle, or walking in the fields, the had thought it her best course to disguise herself like a man. This discourse ended, the conjur'd me to tell her the reason why I was clad like a woman; but I made her believe that I would not reveal that fectet. In the morning we put on our false habits; and having beheld my felf a while in the glass, I was in fuch a good humour, that I went and walk'd into the Garden with Iphis: . I found a little door which opened into a field where a many cartel were feeding: among the rest I spy da Mare, on which as it had been in jest I got up; but hold-" ing by the mane in flead of a bridle, and clofing to her fides, I made her make theh speed away; that Iphis soon lost sight of me. She went to the people at home, to fend them to overtake me; but they were not quick enough for me. Aknow not whether the were much troubled at the lofs of me, or if her Brother his return were the more: But this I know, that I was never important dany

further by them at my house, whither having retired as into a fanctuary, I fortified my felf better then I was before. The affections I had for my felf I increased. and I practis'd all the inventions in the world to raife the greatest pleasure out of my solitude. I had some seven or eight Gowns of several fashions, which for my pleasure I ever chang'd; and since I had suffered my hair to grow very long. I pass'd away whole dayes in curling and frizling it, as having no need of Permoues. Sometimes being laid down on a green couch before my glass, I playd on the Lute, and fung certain airs which I had composed in my own praise; and I was so passionate, that I imagined that the harmony proceeded from the fair Chantrels I had feen, and not from me. I put on no other cloaths but womans: and my fervants who would not contradict my delightfull humours, call'd me rather Madam then my Lord. The neighbours who heard no more talk of Fonteney, thought him dead, or gone to travel; and as for the fair Lady which remained in his house, she was thought to be his Sister. When I look'd out at the window, there would ever be some Gentleman passing by, whose business was to fee me, so great was the fame of my beauty; nay there were some who would needs demand me in marriage. Now once above all there came to my house a young Lady, who told my people that the must needs fee me. I did not at that time appear much at the window; fo that she could not see me but in my chamber; a thing I should hardly permit; for I was afraid it might be some man difguiled who came to ravish me; or else some woman, who knowing I were a man came to enfnare me into Love. She was a good while at the door defiring me to open; but I would not do it before the had declared to me her defign. Know then, fair and folitary Nymph! fays the to me, that I am called Theodora; and that all the world having acknowledged that my beauty was incomparable, I have been fo vain as to have believed it till now: Yet the common report having taught me that thou hadft an admirable beauty, I shall never be at rest till I have fren whether thou art fairer then a many other whom I have excelled. I who conceived my face the handsomest in the world, and believ'd it concerned the reputation of my Mistress not to suffer the presumption of Theodora who thought herfelf incomparable, I promised her entrance on condition the swore not to stay with me above a quarter of an houre. When the had taken her oath, I opened the door: But O ye Gods! what miracles did I find in her? The had fo many attractions, that I was even dazled with them, and began to tremble out of aftonishment, acknowledging I had nothing worth the comparing with her. However finding in my heart a little obstinacie, I thought it was because I remembred not my own beauty; and so presently I address'd my felf to my glass: But alas ! what inequality did I find ? For besides that Theodora's face was fairer then mine, her breaft was uncovered, where the two Bowls, whiter then Alabaster, were without any thing else able to make me perish, considering I was not furnished with any such beauty. That gave me such an assault, that I kneel'd down before "Theodora, and faid to her, Fair Goddels! affure your felf that this day you have byercome the proudest creature in the world. She presently lifted me up; and " believing the were indeed formwhat above, the began very infolently to relate "how many other triumphs the had already made. Then the made me look on an ancient woman the had brought with her, who was to testifie to all the world that I was not so fair as her Miltress. After this she left me, though I entreated "her to flay with me that day; for the faid the would not break her oath. So was "I foon deprived of her amiable fight through my own fault: but her Idaa re-" mained fo engraven in my mind, that I would never any more behold my own " face in the glass. I forgot my felf for her fake; and being weary to be the Lover " and the thing loved both together, I refolved to be passionate for something that were more fensible then a shadow. Thereupon curfing the Glass which had "enchanted me fo long, I took a flick and brake it into more peeces then times "I had look'd in it; I burn'd all my womans cloaths, representing to my felf, that to be loved by Theodora, I must appear as a man. And to say true; this change of

humour fell out very feafonably; for I could not long diffemble my fexe, fince my cheeks began to be hairy, and that it was no small trouble every morning to get it off. It was so long since I had gone like a man, that I had much ado to bring my felf to it again: yet I quitted my folitude, and shewed my felf to all the world; so that then all the talk was of Fontenay, and that it was not known what was become of his Sifter. My first visits were to Theodora, with whom my business was Love: but I found her so cruel, that I imagin'd she were not to be wrought to compliance by any natural remedies. I went therefore to Zenocritus whose reputation was much encreas'd; and having discovered my passion to him he promis'd me more effectual affiftance then when I loved the Nayad, by how much it was easier to gain a humane creature then a divine. His cajolling and fair tales enchanted me more then his charms; and fuch a confidence did I place in him, that I never dreamt any thing which I did not relate to him, for to have the interpretation of it : I faw no birds in the air, but I gave him the number of them; and made him a register of all my thoughts and actions, that he might thence make his presages. If I were to return to Theodora's, he looked ore certain books, and cast certain lots to see if the day were fortunnate for me. Notwithflanding all this, there was no great appearance that my affairs were any thing advanced, and I fed my felf with nothing but hope. So that calling to mind that I had a Coufin in these quarters who was thought a very able man in Magick. I resolved to come and see him, and renew that kinred and acquaintance with him which my father had neglected. I visited Hircan, to whom I have related all my fortunes. He advised me henceforward to beware the impostures of Zenocritw ; and he, who is acquainted with the true and found doctrine, gave me an herb that made Theodora love me, if whenever I was to speak to her I put it into my mouth. To be withall reveng'd of my false Magician, and pay him in his own coin, by the advice of my dear Kiniman I presented him with a pleasant little Book which treated of the means to find Treasures. He was content with that recompence; and left I might pretend to part of his riches, he is gone out of this Province to practife his vain fecrets, which he conceived were above my understanding. I have fince married Theodora, to the fatisfaction of all that knew us, who rejoye'd to see the Fair married to the Fair; and we have hitherto liv'd a very comfortable life together: And that I have now left this dear Spouse, it hath been for some business of very great consequence which I have with my learned Cousin. As to what concerns Charite, of whom I boasted I was belov'd in the presence of her faithfull Lover, he hath no reason to be any way jealous; for what I spoke then, was out of error and vanity: I believe Lysis perceived it so. and took it no otherwise; and now that we were made friends yesterday he will not bear me any ill will henceforward.

Here Fontenay made an end of his story, which he had related with much difficulty, many times recalling what he had faid, as if he had taken a great deal of pains to lye. Clarimond, who laught ever and anon, There's an end it seems of your Legend, says he to him, in good time: I never heard any thing more impertinent; and you have only made it appear to us, that you were sometimes this greatest Hy-

pocondriack, and the most melancholick Fool that ever trod the earth.

Abusive Clarimond, replies Lysis, wilt thou never give over affronting honest people? Art thou not to blame to censure this Shepherd for loving himself, since it is well known, that in his youth he was of an excellent beauty: and that I my self being clad like a maid at Oromes's, was enamour'd of my self. I could not but shed tears at the relation of his adventure, so was I mov'd with it. There is but one thing troubles me: whereas he lay with Iphis who was disguis'd like a man, I should have wished with all my heart, that to make his history the more perfect, his Theodora had been so disguis'd, and that their friends seeing them equal in Beauty and Riches had desired to match them together. Fortenay taking Theodora for a man, would have abhort'd such a marriage, and Theodora taking Fortenay for a maid, would

would not have been joyned to her, fearing the might never receive any fatisfaction thereby. Their plaints would have been reciprocal, and yet being dispos'd into the nuptial bed they would have found that they had wherewith to please one another, and there was no more to be done the next morning to put all things in order, then for them to exchange cloathes. Theodora taking those of Fontenay; and Fontenay those of Theodora. That had gone beyond the Metamorphosis of Iphis, the husband of Jantha. This consideration is excellent, saies Finite any more on it, since what is done cannot be undone. As to the información Claany more on it, since what is done cannot be undone. As to the insolence of Clarimond, let us hear with it, as proceeding from a spirit of contradiction, which can hear nothing and be pleas d with it. I should be very glad if Philips would also take the pains to give us his history, to see if haply there will not be so much to carp at. Let him then vouchiase us that diversion, saies Lysis; I consule him to do it by the eyes of his Mistress. I am very tender, as to the refusing of any thing whereto I am press d with so much civility, replies Philips; prepare therefore your ears, and you shall hear what yesterday it was my defire to acquaint you with While Philips said this, Lysis rises out of his place, and seated himself on the other side. What would you do, saies Fontenay to him, do you finde the ground too hard in your former place? Or do you think it any softer here? There is in this a secret, and that no small one, replies the Shephera, I should much wonder if you could but conceive what it might be before I should tell you: my thoughts are not so common, yet I what it might be before I should tell you: my thoughts are not fo common, yet I will discover it, to let you know that such a Lover as I cannot conceive any thing, but what is rare and excellent. You are then to know, that in the place where I fate before, my back was towards Orontes his Castle, where is the residence of Charice; and that was a thing quite contrary to the rules of all civility: And that is the reason why I have planted my self here, where I think my self so well scituated that I fixtly behold the aboad of my selicity, Had I all the mathematical inflruments in the world, I could not place my self better. And that I perceive already; for I finde the air more delicate here then there; and methinks the Zephir brings with it fometimes a perfum'd sent, which it took up from the breath of my Miltres. I will henceforth turn towards her with as much pertinacy as the Load-stone does to the North: Whether I be a bed, or at table, or be in a ship, or in a Coach, I will ever observe that. The design is noble, saies Philiris; but there is one thing I flumble at, and that is when you are far from your Charite, the may go from one place to another, and turn her back towards you; fo that you will be deceived, and you will look towards a place where fhe is not, and you never know it. However, I believe your good intention will be much confidered. There's more then fo in it, faies Lysis; do you not see that I cannot possibly be mistaken, since I shall know by the wind in what quarter my Miltress is. That indeed is a reason that falves all, replies *Philiris*; its time to dismis this discourse, if you desire the relation of my amorous adventures. Let the brave Shepherd begin when he will, saies *Lysis*, A shall not be he will interrupt him. Thereupon *Philiris* related his story in this manner.

The HISTORY of PHILIRIS.

Little Village in Burgundy was the place of my birth (faies this Shepherd) there my Father and Mother live yet, being persons more remarkable for their vertues then their wealth: Yet did they bestow the greateft part of what little means they had, to bring me up with children of greater houses, and it was not their fault, if the good endowments I had acquired, did " not commend me to the attendance of great ones: But while I was at Paris, though I wanted business to look about, yet did I make it my greatest employment to go wooing up and down. I was the most unconstant thing that ever was known; for when ever I went to give one Lass a visit, whom I had chosen for my Mistress. " I still went through some street, where I should see another by the way, lest I " might have lost my labour. If I had made verses for the first, I endeavored to that tout the same occasion for to present them to the second; and as I once had " made a fong in commendation of a brown Lass, if I had chanc'd afterward to be " acquainted with any more of the same complexion, I presented them with it as if it had been particularly made for any of them: So that there were a many se finely mump'd, when being in a mask, they confidently gave one another that I loved the white and the brown, the fat and the flender, the great and the little; and when I saw one I never thought of any of the rest, and for that i time I thought that the were the most defirable: But when I was far from them " all, my affection I left as a booty among them, and the that came first into my thoughts, had the best share of the pillage. The dressings and fashions of cloathes s made me fet a higher efteem on the beauties; and if I had loved a little wench, " while she wore a coif, I was sometimes more taken with her when she was in her . hood. There were some Ladies could raise no passions in me but when they were " mask'd; and others, for whom I never fighed, but when I had a full view of " them: of some, I affected nothing but the break; of others, only their eyes; of some their stature and their necks; so that to satisfie me fully, I must have had all those parts taken and composed into a Beauty, a la mode. The fashion se and the colour of the cloathes of my Miltreffes had a certain grace and infinuatior, which another, then my felf was not capable to discover. The light flaxen " hair with a black velvet drefs, and carnation fancies on the confines of an abfo-" lute white complexion, had fuch a luftre, that I am still so charm'd with the very " remembrance of it, that I can only tell you that I cannot describe it; yet was I s in love with all these, as if they had been effential dependances of the body. « When your little girls quitted their cawls and colour'd gowns, for dreflings and " black gowns, my imagination ran on those flowers which grow up by little and " little, and when of tender buds they come to be full-blown in their pride, sometimes change their former colours. But all these several imaginations not onely " decreas'd, but vanished when I returned into my Country, where I found a beauty 6. fo rare, that it foon made me change all my inconstancy into fidelity. Yet had I " never any thoughts for the railing of my fortune; for I was more taken with a " Shepherds innocency, then any Court ambitition; and I thought my felf happy to of live in such a Country as my own, where fustice, when she left the earth, had " left her last footsteps: fo that the professors of vertue come thithen daily to find out her treadings, that they might follow her. This happened, while I walk'd in a "Town that was near our Village, where I espied at the door a yong Shepherdess, whose attractions were such as ravish'd away my heart, and robb'd me of my 6. Liberty. My greatest misfortune was, that I knew not a thing which was so well-"known to me; that is to fay, I kenw not who that fair one was, though I ala ways faw her both present and absent; but at length, after much enquiry, a

Shepherd, a friend of mine, called Valerius, acquainted me who her friends weres " and that as for her, the was called Bafilia, a name that shall eternally remainen-" graven in my minde. O Heaven! how joyfull am I to know it, and to be so happy as to name the cause of my love, that I may accuse it before the throne of God " for all the mischief it hath done me. What explications did I not invent for this " name? and what Anagrams did I not endeavor to finde out on it? is there any "Criticism in language which I have not appropriated to it? When I try'd a pen, " I thought I committed a trime, if I writ any thing but the word Bafilia: fo that "all my papers are fill'd with it. And if sometimes I writ and heeded not my hand, "it would never make any other Letters then those that make up that sweet name, " fo was I accustom'd to it. It is not to be asked, if I put it into all the verses I "made; and that I thought it added harmony to their cadences; though I may afely fay, that they were otherwise charming enough, to move any barbarous "heart; and that Love had taught me more in fifteen days, then the most learned " Professors in the world had done in eight or nine years. Valerius also thought " my verfes to good, that he learn'd them by heart : and yet he endeavored to dies vert me from my love by this discourse; Can it be possible, that you who are " rank'd among the greatest wits in France (faies he to me) should stoop before a "little Shepherdels, that hath yet scarce forgotten her Play-games? when you " have presented her with your verses, do you think she can distinguish them from the Ballad-Ribaldry, which your Ploughmen fing when they go to work? she'll flew them to all her companions, and will tell them without any differetion, it " was you made them. I pray God she may not give them the first that desires " them, as if it were a thing as well made for others as her. Ah! Valerins, answered I, how malicious are you, to speak in this manner? Do you not consider, that " Bafilia will shortly be of age, and arrive to prudence and judgement? and have you not told me divers times, that the had already no ordinary understanding? "Now know, that though her words and actions had nothing in them but infancy; " I should not give over to serve her. You cannot believe what pleasure I shall think " it to talk with her of love innocently, and to have the honor to be the first shall teach her what it is to have fires in the foul, and wounds in the heart. Valerins " confest then, that he had commended Basilia to me, and that she deserved it? 44 but that he wished she were not so exquisite, that I might not seem enchanted "with a Love, which in his opinion promifed me nothing but affliction. I prayed the Gods they would make him a falle Prophet, and discours'd on with him on " the fame fubject, not indeed being able to take any other. He told me, that the " or fix days before I had feen Basitia first, the was in mourning for her mother; and that the was very handfome in a black gown. I cannot tell you the grief that " I have ever fince felt, that I faw her not in that mourning. O ye mighty Gods! why have you not fuffer'd me to know her sooner? Had I seen her in her "infancy, I should have lov'd her so well as I do now, and by that means having " the opportunity to serve her more then I have; she would have been the more " oblig'd to me. What a diversity of thoughts came into my minde, whenever I " faw a picture of hers, that was drawn when the was about fix or feven years old. "O heaven! faid I, one time, why did I not know this pretty Minikin, when I " my felf was but eleven or twelve? even then should I have sighed for her, and have " left the company of all other children for hers. How glad should I have been to " play with her! I would have help'd her to dress her babies, and would have fold my "books, but I would have every day brought her some plums or sweet-meats. I have "had a world of other infantine and simple thoughts, which witness my passion." and because there was at my fathers house my own picture, taken when I was little, "I have often wish'd to see them hang'd close to one another, as if theywere marri-" ed together. Methinks two fuch Children had made a fine couple; but I mult profels to you that I wish rather the originals were joyn'd then the pictures, fall may not be done together. But now I think on't, I vow to you, twere one of my greatest pleasures to have Basilia pictur'd in all ages; for her beauty at fix years old, is Bb 1

not the fame at twelve; and that at twelve, not the fame at fixteen. When the was little, her hair was flaxen, now 'ris brown: yet hath the always been look'd on as the wonder of the age; and though her perfections have been gradually different, yet her attractions and allurements have been ever the same I very well remember the tirst time I saw her, her breasts appear'd not in their full beauty, and that those vermilion buds which grow there, have been since rais'd to their pomp, as being to be rais'd on two mountains, which they should command; But however it be, I cannot but still be of opinion, that she could not appear fairer then on that fortunate day the made me her captive. Yet can I not be rid of a fanstatical curiosity, to have her painted in all the dresses and fashions that ever she wore, and I think it would much please me, had I but her countenance drawn when the minded to be ferious, or elfe when the " laught, the time I first knew her. But though I might obtain all this, I " doubt not but I should finde the occasions of other wishes, so hard is it to satis-"fie the humors of an amorous person. But for want of all this, I was content and glad to have a picture of Basilia, such as could be had; and out of confi-" dence on my own imagination I went to a Painter that knew her not; I bid him "draw me the picture of a maid, that had the face somewhat long, her eyes and " hair brown, her cheeks not over-colour'd; fo I gave him instructions for all the " parts, and yet he made above twenty draughts, and hit not right in any one. The next day therefore I went into a place whence I might fee Bafilia at ease; and af-" ter I had well confidered all the Lineaments of her face, I took a large note thereof, for to give it the Painter, who yet fatisfied me not, though he went according to my directions. At length he began to be angry, and told me, he knew or not why I should put him to so much trouble; and it were better I would carry " him into some place whence he might see my Mistress, and that it was in vain for " me to keep him from knowing her, fince that if he once drew her well, he might eafily call to minde the face should be like that which he had taken. Besides, he " represented to me how that I ought not doubt of his fidelity; and if I freely nam'd " her to him, he would keep it more fecret then if I conceal'dit, and he come to . know it afterwards; because those that are too distrustful, seem to grant others "liberty to deceive them. These reasons I thought very pertinent, and banishing " all fear, I ingenuously told my Painter, that I could not bring him to my Mi ftreffes house, because to speak truth, I had no entrance thither my felf; but that there was one expedient, which was to go to the Church, where the fomese times staid very long: So I brought him presently thither, to shew him her place. "He faw Bafilia that very day, and brought me a rough draught of her, which indeed had fomewhat of her air. I met him the next day, coming from Church " running, but he made a fign to me with his hand, that I should not advance, not of fo much as looking on me, because he had just then seen my Mustress, and was a o fraid to lose her perfect Idea, before he had taken a draught of it. I had lent se him some Love stories, to put him into a good humour, and to make him go st through his work more chearfully. I also went often to discourse with him, but . I put him to a deal of trouble; for I never thought the picture fair enough: At last he came so near it, that I was forc'd to cry out, There's Basilia, Thould 1. I deny it! methinks this picture should speak to convince me! After that time. "I comforted my felf with that picture; and when I was weary of viewing it, I a must needs go to fee Basilia in the Church. When I went in, I directed my sight to that part where she was; and when I came out, I could not refrain turning my head for to fee her. Bafilia fear'd not the affault of an amorous look, as do some .. maids, who cast down their eyes when they perceive they are look don. She di-.. rected her fight the more fix'dly towards me; and most commonly, being fur-. pris'd, I feem'd to be the more balliful, and drew afide my eyes from her, till of the look'd off me: Ah fair eyes! what know I whether you did this through confidence or innocency? but what I pray could my foul think to find you so confident to commit murthers in fuch tender age? yet was there a necessity to take

"all patiently; and it was a far greater cruelty, when Basilia turn'd her back to me, or kneel'd down to read. I often faid to her within my felf, that her prayers were too long, that she should allow some of her time to hear those I made to " her; and that the Gods would not hear her if the did not hear others. My going to often to the same Church, and placing my self ever in the same part, caus'd my friends when they wanted me, to come and look for me there. Those that pass'd by, whether of my acquaintance or theirs, made a stay there; so that there was no want of good discourse, because they were all very knowing persons. Basilia was the cause of all our pleasant conferences; and yet there was none but " my felf that knew it. At length heaven willing to be more favorable to me, ordain'd it fo, that Valerius made acquaintance with Bafilia at a Cousins of hers. "whither she was wont to go, called Amelica. I prayed him to question Amelica bout many things: and see now the fancies of Lovers, I was so afraid he might forget fomewhat, that I gave him a note of all he was to do and to fay. I wish'd him among other things, to enquire whether Basilia ever took notice of me; and whether she had found any verses, which I had a while before cast on her window. I had a very good account of that, and of divers other particulars : fo " that I was more and more inflam'd in my pursuit; and I conjur'd Valerius to acquaint me what day Basilia went to see her Cousin, that so we might go "thither together, and that I might there speak to her. At least, said I, if I may not be suffered to speak to her, let me have the liberty to salute her, as often as I shall meet her. For it is insupportable to me, to see my self obliged to pass before her I most honor in the world, and not give her any testimony of my fubmissions, which I must only do her in my thoughts.

Let all those Lovers that cannot have access to those they love, consider this and they will confess themselves to be in the same affliction as my self, and that whoever knew the divers imaginations I had in my Love, will know all that that Passion makes us do. Twere sufficient matter of assonishment, to know the strange Commissions Valerius had from me, and in what manner I gave

them him.

And seeing Amelica, Basilia's Cousin was somewhat a light Housewise, seldom found at home, I bid him endeavor to meet with her in the fields or in
the Town; but he could not do it in fifteen days; and yet when he went from
me in the morning, I charg'd him to tell her this or that, as if he were infallibly to meet her; and in the evening I ever went to him to know what he
had advanc'd in my business; so that I even persecuted him (if I may so say)
by my importunities. One time he brought me very good news; for he told
me that Amelica had acquainted him that Basilia would be at her house the
next day. We fail'd not at the time appointed; and I assure you, I was then
forc'd to put on stronger chains then those of my first slavery, Basilia charming me as well by her ingenuity as her beauty. Valerias and Amelica desired
to sayour me with all the opportunity might be, left us together, and gave
me occasion to declare my sufferings to her, who was the cause of them. A
Captain that were to joyn battel with a most potent Enemy, would not have
been guilty of so many distractions as I was then; and not knowing at what end
to begin, I ever and anon chang'd my design.

At length speaking to Bestia of all the Verses she had found, I acquainted the they were only design d for her; and if I had sought the means to see her in divers places, it was that she might see some experiences of my affection. She answered me, That I had not begun that Gallantry, and that I did not pursue it for any other reason then to make my self sport, as other young Shepherdi did. To that I replied all that I could possibly invent, to perswade her that I lov'd her; and yet she would never confess that she believed ought I said. And 'tis indeed to be acknowledg'd, that though my cause were good, yet had I not many strong reasons to maintain it: My mind was not free enough for to bethink it of sine words, and I had much ado to keep my self from vanishing away, so violently did

my heart beat. I was so surprised, and withall so fearfull, that my whole body trembled, and I believe I had fallen down if I had not been seated. Methought alfo, without flattering my felf, that Bafilia had no greater confidence of herfelf, for the blush'd and fix'd her eyes on the ground, not fo much as looking on me. Lalfo believ'd there had not any Shepherd spoke to her of Love before; but for me who was not an Apprentice in that trade, to be so much troubled, was very strange. Whenever I remembred what action we were in, I had very strange emotions; and I believe we were rather an object of pitty then matter of delight to those that faw us. I do not relate to you our discourse word for word, for my aftonifament hindred me to observe it : Let it suffice you to know that I advanc'd nothing that time; and having met Bafilia eight dayes after in the fame place, I was only to happy as to know that the formwhat favour'd me. Nay, finding a Pack of Cards on the Chimney-piece, the was in fo good a humour as to ask me whether I would play a game with her at Picques. When I lost any thing, she made some little offers to jeer at me, and among other things told me I was easie to be overcome. There's no greater glory then to be overcome by you, reply'd I; and yet I should think it better you were not so insolent in your victories as to be abolive; if I ever come to revenge my felf, I shall have no pitty on you. Upon that having put on a little confidence, I endeavour'd to kifs her in my play:but the call'd Amelica, & faid to her; Make Philiris be quiet, I pray; fee you how he treats me without any respect What are you angry at? said I to her: how do you expect I should be wife, white I have lost my discretion? This touch was so gentile, that the Shepherds laught a good while at it, and in the mean time I found the occasion to take the kis had been refus'd me. The next day I brought a pair of Spanish gloves to Amelita, to present to Basilia, having thrust a little Note into one of the fingers, wherein these words were written i

Fair bands, who have stollen away my beart, receive the Present I make you of these Gloves, which I do to be out of your debt. Let your singers considertly enter into them, and there keep them close; there is nothing more convenient for them, since 'tis ordinary for Thieves to bide themselves.

I understood fince from a good hand, that my Present was acceptable to Basilia, and that the fent me thanks with much complement: Yet my amorous remore ftrances ever met with small refusals; and the poor Shepherdess had not so much boldness as to confess my services deserved any recompence. Besides she so little studied any compliance, that she said all came to her tongues end; whereby I might observe, that though her mind was of a sweet composure, yet could she not on any occasions but betray somwhat of want of age, and discover some relique of infancie. Yet one thing I could not but take notice of, that while I figh'd when I look'd on her, she would go and play with her little Dog, or a Lamb, calling it her Minion and her Servant. I think Amelica pittied me, and that the could not but pray her Coulin to treat me otherwise; for within a little while I perceived that Bafilia took fome pleasure in my addresses, and came to love me even to jealousie. So that having desired her to let me take her Picture, because that which I had caus'd to be taken was not (as I thought) much like her, she very handsomly refus'd it, telling me that the feared I might be more in love with that there wish her own true face; and that I should after a while content my self to fee that, and speak to it at my own house, in stead of coming to entertain her herfelf. Now if Painting made her fo suspictous, you may well think the was more suspectfull of living persons. She would not have me visit any Maid; nay, out of a

a fear her Confin might tempt me to her, the would not have me make any more visits at her house. Since that time, I very difficultly could find the occasions to entertain her: But the first time I saw her, I told her what I thought. Dearest Basilia! said I to her, You need no more distrust me then your own heart: I had rather only think of you, then see the fairest Shepherdess in the world; I would rather see you, then kiss another; I would value one of your kisses more then the perfect enjoyment of another; and if ever I have the happiness to enjoy you, I shall not believe any fortune equal to mine. The applications you have fomerimes made to Amelica, replies Basilia, your little reciprocal smilings, and fo much whispering in the ear, have made me think it not impossible you might build a new affection upon the ruines of the former. Ah Bafilia! cry'd I out. will you ever persecute me thus? Put me upon some dangerous adventures, find out the most subtle inventions in the world for to try whether I love you: And to the end I may chain my up felf the further in the fair prison wherein I am, I wil give you a strange advice: Seek out that which is strongest in all Magick for to bind the affections, and make use of it in my case; let me take a Philter as powerfull as you would give an enemy whose courage you would abate. Bastia took her advantage of this advice; and taking me at my word, the went to an old Sorcerefs who promifed her a Love-potion: But the old one was not fecret, but went and discover'd the design to her Father; who not desiring there should be any love between me and his daughter, because I was not rich enough for her, bethought him how to deceive her. He gave a fum of money to the Sorceres, to make two Drinks, one for love, the other for hatred ? That of hatred was given to Basilia, and that for love he took with him. He being gone out of the house, I had the time to see his daughter, for I ever watch'd when he went abroad: but he presently was back, and brought along with him a Shepherd called Lycastus, whom he intended should marry Basilia, because of his great wealth. Though this were the first time he found me at his house, yet did he not look uncheerfully on me, but defired me to drink with him as well as Lycastus, which familiarity I was much pleas'd with. We drank of an excellent wine; and the second time he was to present Lycastus, he found the means to put in the Philter. Basilia on the other fide loft not her time, and taking my glass, put in some of the Hatepotion. So we took off what was much mif-directed to us. For my part, I was above three hours before I felt any change in my body or mind: But as to Lycastrus, being return'd home presently after, he fell so sick, that they knew not what remedy to apply. He foon discover'd to his father and mother, that the cause of this accident was that he had drunk at Nerian, Basilia's father's: So that he was call'd to question as a poisoner. Basilia imagining all the fault might proceed from her, went and declared it was she had put whatever there was in the wine; and defirous to acquit her father, the protested he was not guilty. For my part, having understood the trouble they were in, I would needs deliver them out of it, And though I felt in my felf a new flackness towards Basilia, yet could I have defired to die for her: For that diminution of Love came to me only by fits; and Reason, which still sway'd my mind, was a sufficient admonitor to me that I ought to be faithfull. Nerian was accus'd for poisoning Lycastus: but Basilia swore he had given it him innocently, and that it was the had made the compositive . And I came and declared to the Judges, that it was upon my instigation the had prepar'd the drink, and that I ought to fuffer for it, and not any other. The bufiness was so confounded, that it was not known whether we were guilty or innocent : but Lycastem being soon recover'd, we were sent away acquitted, not so much as oblig'd to tell for what reason we had dress'd so dangerous a drink. Lycastes having recovered to his perfect health again, the skill of our Sorteres to wrought in him, that he fell passionately in love with Basilia, and demanded her in marriage of her father, whom a while before he had question'd. Nordan feeing his delign effected, very gladly treated with him about the business, to the great regret of Basilia, who saw her Magick had not much ope-

rated : for though I ceas'd not to love her, yet did I not think on her so often as before, nor did look after the occasions to see her, but very indifferently. However, at last my natural inclination overcame the charm, and two or three of my Letters affur'd her that I would live and dye in her service. On the other side the drink which Lycastus had taken being to work but fifteen dayes, he returned to his former humor, which was far from the marriage he had talk'd of; fo that the next time he law Nerian, he but very indifferently mention'd it to him. Nerim fwore there should never be any such thing; so was he wen'd to see himself flieghted; and the fame day by divine permission, it happened that our Sorgeres was cast into prison. Among other mischies she had done, the declared to the ludges how the had fold porious to Bafilia and her father, Neview feeing a scandal hanging over his house, would thus repair it; having sound me out, he fpoke to me of bellowing Bafilia on me for my wife a willingly accepted the proffer, and my friends were very glad to fee me preferr'd so highly. As for Bafilia, the, as having ever most passionately lov'd me, was extreamly fatisfied, and repented her of the crime the had committed, by athling to the potions of an inchantrels, who robb'd fome of their lives, and others of their wits light hath fince believed that there needed no other charms then those of het Besuty and her Verrue for to make me love her, though those of her mutual affection did nothing contribute; fo chat our marriage was thought the most formulate "that ever happened in our Country. Yet having once the curiofity to ask a Fortune-teller, ikthere were any thing I might be further happy in? he answered me there was; and that I should never be absolutely happy, till I had seenahe amiable Shepherd, who feeds his flocks formetimes on the banks of the Seine and fometimes on those of Morin.

A while after this there came a Carrier out of this Countrey, who told me that that Shepherd was called Lyfs, and that I should profit much by his conversation. I was of opinion I could not rest while I stood in hostility against the celestial admonitions: So that having discovered my designs to Basilia, I soon sook leave of her, that I might the sooner see ther again. She shed so many tears at my departure, as some santical Poets would have thought enough to bring me hither in a boat. Yet I came a foot, and irested not, till I sound the incomparable Shepherd of whom my felicity depends. This you Lyfs whom my Fortune teller told me of; and the sweetness of your conversation, banishes the bitter ness which the absence of my dear wife causes me. Now that I am with you, I believe I have sound the soveraign good, which so many others are a seeking; and I hope I shall carry into my Country a folid knowledge, which I shall be

" fill'd with, when I shall have heard your Lectures.

Philiris having thus clos'd his story, Lysis began to speak; and said to him, Gentle Shepherd, the Gods grant thou maist finde with me the satisfaction thou hopest. There's only one thing troubles me, that being married as thou art, and it being in thy power to bring thy wife whither thou pleasest, thou hast been so much to blame as not to have brought her hither. I have the same complaint to make against Fontenay, this second story makes me think on't: You should both of you have brought your dear Halves with you; so you should not have wept for their absence, your contentments had been never the shorter, you should have been in solitude and viduity as you are; you should have had Shepherdesses to entertain and court as well as others; whereas now you may not presume to make any addresses with civility to any of this Country: Besides, you would have done us a great obligation, to let us see Theodora and Basilia, whose perfections would have rendred our company more illustrious.

As for my dear Theodora, replies Fontenay, you may assure your self I would have brought her along, had she not been somewhat indispos'd when I came away. And for my Basilia, sayes Philiris, I have left her at home to bear her Father company, who is an ancient man; besides that, I thought that having for a while suf-

fered

fered the rigors of absence, I should at my return receive more infinite pleasure! However, I am not void of comfort here, for the image of my fair Shepherdeft is ever before my eyes. I never fee Lillies nor Carnetions, but I am por in minde of her complexion. I never fee the stars, but I think on her eyes, which are my two Planets; and if I see the Moon shine, I am extreamly chear'd up, because at our parling, Basilia and I mutually promised to behold that Planet at the same hour; so that when I contemplate it, it joys me to know that my Shepherdess doth the same, and that we do both the same action. Nay, I believe, that some times the fair Diana withes me fo well that the carries news to Bafilia in what condition I am, and that the can also give me an account how Bafilia does, as if her vilage were a Looking-glass, wherein by some secret science things might beffeen at distance. These are indeed most excellent ontertainments for a Lover, says Lysis; I protest to you, that the history of Philiris hath given me so much content, as possibly could be received from it; there's nothing in't but what is sweet and natural. Nay, I do not think the Critick Clarimond hath found any thing in it to carp at. In my opinion Philiris is no more in the right then Fontenay replies Clarimond there are also a world of absurdities in his story. These shittle-headed Lovers are pure extravagances; and when I think on the many defires he had about her picture, I believe his fidelity bath not yet reftor'd him to his wits. Above all, I could not but laugh at his conclusion, when he speaks of the abundance of Basilia's rears; for after the sweetness of her studied discourses, he makes her fall into the lowest degree of folly. And though he hath made over his interest to that conceipt of the tears and the river to fantastick Poets, yet I doubt not but he will be glad to keep it for himself, and will own it whenever it shall be father'd on him. Besides, both he and Fontenay are both as jealous as ever was Bafilia. That they have not brought their wives hither, was for fear they might not be only for them, having heard fay, that there are those who marry for them and their friends too. Thou are deceived. faies Lysis, they know well enough that every one here hath his Shepherdels land that it is in this Country that Fidelity hath establish'd her Kingdom; we are all scandaliz'd at the rashness of thy language. If there be any point of their discourse that can offend us, tis more then I have yet observed, but the fault is not theirs but Fates. You all know, that in Romances the Love-stories you meet with never come to any end; they are never fully accomplished till the end of the book: see in the mean time Fontenay and Philiris are married already, and confequently have no famous adventures to run through, whereas their marriage should have been at the fame time as mine, according to the ordinary method. There must be diversity in the world, else it were not delightful, says Philiris, if you have heard the stories of two married men, you will happly hear anon those of two Batchelours. That's my comfort, saies Lyfis, there's enough spoken to that subject. There is now nothing troubles me, but that I consider that Fonteney hath not quitted his name, which is the name of a Lordship, more proper to a Souldier than a Shepherd. Yes since the word is derived from Fountain, which is a thing rustical and Pastoral, it shall not be chang'd. As concerning Philiris, I have only one doubt as to his condition. He mentions his subject in Law and himself as Shepherds. These dition. He mentions his father, his Father in Law, and himself as Shepherds ; twas a thing I knew not before, that there were any famous Shepherds in Burgundy. You may be affur'd there are a many, replies Philiris; and they are not ruftical persons, but persons of quality, that have renounc'd the pomp of the Court. I am very glad of it, faies Lysis; I hope one day to see a wonderful advancement of the Pasta ral life: Should I not accommodate my felf here, I would go into your Country, which I had not yet fo much as thought on.

While Lysis spoke thus to Philiris, there came one of Hircans Lacqueys, who said his Master expected the company to dine with him. Upon which they all rise up, and took their way towards his Castle. Clarimond, who had some secret talk with Fon tenay, learned of him who the new Shepherds were, whom he had seen the day before. When they were come to Hircans, Polidor, Meliantes and Lucida (who was now called Amaryllis) came and receiv'd the company: and the Magician ask'd

them what they had been doing all the while We fel from one discourse into another concerning a Temple which Lyfe would build to the honor of Charite, replies Clar mond I now acquaint the Shapherd Life, faires Hirean, that belides the Temple which he hath erected to his Militis in his own foul, if there be need of a material one, the hath one already, and that the most magnificent that can be imagin'd. All the earth is her altar, the water is to wash her victims, the ayr is fill'd with nothing but the prayers and fighs of her adorers, the elementary fire ferves for her facrifices, the heaven is the roof of the building, and the Planets are the lamps that hang in it. will not contradict thee in so noble an imagination, replies Lyfis, I will think no further of building little Temples to Charite; But thou art withat to know, that we have had other discourse erewhile : we have had a great contestation about Me tamorphos'd persons, and rural Divinities, which there are divers that cannot believe are at all I will cure them of that error, fays Hircan; put me in minde of it. This discourse ended, Femenay made a brief relation to his Consin of the Meramorpholis of Puthenice; and after that they were all fate at table, not forgetting the Shepherd Carmelin, whom they made speak in spight of his teeth, that he might pay his reckoning in good discourse; but Lyfis, who could speak of nothing but Charite engag'd the company on that subject; and ask'd Philiris, if he had ever feen that Shepherdels. The question was impertinent enough, because Philiris was but newly arrived into Brie; and yet to fee what Lyfis would fay, he answered, That he had feen that fair one, as he past by, standing at Orontes's door. I am glad of that, says Lysis, for that is a fign she is not sick. If she had continued sick still, I should not so easily have been gotten abroad, I should have kept my chamber as well as the one of conformity. That I have come abroad while the was fick, I have committed a fault; of which I repent me. But without jeffing Shepherd Philiris, is it then possible that thou hast feen her, and doft not relate the firange affonishment thou were then in did the not make thy eyes twinkle, left her great luftre might dazzle thee? did the not make thee forget, at least for one quarter of an hour, the beauty of thy Bustine? But without differibling tell me, hads thou washed thy eyes that morning for to purific them, and take away the pollution which they had constatled from prophane objects for to make them worthy to contemplate that incomparable countenance? Though Clarimond quarrel with my rears, faies Philiris, yet that I not forbear speaking of them; and assure you, that it is with them that I ever partitle my eyes, when I am absent from Basilia. Doubt not but I have seen your Charles, and that the hath put me into that admiration, which is fore'd on us by all things incomparable. Let me fee thy eyes, faies Lyfis, looking on him; thou book now, beloved Shepherd, thou half indeed feen that Shepherdels. I observe in she apples of thy eyes certain little fires, which proceed from hers, and the hath also left there certain touches of her image. There would have been much more had not her face been bound up, which must have hindred thee to have a full fight of her. Philips faid nothing to that, for he knew not what to answer to that parsicular. Liffs thought by that, he granted Charite to be full bound up; fo that he was well content to be fo too; for he had not yet taken off his handkercher from off his left eye and he was of opinion, it was rather an ornament to him then an ty he affer defer energy replies Philipia; and they are notatifical persons.

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Warle Layer Sooke that to Philiple, there cane one of Hirror Lacqueys, who faid Makes as each die conjury to direvent him. Then which they all rife up, HT was an ad of him who the new the reads were, whom he had then the day the files here to the had then the day the files here to the second t

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THE

Anti-Romance;

OR, THE

HISTORY

Of the SHEPHERD

LYSIS.

The Eighth Book.



Hen the Magitian and his guests had din'd, they went their way into a little Thicket hard by the Castle, where they found Orontes, Florida, Leonora, Angelica, Anselme and Montenor, who had had notice that the assembly of the Shepherds was to be there. Angelica presently acquainted Lysis that his Mistress was well: whereat he was so joyfull, that he knew not how well to give her thanks to his mind for bringing him so good news. But to oblige him the more, she sent for Charite, who by her presence put him almost out

of himself. When he perceiv'd her face was not bound up, he immediately pluck'd the handkerchief off his, which was ty'd over one eye; and cry'd out, I am no longer sick, since Charite is in health! I must ever be conformable to her: I knew well my eye ailed nothing, as soon as ever she appear'd. Now you are to know; dear company, that there is such a sympathy between her and me, that I am not well but when she is so: I would to God the resemblance were yet greater, and that I could be chang'd into her! Tis a thing I passionately wish, and endeavour to attain to: Tis the supreme degree of Love, to be changed into the thing lov'd; according to the opinion of the Philosophers. Now that this thought is come into my mind, I value not my former metamorphosis: Oh how much better is it to be changed into Charite, then into a Tree! But alas, I cannot be changed into my

Shepherdels, if the also be not changed into me: I must first soften her rigor, and suffer incredible afflictions. Do but imagine, says Arfelme, that your wish is already effected; and that though you seem to be a Shepherd, that you are indeed the Shepherdels Charite changed into Lysis; and that this Shepherdels here, is the Shepherd Lysis changed into Charite. But I know well enough I am not Charite, replies the Shepherd; for I reason in my self as Lysis was wont to do; and I find in my self my former mind. There's your mistake, fair Charite (says Anselme to Lysis) you are indeed fully and perfectly changed into that Shepherd, so that you want nothing which he had: Lysis hath undergone a reciprocal change, now he seems to us to be Charite. This subtity pleases me, though I suspect it to be false, replies the Shepherd; for though this change were real, yet is it certain I ought to be

nothing elfe then what I am.

Had this discourse been any while continued, it would have gravell'd the Shep. herds wit. But these starts being over, Hircan had a mind to some other diversion: and when he had made them all fit down on the grafs, he spoke thus: Knights and Ladies, and you Shepherds and Shepherdesses! Since we are so fortunately met here, let us make good use of our time: I think it convenient that those who have run through any remarkable adventures in their life, relate the story of them to the reflethere will be as much profit as pleasure in it. Every one thought his advice very seasonable: And though Fontenay and Philiris had in the morning related their stories, yet they stood not to begin the relation again to those who had not heard them. They said nothing which was not pleasant, whether it were truth or falshood. Fontenay set out his discourse with a many fresh thoughts; as when he came to speak of the visit of Theodora, he very naturally represented the transportation he was in: He said he plac'd himself between his Looking-glass and her, and that he endeavour'd to fee Theodora with one eye, and his own Figure with the other, not knowing which of them he ought to love. At the end of his story, Lysis propos'd again how that they ought to regret, in that Theodora was not clad like a man, to make their adventures more remarkable. But infomuch as the more there are in a place together, the more different opinions will there be, so there were a many that contradicted him. Anselme came neerest the mark: For says he to him, fince you are troubled that Theodora was not disguis'd, the should not have been in the same manner as Iphis, who had only put on mans cloaths for fear to be ravish'd; the should have been disguis'd out of the love she bore herself, that so her history might have been more perfect, and more relative to that of Fontenay, there being a conformity of Adventures, as is feen in Romances: But it is to be known whether a woman that lov'd herself, would be forc'd by her passion to go clad like a man, and renounce her sex? It's to he thought she would never do it; for Beauty hath its principal feat in womens faces, and they will much the rather admire it in themselves then in mens countenances: That's contrary to Fontenay, who was forc'd to feek that in a difguise which naturally he had not. Lysis would have replied to this, but the Ladies canfed the discourse to be given over, as relating to a matter that were too subtile and too amorous. Upon that Philiris began to speak, ravishing all by the naturalnels of his conceptions. Polidor and Meliantes were defir'd to honour the company with the like diversion; and Hircan said to them, I know well that your afflictions are fo great, that you will not of your felves be couragious enough to relate your own stories: But here will I make appear the power of my Art, and fet your tongues at liberty to declare your past fufferings: Speak without fear one after another. As foon as Hircan had faid fo to them, they put off their extravagant faces, and put on milder looks, as if really some charm had had its effeet on them. And Polidor, feeing that Meliantes gave him the honour to speak first, began his story thus. vo. grada era ozda begen

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The History of POLIDOR.

He fairest City in the Kingdom of Persia was the place of my birth : Nor is it to be much admir'd if I speak French so well; for my father, whose name was Cleon, was of this Country, and had been taken with a Cousin " of his call'd Luthydemus, by fome Pirats, who had fold them to their King, in whose attendance they were brought up and advanc'd. Having learn'd of my " father the language and cultoms of France, and divers other perfections, I was in " hopes one day to become a great man with our Master. But O unhappiness! I " fell in love with Rhodogina, who is so cruel that she deserves to be the Queen of "Hell. Tis true, there are so many lillies and roses in her complexion, that they " have not elswhere to go for to adorn the portals of all the Temples; it is as certo tain that her body is made up of pearls, diamonds, and threads of gold, so that " there falls nothing from her which is not enough to enrich the most insatiable " Mifer in the world: but who is permitted to enjoy these treasures? Her prisons " are stronger then those of our King; her attractions are so powerfull, that she " draws all to her, and by their graspings, if a coach stuck fast in the mire, would " draw it out at one pluck. Her eyes have in them fo strong a fire, that one day " looking through her window, all the lead melted, and the glass fell down to the " ground. Thence the cast her beams on a gutter that was over against her, and the " lead thereof being also melted, fell upon a Gentleman that pass'd by, and enter'd " his head; wherein if the did him any courtefie, twas, that whereas his brains before " were light, now they were heavy enough. And these are the strange qualities of " Rhodogina, which indeed the might employ well, but perpetually does the worlt " that may be: And whenever I went to fee her, I must have stood in a posture to " run away, left I should have been imprison'd; and annointed my felf before " with whites of eggs and Mallows-water, for fear I should be burnt up by her. "When I had declared to her the love she had rais'd in my heart, she nothing but " laught at it, and affured me the would never have any compaffion on me but on " certain conditions the would make with me. In the first place, having heard that " a certain Courtier call'd Ofthanes had a certain Ring that made him invisible, " the told me I must bring her it. That I thought a hard task; for what means is there to take away a thing from a man one fees not? Twas reported that Ofthanes had the pleafure to go into the womens Stoves, there to contemplate the fair Ladies flark naked, and sometimes to enjoy them, without being perceived by any " body : He would be in the Kings Cabinet, when the most important affairs of "State were in debate: He filch'd up and down whatever was necessary for his ense tertainment, yet was not punished for his felonies, became he could not be taken in the fact; and if they would have carried him to prison, he would have vanish'd away like a spirit. Yet I bethought me to cloath my self like an outlandish Merchant, and take a little fhop neer his house, being somwhat in hope to get away from him what I defired. I had a Cheft wherein I had put fome Knives with handles made of Remora's teeth, a Fan of Phenix feathers, and some other trifles: But all about it I had so dispos'd certain small wyres, wherein the hand that did but touch it was presently eaught and secured. Now my hope was, that ofthanes "would be caught there; and that if he were, he should give me his Ring to be let loose. Having therefore given him notice that I had some rare merchandiles to " fell, he told me he was fick, and that till two dayes were over he could not come " and see them. But this was only that I might not suspect him of the intended "knavery. I much doubted his intentions; fo that I was fo fearfull he might come " into my shop, that I kept always abroad, though I had been affured he could make "himself invisible when he pleas'd. He came that very day to see my Chest; and "fince it was not only necessary to have his Ring on his finger, but that, to blind

the eyes of the world, he must also put the Stone to his mouth, he thought at first to put but one hand on my ware; yet feeing himself alone, his avarice counsell'd him to put them both: That with the Ring, to his forrow, was put out first, for it was presently caught in the gin. Ofthanes not able to disengage his hand, drew the Cheft to him for to carry it away, but that was well chain'd to the wall. He bethought himself, that if he were taken in that posture, he should suffer some shamefull death; so that he was so desperate as to lay hold of a knife that hung at his girdle with the hand that was loofe, and to cut off that which was fast at the writt. I faw him afterwards run away, but I look'd not after him, as being content that his hand and Ring was in my cheft. I therefore pack'd up my baggage, and went to present Rhodogina with the Ring she desired. She told me Thad not yet sufficiently demonstrated my services, and that I must find her whereever she hid herself. Having therefore put the Ring to her mouth, she became invisible; and I began to cry out to her, How now, perfidious one! will you now frustrate me of the recompence you promis'd me? I have brought you what you defired, and you give me not what I defire : I have therefore gotten nothing but my own ruine. I shall fall into despair, if you shew not your felf: I will break to pieces all your housholdstuff, I will slay all creatures both man and beaft, nay I will not spare the very infects. While I said this, I heard Rhodigina laugh sometimes here, fometimes there; and I went about in vain with my arms fretch'd out to be ready to embrace her if I met with her; if I faw a little smoak any where, I ran thither thinking to have her, because I imagin'd it was her breath; but my arms would close again at my own breast without grasping any thing. This put me into such a fury, that I rudely took hold of a little Girl whom Rhodogina call'd her Neece, though the was thought to be the mother of it, and made as if I would cast it into a Well. This made Rhodogina come presently to me: and her affection telling her that both hands were not too much to recover the Child. The took out of her mouth the hand that had the Ring, and took from me the poor little one, that cry'd most pittifully. I then embrac'd my Miltress, and forc'd her to confess she was overcome. But besides that, this trick confirm'd me that the Girl was her own daughter, which she had had by a more fortunate Lover then I: For the pains she took to save the Child so suddenly, spoke a motherly tenderness. Yet I took no notice of it, only was content to entreat her not to be any longer cruel towards me : But all I could obtain was that in confideration I had brought her Ofthanes his Ring, the would not make use of it against me, and would never be invisible to me. But she provided me another torment in amends of this; and having brought me to the entrance of a Defart, told me I must pass through it to fetch her of a water, which caus'd fuch a good memory to those that had but once drunk of it, that they remembred all they ever faw in their lives, even to the least particulars. My mistress gave me a vessel to bring that liquor in, and some arms for to defend my felf if any one affaulted me, and besides nine loaves for my viaticum. You will find, fayes she, a many little Fountains in your way, before you come to the Fountain of Memory, which by its beauty is eafily diftinguish'd; and that's the reason I give you no water: But as for bread, you must take some along with you, for you are to pass through places where you will not meet with any. If you are couragious, your journey will be over in nine dayes, and one loaf a day will be enough: but if you are a coward, it will require a great deal more time, and you will dye for hunger ere you return. For my part, I will get nine torches, and will light one every night; and if you be not return'd by that time they are all burnt, I shall think no more of you, but think you lost at Rhadogina having faid this, I took leave of her; and after I had fuffered many inconveniences by the way, I came in four dayes to a certaine River, which I had heard fay, was to be passed, to goe to the Fountain of Memory of found very opportunely on the Rivers fide a Tree cut down, on which I got, and by the motion of my hands and feet I cross d to the other side. I was no sooner there; but I perceived the Fountain, which fell into a Bason of white marble : but with the fame

fame fight there appears a furious Dragon, which opening a throat like an abyle made rowards me for to devour me. I had a club, which I fent down fo far into his throat, that it was not possible for him to bring his jaws together to do me any hurt. So that I confidently went to the Fountain, where I fill'd my veffel, and expected the Monter with fword in hand. He rush'd upon me so violently that had I not given way, he had cast me to the ground: But that he might not do me any hurt, I cast my self on his back, where I sate as if I had been on horse-back. He to rid himself of me, cast himself into the water: but I gave him so many blows on the tail, that he thinking to escape from him that fruck him behind, fwam over the river and fet me afhore very fortunately, for the current had carried away my Tree. I then got off him and took my way, leaving him half dead I was fo afraid I should not be return'd to Rhodogina time enough, that I travell'd day and night; and one evening was so dry, meeting with no fountain, that I was forc'd to drink half the water I was to bring her; and thence it came, that I now have an incomparable memory. The next day I bethought me to fill up my veffel with ordinary water; but I was afraid Rhodogina might discover the im-"poffure, fo I brought it her but half full. Yet the was content, and commended my diligence, for I was back in a little more then eight dayes; and I had one of my loaves left, and the one of her torches. I then thought I could not hope any thing from her which I should not obtain: But when she faw I was so confident, the laugh'd at me, and told me I should not hope ever to enjoy her, if I brought her not a piece of some member of a Shepherd that had sometime been a Tree. Having not met with any fuch Shepherds in Perfin, I took thipping and landed in this Country, where I met with Hircan, who hath related to me the "History of the Shepherd Lyfis. I have put on the habit I now wear, that I might the more freely converse with this noble company; and having yesterday mes with Lyfis, I was extreamly glad, hoping he would give me what I fought for.

You are come too late to do any thing in that delign, fays Lysis; you may see that I am no Tree; and that if your Mistress hath any occasion for wood, she should furnish herself out of the Forrests of her own Country. If you owne any thing of countesie, replies Polidor, you will not deny me some piece of of your body such as it is; it may be Rhodogins will be content with it, and you will be the cause shall make her love me ever hereafter. You would make us believe that Rhodogins is a Canibal, a Crocodile, or a Tigress, since you say she would have a man cut in pieces and brought to her, says Lysis: she only spoke to you of a Tree. Let's not sall ont, says Hircan, I'll presently decide your controversie. Let for the present Meliantes speak: See you he's ready to relate his story. Whereupon Meliantes having caus'd silence to be made, began thus:

The History of MELIANTES:

Ou are to know, dear Troop! that this Euthydemus whom Polidor spoke of, is my own father. He brought me up after the French mode, in the midst of the Persian Court; and taught me so many exercises, that I thought the fairest Ladies of the world would be too happy to have me their servant. Yet was I fore'd to make my addresses to the fair Pamphilia, instead of receiving any from her, though my submissions could not obtain me her savour, so high was her distain. My only comfort was to see, that greater persons then my self were no better treated: For the King himself who was call'd Sirannes was of the number of her miserable captives, because the deformity of his sace rendred him very disacceptable. He would no more be answered with delayes as he was wont, and his design was to make her be brought into his chamber, and there to force her. Pamphilia having had the news of it, was much amaz'd; and after

seafter the had made her remonstrances of it in particular to some of her Lovers," the went and secur'd herself with Chrysotemis her mother in the Cattle of No. massa, which her father had built by the sea-side. Twas not long ere Alicantes her brother came thither; and Arimaspus, Nicanor, Hippodamus, and I, who were Servants to that Beauty, went also to the same place to defend her against all enemies. We were prefently declar'd Traitors, and Syramnes fent two thousand er men to besiege our Castle, in case we should not in time submit. Pamphilia was " now forc'd to make use of her Servants, though against her will: For her Brother " having flighted the Summons had been fent him, there was nothing now to be " look'd for but fighting and ruine. We were so ill munition'd, that in the very of first affault Nicanor having spent all his bullets, drew out three or four of his teeth and charg'd his mulquet. Barzanes, Lieutenant to the Kings troops, had brought so no Canon; but not having the patience to flay the coming of any, he would or needs one day scale the cattle. His people came off very fadly; for we had unpaved at all our Court, and having beaten the stones to pieces, we had made them fiery thot for to cast on our enemies as they came up the walls. That being small, inse fenfibly got between their shirts and their skins, and did them a world of mifes chief; some of it falling into their eyes, immediately blinded them, so that they were forced to retreat without doing any thing. That night we heard a little Bell that rung at a good diffance from us: We all thought there might be no defign e in that, except Alicantes, who made all be filent, and told us he was much dece ceived if it were not some signal that were given us. When there is no conveyed ance of Letters (continued he) to persons besieged, their friends speak to them by other artifices: If they come to any eminent place, they shew them by lighted torches, by the number whereof they signific the Letters one after another; or for want of that, they have a Bell, whereon they give so many tolls as the discourse they intend requires Letters, and so they may speak at a leagues et diffance : This secret I learn'd long since, and now it comes very seasonably to mind. Alicantes having fo faid, hearkened to the feveral founds of the Bell : which when he had done, he cries out, Let's be merry, friends! there will relief come very fuddenly: Cyniphus, who feems to be of the Kings party, promifes me to betray him: I am very much given to believe it, for he ever profes'd a fingular friendship to me. All admired to see that Alicantes so well understood the language of Bells; and fince that we had none, he took a Kettle, and having gotten on a Turret he beat within it with a flick to answer Cyniphin. We had no answer; for as I heard since, the Kings Sentinels discovered the plot, and acquainted the Generall. He imprisoned Cyniphus, and having put him to the rack he confest'd that he was in love with Pamphilia, and that his design was to have e reliev'd her, that he might have enjoyed her afterwards at his pleafure. This being reported to Siramnes, he would feem to appear gracious; and confidering that Cyniphus only had a design to betray him, and enjoy her he had design'd for himself, but had effected nothing, he thought it enough to punish him in appearance. They told him, that the King did him the favour to give him the choice of his death. He would have his veins opened; and when they went to blind him. that (as they told him) he might not be troubled with the fight of his own blood. he defired to be at liberty, that dying he might behold a picture of Pamphilia. The Executioner answered him, that it was the Kings pleasure he should not any longer behold his Miftress, and that he was commanded to blind him. Being in this extremity, he faid it could not but be permitted him to fweeten the pangs of death fome other way. He caused to be plac'd neer his nostrils the Perfume he most was taken with; he had in his mouth the Sweet-meats he best loved: He caused to be read a most pleasant Love-discourse, and at the same time had a Musician to sing an aire, which ravish'd him above the rest: And all this, that he might dye voluptuously. He knew not which of all these pleasures he should most intend, when having his eyes blinded, they pinch'd somwhat hard the veins of his arm and foot only with their rails, and ordered water to fall abundantly

into Balons neer him. He believ'd his very veins were opened, and that it was his "blood that ran down; fo that his imagination was fo strong, that weakening by "little and little, he died within half an hour. Siramnes was forry for it, because "this man had been all his Councel in love-affairs, and there was not any of us "which he could not have wish'd in his room. Some small Field-pieces being come "to the beliegers, they would batter down our walls: but we, to strengthen the "less fortified places, laid over them our Straw-beds and Feather-beds, and a many " baskets of rags, that so the violence of the shot might be smothered, and we se-"cure as to the artillery and arrows. Yet all could not hinder the making a breach; which done, the ditch being fill'd, the enemy came up to us. Whereupon we four that were the servants of Pamphilia took a generous resolution: We swore that Barzanes should never enter Nomasia, if he pass'd not through our bellies; That fince the stones could not any longer secure Pamphilia, the pikes and the swords must do it, and men must serve for walls. We therefore plac'd our selves in a rank on the breach, being fattened one to another at the wafte with chains having also fattened to the two sides of the broken wall those which were at the two "ends. Thus were we oblig'd to fight, though there were no advantage to be expected; and we took away all means of flight, for to make good the breach against the enemy. They who made towards us felt our valour to their forrow. and were forced to retreat. The worst on't was, that we could not pursue them; "but Alicantes who was loose, made bold with half a score souldiers to see them back again. He went so far from the Castle, that he found Barzanes's company so heavy on him, that he was forc'd to lean against a Cypress-tree; upon that Barzanes run him through with a lance, and fastened him to the tree. Our foul-diers seeing their Captain so ill handled, made haste into the Castle, and with us made good the breach, and help'd to beat off the enemy; who seeing the night approach, were minded to rest, there being no need they should be so hasty in a thing which they must needs carry. In their return they saw Alicantes who was nail'd to the Cypress; and as it happens that in the agony of death a man holds a thing fatteft, he had still in his hand a javelin wherewith he feem'd to menace them, expecting them in a quiet posture. His countenance it feems had fomwhat of horror in it, that fo frighted Barzanes's fouldiers, that they took him for a "Devil, and ran away; but their Captain convinc'd and reassur'd them. As the "Birds, when they have some time considered the Scarcrow that's plac'd in the middle of a field and feems to threaten them, perceiving at length it is no man, do not then think it enough to fly about it, but having reassum'd their confidence come neer it, light on it, nay leave their ordure on it, and eat the grain it guarded: So Barzanes's fouldiers having discovered that Alicantes was no more then a poor mass of earth, made him a But for their arrows, and shot at him so many as would have kill'd him, had he not been dead before. After that they did him "a many indignities, whereof we faw fome part; and yet we could not think him "unfortunate, fince he had the honour to die standing, as became a brave Captain. Only Chrysotemis and Pamphilia bemoan'd him; yet were they fain to quit their "mourning, and provide for their own fafety. We had not men enough to make "up the breaches which might be easily made any where in our walls; and if we "had had, they would have been a burthen to us, for we wanted all manner of ammunition. We had already made away all our dogs and all our horses, we were ready to make pottage of the leather of our bucklers, and fome parchment-books we had found in a study; so that there was no further means to make good the "place; and if we intended to avoid the Kings fury, we must needs quit a place " fo unfortunate to us. We therefore got out all in the night at a fally-port, and "having buried Alicantes, we embarqu'd our selves in a vessel that was a Knights "a friend of Nicanors, who was very willing to put that obligation on him. We " had put fire to part of the Castle of Nomasia, that it might be all burnt, and that "Barzanes might not be the better for the riches in it, which having sharpened his " avarice had made him fo resolute to ruine us. When we were gotten into the sea,

s we law the flames, which encreased still, and enlightned all the coasto whereir we were somewhat satisfied, considering we left nothing for our enemies; whereof they might triumph. They feeing the Castle afire, knew not whether it were 65 fome of theirs had put it afire, or we our felves through negligence or defpairs and they were troubled most, to know whether we had staid in it to be confirmed. I know not whether ever they came to know any thing. But I have been told " fince, that having quench'd the fire, they bestow'd a whole moneth, to look for

what gold and filver was melted.

In the mean time we fail'd very prosperously, being bound for Greece, to avoid the Tyranny of Syramnes: But when we thought we were not far from some hard bor, there rife a wind that quite crofs'd our defign, and was withal fo churliff, that it foon made away with fail and tackling: One while our thip feem'd to be in the clouds, another she would be so low, as if she had been swallow'd down into hell. The Master called one way, the Marriners another; every one commanded, and no body would obey. The Vessel had gotten so many leaks, that there came in more water then could be pump'd out; and at last having met with a rock, ewery one catch'd at what he could, that might affift him ought to fwim . There se the men were feen floating with the pack of merchandize, and fome had their " fides gall'd with meeting with boards full of nails. No body had any other friend then himself, and every one preferr'd his own safety before that of another. Chirl-" foternis, and all my companions, were drown'd in my fight; but as for Pamphilia "I kept her fast to a piece of the thip, that faved her from thipwrack; and the tempest being over, I saw great sishes that thrust forward our wretched Vessel, and kept it up, as if some God had put them on that employment. We at length arriv'd at an Island, which seem'd to be a desart; and we had not gone a league in it, but we saw a Fortress, with a sine prospect: Thither went we for succour " in our affiction; but instead of that there issued out two Gyants, who taking Pamphilia, carried her away more rudely then the expected. I thought to have so gone in with her, but the gate was thut against me, and I went a little way off for to discharge my self by weeping, as being uncapable of any comfort for having been fuch a dastard as to fuffer my Mistress to be taken away from me As food s I turn'd my back, the gate was open, upon which I put my hand to my fword, thinking to recover what I had loft; but when I came near the Fortrels, the sa gate was faltned again. So was I abused for a many times, till there came out an aged many who faid to me, Trouble not thy felf, Pamphilia is in a place where 55 the must remain some time, if thou defireft she may not fall into the hands of Strammer If thou wouldst recover her again, get the affistance of the French "Shepherd, who is he alone that can one day restore her to thee. I asked the good man, where I might finde that valiant Shepherd, who telling me he would effect my defire, gave me a drink, which made me fleep along time. When I wak'd, "I was near Hircans Caffle, where I met my Coufin Polidor, who told me what "Country I was in ; and we came together, and made acquaintance with this knowing Magician, who hath caus'd us to be cloath'd as we are, and hath told us won-"ders of the Shepherd Lysis, and affur'd us that it is only through his means that our misfortune must come to any Period.

Meliantes having spoken thus, Orontes and some others of the more discreet of the company, eafily discovered by certain actions, that the extravagancies of these new Shepherds were meerly personated and feign'd, and that they were considerate persons, who as well as Hircan, had a design to make sport with Lysis. However, they diffembled it, and referr'd it to another time, to be acquainted with them al ! llen! b cb, he crist

"Clarimond, who was relow'd ever to contradict Lyfis, only to have somewhat to dispute on, and to make sport with him, jeer'd at the History of Polidor, and that of Melianes, though all the rest feem'd to admire them. He faid they were avolumnary examples out of the most impertment Romanies in the world p and

that

that the one was a foolish tale, such as old wives tell childrens and the other a Fable. dress'd in the form of a true relation, yet full of passages far from any probability. Polidor and Meliantes feem'd to be angry, and faid, that Clarimond was an ignorant fellow, for to doubt of any thing they had related before Hircan, who was so learned, that he knew the most secret things, and could convince them of fallhood, if they were guilty of any fuch thing. The Magcian thereupon confirm'd what they had faid; and Lysis, not able any longer to bear with the perpetual contradictions of Clarimond, was implacably angry with him. Affure thy felf, faies he to him, that if thou continue such a life as thou hast begun, I will chastise thee as thou deservest. Thou shalt not have the honor to write my history, thou shalt be no longer the treasurer of my imaginations. I have already cast my eyes on Philiris, whose humor is milde and complaisant, and his discourse most eloquent. He'll be a better author then thou. Lets not do any thing hastily, saies Hircan, Clarimond will be more discreet. He shall not henceforth misemploy his engenuity.

Lets talk of some other things that present themselves.

- Clarimond at that held his peace, as feeming to put on more modesty, and Hircan continuing his discourse, Gracious Shepherd, says he to Lysis, we must needs fatisfie these two Persian Knights, that have come so far to see us; and as for Polidor, methinks since Rhodogina, hath requir'd of him but the wood of a Shepherd that was chang'd into a Tree, or if you will, a bough of a tree that sometimes was a Shepherd. She will haply content her felf with that of a tree, whereinto a Shepherdess was sometimes metamorphos'd, as there are enough in this Countrey. You remember well that you have converfed with Hamadryads, some one of them shall give us what we defire, either by fair means or foul. It comes into my minde, that a while fince you complain'd to me of the incredulity of some, who deny that a humane creature can be chang'd into a tree; I promis'd you to bring them out of their error, and since there are some of them here prefent, I am content for their sakes to do a miracle, and to shew you even in broad day, a Divinity which never appears to the eyes of men, if my charms do not force it. You will oblige us all infinitely, replies Lysis, begin your enchantments when

you please, you never had a fairer occasion to make use of them.

Upon this Hircan rifes out of his place, and taking out of his pocket a High-Dutch Book, he began to read a loud ten or twelve lines. The Ladies, who knew he was no Magician, were yet somewhat afraid to hear him pronounce such a fort of strange words, which they all took for the names of Devils; and they were ready to run away, had not Orontes reaffur'd them, by whispering somewhat to them. No body therefore stirr'd, except Carmelin, who for very fear began to take his way. Clarimond and Philiris ran after him, and brought him back to the company, telling him he must stay and see if Hircan could make a Hamadryad appear, fince he was one of those that did not believe there were any in the world. I will not see any of those creatures, reply'd he, I had rather grant my Matter that there are abundance in this very Country; and that I have feen but too many to my forrow one night that I was in his company: But if you will force me to stay here to see such she-devils, give me first leave to go somewhere and get some salt: for I remember that my great Aunt talking to me one night by the fire fide when I was little, told me, how that a certain man, being gotten into an affembly of Witches, where there was good chear enough, ask'd of those that served, for some salt, seeing there was none, and that the feast seem'd to be imperfect without it; besides, you know well enough, that in some houses, when the salt-seller is wanto ing among other necessary things at meal, they bid the men or maids take a ladder, for to fee what is wanting at the table. Now they brought to this man a falt-feller full of the crum of bread; seeing which, he cry'd out, O my God! shall I have no salt? which done, all that were present vanish'd. By this it is known, that the Devils hate falt, and that they will not flay in the place where there is any, nor where it is spoken of, because they are spirits of discord, and that salt is an embleme of concord, witness the proverb, which saies, that to know a man well, a man should Dd 2

cat a bushel of falt with him. Now there is no body can know to fraudulent a bealt as the Devil, for a man never eats any last with him: Since I know it is a thing he hates fo much, I would have fome to make him fly away; I prefently start attain associated as any mention of those black Angels. Carmelin is so learned to day, that a man cannot consiste him, says Clarimond; he draws consequences from everything; and yet I will not suffer him to go for any salt at present, nor seek for any other subtility that might make the Hamadryad vanish, since it is our desire to see her, and that there is no danger to say. She'll come alone, and we are a great many to result her, if she were minded to do us any mischief; and besides, there's no such fear of Spirits in the day as in the night.

I know not whether these reasons prevail'd with Carmelin; but he was forc'd to stay, for Philiris and Clarimond held him fast by the arms. Hircan in the mean time reading his book, made some figures on the ground with a rod he had; and at length he with a loud and cleer voice cries out, Fair Hamadryad! fair Cherry-tree Nymph! I conjure thee by Horta Goddess of the Gardens, and by Pan God of the Fields, immediately to appear here in a visible and delightfull form, so that thou frighten

no body.

Every one then look'd about, not knowing what would happen; and Hircan having iterated his conjuration three times, there iffued a monitrous shape of a Woman out of the thickest part of the Thicket. She was coif'd with green moss; her face was nothing but flat bark, wherein there were holes, two for the eyes, and one for the mouth, without any appearance of nose. All her body was in the same manner cover'd with barks of tree, which were dispos'd like the scales on a fishes back; so that this Hamadryad causing them by her frisking to knock and beat together, made no small noise. By this stirring to and fro, a piece of bark broke off, and Hircan very carefully taking it up. Be of good comfort, says he to Polidor; see here the Hamadryad grants your desire. This wood I esteem very excellent; for to obtain which I doubt not but your Mistress hath made you undertake this great journey: When she hath it once, she will make handles for knives with it, or hapty she will stamp it for to make a drug of it for some secret receipt. Now you that are present, consider well the Hamadryad, and henceforth give credit to sacred mysteries.

The noseless Nymph danc'd all the while he said this, and at last having taken a turn about the company, the went away the same way she came, leaving all much aftenisht at the subtilty of Hircan. It was a Servant-maid of the Nymph Lucida, who was lately become the Shepherdess Amaryllis. The Magician had caused her to be so disguis'd, because Lysis had spoken to him of Clarimond's incredulity. They had made her a Mask of Bark, and a Gown of a many pieces of the same stuffe sastened together; and Hircan having made sign to some of his people to make

her be ready, the came just in the nick.

Here was Lists as pretrify cheated as ever he was in his life; and the Nymph being retired, there was only one small scruple that troubled his mind. I pray you tell me one thing, says he to Hircan; why hath this Hamadryad appeared now with such a rough face and gross body, whereas when I was a Tree I saw her every night in a form fair and savourable enough. That fault is only to be imputed to your eyes, replies Hircan; you were then a Demy-god of the Forrests, but now you are a man, and cannot see through the veils which cover the Deities. Now that none of all that are here present may doubt of the greatness of my power, I will restore to this Hamadryad her humane nature which she sometimes had; nor indeed is it the will of Fate she should alwayes live within a tree. Hircan having said this, read somewhat in his book, and then call d, O Hamadryad! I command thee to become a Maid, and that immediately there appear Amaryllis's Maid in her ordinary cloaths. Behold her that sometimes was an Hamadryad! cries out Lysis; I know her well enough again: Oh how great is the power of Hircan! You see, answers the Magician, that this Cherry-Nymph hath been very easie to fransform; she hath not teen so obtainate as you, who put me to so much trouble, that I was fore d to conjure

conjure the winds to come and bring you down. I was afraid to lofe any thing of my felicity by change of form, replies Lysis; you know it better then my self.

This discourse was interrupted by the arrival of the Nymph, whom all called Liferta. When she was come neer Polidor, he fell on his knees before her and humbly thank'd her for the wood she had bestowed on him. She knew not how to return his complement, and was busie to hearken to Lysis, who ask'd Hircan if there were no means to restore their former shapes to the Cypress and the Apricack-Nymph. He answer'd, that Fate had ordain'd it otherwise; but the reason was, because the Youth that plaid on the Violin was gone from him, and the other Hammadryad was gone with Synopa, whom the evening before she waited for in the coach, while that Nymph spoke to Lysis and Carmelin under the name of Parthenice, and when she parted from them without bidding them farewell, to shew the more indifferencie in the vexation she was then in.

Carmelin in this mean time was perpetually pulling his Master by the sleeve, which the other took no notice of; but at last being forc'd to turn his head, he ask'd him what he would have. My master! says he to him, Methinks this Lisetta is as good as another; tell me whether it will be convenient for me to fall in love with her. Ha! inconstant wretch, replies Lysis, I see thou wouldst be perpetually agitated among the divers sighings of the Nymphs, like a leaf by the breathings of the winds: Know that Fidelity honours men with eternal renown, and that thou ought'st to love thy Parthenice to the death, if thou desirest to be recom-

mended to Posterity.

Carmelin was much troubled at this answer, for he could not be content to have a stone for his Mistrels, whose kisses were cold and rough. Yet had he not the leifure to reply, because Philiris came and told him he must do what his master commanded him. And in the mean time Lysis viewing all the company one after another, spoke to them to this purpose. As for Orontes, Florida, and Leonora, who have already gone through the ardors of youth, they are not oblig'd to relate their Loves; they are here only to judge of ours. As for Anselme and Angelica, I know formwhat of their affairs. Fontenay, Philiris, Polidor, and Meliantes have already related their stories. I know well enough that of Lisetta, otherwise called the Cherry-Nymph: Hircan's life is well known: Clarimond hath nothing worth the telling us. Therefore there remains none but the Shepherdess Amaryllis that can entertain the company: We must enrieat her to let us have her story; I believe there must be very brave things in it; for having the countenance like that of Lucida, divers besides my self both Gods and men might have taken her for that Nymph. Now tis certain these mistakes cause strange adventures, as may be obferv'd, if it be considered what misfortunes Lydamon suffer'd being taken for Lydias. Fair Amaryllis, says Orontes, will you satisfie our desires? I humbly beseech you and the rest of this honorable company to excuse me, reply'd she; for I have made a vow never to discover my Loves till they are more fortunate, and that I therein effectuate my expectations. If my Shepherd should turn his love from me, I should be too much troubled it should be known I ever bore him any affection: There's nothing more insupportable then disdain, and so much the more when it is publike. We must not take away modesty from women and maids, says Lysis, we shall with-all rob them of their honour. There are in all companies some discreet reserved persons, who are willing to know the affairs of others, but will not discover their own. That is practis'd in all good Romances, when the Authors endeavour pleasure by variety. I willingly excuse Amaryllis for not relating her Loves to us; yet must The at the least acquaint us with somwhat of her condition. In this I shall easily study your fatisfaction, fays Amarylis: I am a Gentlewoman of good birth, and ally'd to Hircan; but this learned person being come to visit me at my house which is not far hence, hath perswaded me to put on the habit of a Shepherdess to live more contentedly. Your intentions are so good and so just, says Lysis, that I believe heaven cannot but prosper them: For my part, I shall do whatever lies in my

power for you. Amaryllis thank'd Lysis for his courtesie, and was very glad to be pardon'd the relating of her story, for she was not prepared for it; besides, that she was somewhat high-conceited, and would not finde sport for the other Ladies, if they did not the like to her. She would very fain have had Angelica relate a story as well as she; and in this renowned company, she was much more reserved, then with Synopa, whom she esteemed not so much, when they personated the

Nymphs of the Fountains.

Orontes perceiving the had no minde to speak any more: The belt is yet to come. fays he; every one hath been commanded to relate his story, and none hath spoken to Carmelin, who is a gallant person. He must not scape without telling us of his noble adventures : You'll pardon me, faies Carmelin; for I fee my Master will not have me appear among honeit people, no more then if I were some Renegado or Rogue redeem'd from the Galleys. Thou wrongst me to think so of me, saies Lysis, for in case thou maist be now ashamed to speak, I give thee free leave to do it: But what will you have me tell you? replies Carmelin; I am not of these amorous people that fall into Transes, who have already spoken: what Loves have I to relate to you? Tis true, thou hast not much to fay, as to the love of Parthenice, replies Lysis: but take the story higher, and relate to us thy whole life such as it is. And if thou haft any knavish conceits, so much the better; for after so many ferious things as we have heard, it will not be amiss to hear somewhat more facetious, and it will be as good as if we had a Mask after a Tragicomedy. you take me then for some Hocus Pocus, faies Carmelin; do I look like one that could make others laugh? Thou art already worthy to be laught at for faying fo (replies Lysis) but in the worlt way; for thou art ignorant what a glory it is to play the fool handsomely; and that if thou couldit do it, thy jesting were honorable: Be not therefore angry, but acquaint us with thy life as thou pleasest. If thou wilt not fill it with Gallantry, let it be stor'd with Doctrine, and shew us that thou art indeed so well qualified, and of so good parts as thou art, and that thou oughtst not to be lifted among fools. Carmelin having upon that a little bethought himself of what he should say; thus began his story, putting himself into a more chearful posture then before.

The History of CARMELIN.

Ince it is defir'd I should relate my life, I am to endeavor to go through with it to my credit, as I have done in all things I have ever undertaken: and that my Auditors may the better comprehend all I shall say, I shall obferve fuch order in my discourses, that they shal be link'd together like pearls. That I may speak of my Father and Mother, before I speak of their childe, I must tell "you, they were born and bred in Lyons; and that it was in the same fair City they forg'd me; my Father was called Goodman Alleaume, and my Mother "Goodwife Pasquet, people without reproach, who onght neither God nor the " world any thing, and liv'd upon what they got by making of Canvas: They were " fo well known in the City, that when they walk'd out on Sundays, a man could " hear nothing here and there, but Goodman Alleanme, and Goodwife Pasquet; and they met not an Alehouse where they took not their stage, though they drank " but a pinte. They received so many presents from all parts, that when they re-"turned home, the belly was ever full, and the back loaden: Alas! they dyed too foon for me, and I have only known their great prosperity but by hear-say. "At feven years of age was I an Orphan, and was forc'd to go and live with an " uncle of mine, who would have kept me with ayr, had it been possible. His " caitiff-life was such a plague to me, that I soon had a desire to put my self to ser-" vice with some good Master that could afford me better chear. I was but eleven

geer old, and was not very tall, nor very firong, and yet my ancle made a thife "so get me a service: He plac'd me with a pretty little man, that liv'd upon his rents; and one that would not keep a Lacquay any bigger then I, left he might bear him. Twas a miracle how nature had been able to make a man out of fo "httle matter: nor indeed do I well know whether I may affure you it was one. for he was not fo tall as I was then.

It was reported in the Town, that his father, when his mother was half gone " with childe, was gone to travel; and that having not the wit to cause the work to be finish'd by another, she had brought forth an imperfect thing. For my part, when I follow'd Mr. Taupin (that was his name) I was fomtimes in much fear left the wind might carry him away as a fraw; and if he were to crofs some * kennel I had the same fear he might be drown'd, and that it were as hard a task 4 to look for him, as for pins. He had no great minde to go a foot, for the avoiding of all these misfortunes; so that he caus'da little coach to be made, drawn by cone little horse, and driven by a Coachman proportionable, that all might be in a conformity. When I was gotten up at the coach tail, our equipage was lookt on with admiration; and there was a certain Citizen faid very pleafantly, that or there was no need to go to Cabinets for Rarities, to fee a ship cover'd with the wing of a flye, or a box compleat in all its parts, that weigh'd not in all the weight of a grain of Turky wheat; when that without any trouble Taupin was to be feen, with his Coach, his Horse, his Coach-man and his Lacquay, that weigh'd but a Multard-seed. My master was not a little vex'd that he was so low, and a man could never please him better, then to tell him that there were less then .. he in the world: but those that told him that lye, would have been somewhat or puzzled to tell him the place where they had feen any fuch, if they meant not your Puppets in Fairs; for as for your Princes Dwarfs, they were Gyants in comparison of him. Yet would be take some heart, when any body would tell him that he was a man of a middle stature, and that all might so esteem him: when the walk'd the streets, he would take it where it was highest; and if he were in a

Chamber he ever got up on a stool.

To fum up his mifery, the fates ordain'd he should fall in Love with the greater est and biggest woman in all Lyons, as if out of a hatred to littleness, he had et fought for nothing but height, and would not marry one proportionate to hime, self, lest they might have gotten children too little. He had already been marbut he had taken order with her; for having known how that her private friend came to her every night into an arbour, which was at the end of the garden, he caus'd the floor of it, which was but of wood to be ur-nail'd and loofen'd; fo that the first time they met there, they stirr'd so much about, that at last down they fell, and were kill'd with their fall, crushing a poor Grey-hound, that beelong'd to the house, and had follow'd the woman. He easily obtain'd his pardon, and it was generally thought the whore and the knave were well ferv'd, and that all the hurt was done, was to the poor dog, who had not defery dit. Though the great woman, which Tanpin was a fuitor to, kne wall this bulinels, yet did the not fear the subtle designs of such a husband, because she was a woman lived as honeftly as another. I know not whether it were against her will, but the a truth was, that in the memory of man it was not known the was otherwise called then Miltress Radegonda: now this was her true name; and for those base names, which out of respect to the Ladies I shall not here mention, they had never .. grated any skin off her ears. I know well enough, that there are some malicious people would persivade us, that it was the worst you could say to her to call cher by that name, being the most known name she had, was that of an ill-liver; ce to that another woman would have been angry to be called fo, and that it were anot to be spoken, without reverence used before. However, let us not hearken e, to calumny, and let us believe Radegonda bad no hurt in her, but that the was werth forme good brigher that leaving affected his bester their . I was be required

As for Tanpin, Love so blinded him, that he thought not of any thing but how to get into his Mistresses favour. He wore Galloches and a high-crown'd Hat, that he might appear tall; but he must have had Stilts, had he been only to reach the knees of his fair one. Nay, the day they were married, the Priest unwilling to be at so much trouble as to cast down his eyes towards him, and perceiving he could not possibly reach the Brides hand unless he was rais'd higher, he was by his order seated upon the Poor-mans Box. Every one said, that Radegonda would hide such a Husband in her pocket; and that it was to be fear'd, lest being abed with her, she might crush him between her nailes in stead of a Flea.

For to find the Town more work to laugh at, it happened that the next day after the wedding, Radegonda would bring all her housholdstuff to her husbands house; but her equipage was so much too big, as his was too little. There was a great Couch, great Chairs, and a great Table; fo that they were fain to enlarge Tanpin's doors for to bring them in: But that was not only requisite as to that end, but also to receive in Radegonda herself, who would have been forc'd to lie in the street, had things continued as before. About this time a new design came into Taupin's mind, which was, that he thought it sufficient to be little only in regard of his Body, without making himself so otherwise, as having but small housholdstuff: He therefore gave order to make every thing great, desiring, as he faid, to imitate Alexander King of Macedon, who had been called the great, though he were but little; and had us'd no other invention to make posterity believe he was of an high stature, but by leaving at the ends of his Conquests such Arms as should serve a Gyant, as if they had been his own. Taupin accordingly thenceforward made himself great Doublets, and great Breeches, and long Cloaks, which he seldom wore, but laid them up in his Wardrobe for a Bravado, that those which saw them might think he was no small person. He studied nothing fo much as to feem rich, that fo it might be faid he were fome great man; and out of a desire not to be mentioned without some imagination of grandeur, he thought it would not be amiss to make his name up from two syllables to six or feven, and to be call'd La Tanpinicte instead of Tanpin. For my part, I was nothing pleas'd with this change, but in as much as I hoped there might also be an increase in the house-keeping as well as in the other things; for a great Body, fuch as Radegonda's, doth necessarily require more meat to nourish it then a little one, such as her husbands; and thence did I propose to my felf that my belly might fare better then it did before with my mafter, who when he fed alone caus'd but a very small matter to be provided, thinking his servants had been as small feeders

The advantage which besides came to me by this marriage, was, that his wife being a charitable woman, put me to learn to read and write, hoping to bring me to some good. As for Taupin, I know not whether he had any defire to put me forward: But one thing I must say for him, he ever kept what he promis'd: but let me explain my felf, I mean that if he promifed you any thing, he kept it fo well that he would never give it you. And this is the reason I did not much "flick to anger him divers times together. One day above all, being in his Countryhouse, and having fent me to Lyons to buy some provisions, he asked me at my " return, what they faid in the Town when I came out ? They faid Evening-prayer, " Sir, faid I to him. He in flead of laughing at my simplicity, was most furiously " angry with me, faying I did nothing but abuse him; and two dayes after he dis-" mils'd me. I have understood fince, that the greatest reason he had to put me " away, was, that he saw I grew up daily, and that he grew not as well as I. I was " at that time couragious enough and strong enough to deal with him, if he would " have beaten me. He thought it not best to keep such naughty boys, 'twas enough "to have a naughty wife, who had now left off her good conditions, and did no-"thing but flight him. When he thought to cry, it feem'd to be a Chick that had "the pip; but Radegonda had a voice that fill'd his ears as if it had been the found of a bell. She by way of abuse would ask him, Who's that below? or else she would say to him, How's this, that I hear you speak, and cannot see you? I have been told, that one day being in a fury, she look'd for him all the house over for to whip him: He sometimes hid himself in a Rats nest, and sometimes in a pernard; but at last shifting from one place to another, he was found in a corner of the Study which the Maid had forgotten to make clean, and there had he so entangled himself in a great cobweb, that he was taken like a bird in the net. Radegonds came to him, and having under some pretence disentangled him, she brought him to the beds-post, where one hair was enough to tie him; and when she had done, swept his buttocks. He would after that be separated from her as to body

and goods, as I believe he is now, whether he be dead or alive.

When I parted from him, I went and liv'd with a Doctor of Phylick, who took me for to be his Groom, and to dress his Mule, and to follow him up and down: But being one evening in the stable, methought the beast was not well. I went and told my mafter that his mule had caught a cold, and had a cough; I ask'd him what he thought fit I should do to her. Put my night-cap on her head, answer'd he. I presently believ'd that the Doctor was so skilfull, that all that he prescribed must infallibly be done: besides that, I thought it not amis to keep the Beast warm. But her head being too big for the cap, I came and told my mafter that his cap was too little, and that but one ear could get in. He was much taken with the simplicity of my youth, which hath furnished him with stories to divert his Patients; for he cured them as much by his merry Conceits, as by his Receits. His Mule having afterwards been well dress'd by a Farrier, I wondred to see that a Physitian could cure men, and not cure beasts. The pleasant humour of him I served, was indeed enough to make me love him. Twas he, who having feen the urine of a fick woman which was brought him by a Country-fellow, ask'd him twice as much as he was wont to take. Why do you ask me so much, Mr. Doctor? fays the Country-man. Because I have seen two urines, friend, answered he; I have seen that of your wife, and that of your dog that hath just now piss'd against my carpet.

In as much as at that time I was of an humour jovial enough, I was much pleas'd with these pleasant rencontres, and I was ever very proud to learn some good word. But all that did but fatisfie the mind, and nor the body: I could eafily perceive a decay as to the good condition of the sheath of my foul, and the mould of my doublet grew less and less. The Doctor so pester'd my head with his precepts of Abstinence, and he would needs have me content my self with one meal a es day, so to rid my self of my fatness, and be more nimble to run after him. Could his Mule have spoken, she would have complain'd of his niggardlines as well as I;
and as for her being sick, it was purely for want of meat. The Doctor never went " into any house, but coming out he brought away some old piece of Mat for to give his Mule, who sometimes had not broke her fast at five in the afternoon. "For my part, I so much pittied the languishing condition of the poor creature, that I had not the heart to be her Governour any longer, fince I had more will then ability to do her any good. I thereupon left my Doctor; and having made "acquaintance with one of his Patients, I engag'd my felf in the honorable quality of a Lacquay, as I was thought deferving. This Patient was a Gentleman whole annue was Triffan, one very eafily served: For being in a quartan Ague, which " had now fluck to him a year, he never went out of his chamber, and I had no " other work to do but to reach him the glass and the chamber-pot, and some other necessaries. His conversation was very pleasant: Melancholy and Solistude had half made him an Ideot. He had gotten measures of Parchment, such as Tailors "have, wherewith he measured himself every day all over his body, to see if the fwelling were nothing diminish'd. He had a measure for every toe, another for each leg, another for each thigh, another for the waste, another for the breast: And when he found that any of those parts grew less, he accordingly shortned his "measures. I was the faithfull guardian of those measures; all which I lock'd up

into a Drawer before him, taking an oath not to lengthen nor shorten them. This humor found me a great deal of fport; but I'll tell you of another, an admirable one, which was of some advantage to me: Triftan having no other employment all day long, but to confider what he found in his close-fool, worder'd to finde there fometimes yellow matter, fometimes green; fometimes hard, and fometimes foft. He would needs know whether that proceeded from his indisposition or no, and finding me as he thought sufficiently in health, he resolv'd I should eat of the same meat that he did, to see if I should void the like matter. To fatisfie this humor, I had brought me in the morning a broath, which I took at the same time he took his. We afterward together took a jelly made of Knuckles and Marrow-bones, and then eat a boild Capon, and at hight we had some tame fow) roasted; I never had made so good chear, the change of meat but me into fuch a loofeness the first day, that Tristan was almost perswaded that his diet was not wholfome; but the fecond day, having recovered my former temper, and he on the contrary having done nothing but clear water he despair'd of imagining himself extreamly sick. At last he bethought himself, that to make better experience, I must be gotten into bed as well as he. There was presently made ready a pallet in his chamber for me, where I was to continue a long time; and this I took no pleafure in, but my felicity was now a burthen to me. I had rather have been at liberty, then have made fo good chear, I was fo firitly looks to, that though I should have dyed for hunger or thirst, yet would they not give me any thing to eat or drink, but at my Masters hours; and that if I were to go to fool, ir must be also near about the time that he went, and that in a bafin that was at his beds feet, lest in case I went aside to do it, there might be fome falfilization in the matter. He kept a memorial of the quantity and colour of my frools and his own, and all he wanted, was to know the weight and the tafte. But let that pass: I should not have car'd, if when he took glisters, or any phylick, I had not also been oblig'd to take the same, to see the difference of the operation; and to make a short end of me, he had a design to have a dies orescrib'd, to see if the change of diet would change the disposition. At certain . times I must have failed as he did, to my great indignation: but at length, God . took compassion on us both, and my Master having recovered his health, gave " me leave to be well roo, that I might wait on him on all occasions: Yet there was, or fill a relique of folly in his head, which did some injury to his feet. However, L. . lived peaceably with him, and in all the precipitate journeys he put me upon. refolutely attended him to Paris, where being advised by fome wife and confider ce rate persons, I begg'd of him that he would put me out to some Trade, whereby, . I might get my living: in confideration of my affiftance when he was fick, he ee bound me Apprentice to a fogner in that brave City, where I chose rather to live, then in my own, I was not now fo foolish as when I was yong, when it being or proposed to me to be bound to this or that, or the other Trade; I faid, I would at not be any of all those, why do you not tell me of a great many others that a are better? It is better I were Apprentice to a Councellor or a Gentleman, L thought that for to be a fudge or a Councellor, 'twas enough to be a Clerk or a is Serving-man; and to be a Lord or a Gentleman, there were no more then to be a Lacquay: But I was now grown wifer.

Triffan returning to Lyons; left me with the Maker where he had placed me. of whom I thought in a little time to have learned the Trade: and when he. se sometimes beat me, because my work was not to his minde, I was so ingenious, as to go and perswade the Carriers of our Countrey, that if my Matter was rough .. to me, was because it vexed him to see me already a better workman then him-

4. felf

I will tell you one remarkable thing that hapned in his house: This Joyner was a good big fellow, and none of the worst faces, and had been chosen Corporal. of the Trained Bands in his quarter; and in that quality had appeared in several. musters, and had with his company guarded one of the gates: This service had

made him fo proud, that he imagined himself descended from one of the Nine worthies. When ever he had on the scarlet suit with gold lace, which he had made him for his days of Triumph, I must have doubled the accustomed honors and respects.

Having made acquaintance with a yong man, a Painter, he would needs be "drawn in that fine fuit (which he was mightily taken with) with a Gorget, a gray Hat on his head, with a great Feather, a Sword by his fide, booted and four'd, and having one hand on a little table, wherein there was to be a Head. "piece, and two Gantlets. The Painter having done this rare piece; brought it to my Master, and received his money. There was no fault in it, but that the "colours had not luftre enough. Tistrue, the Painter told him, that when the picture were dry, there were no more to do then to take a wet napkin and rub it. and that would make it the fairest thing in the world; but that he should not put himself to that trouble, unless he were to shew it to some people of good rank. The Joyner believ'd it, and a while after, he invited seven or eight Citizens, kinfof folk and friends, to dine at his house, and as it was on purpose to shew them his own fine picture. When they had quaff'd it to some purpose in the Parlour, where they had staid a while, because of the coolness, he told the guests, that he would thew them a picture he had caus'd to be drawn. He brought them up into his chamber, where hung this Mafter-piece, which every one look'd very ftrangely on. They saw it was very poorly done, yet no body durst say any thing, because of displeasing him. But my Master thinking they esteemed not that picture as they hould, because they saw not all the perfections of it, was resolv'd to make use of his fecret to make it look fair. You shall presently see what miracle there is in this picture, faies he to the company; I'll make it look far otherwife. Boy, bring hither a napkin, and a pail of water. I obeyed his command, and the Joyn having wetted the cloath, rubb'd the picture all over : But O the strange Pro " digy! Was not this one of the Metamorphofis whereof the Shepherd Lyfis hath of fo often spoken? instead of having a plume of feathers on the hat, there was one-"Iv a huge pair of horns; instead of boots, a high pair of Countrey shoes; intread of a fword, there was a compass; and upon the table a plank, and a smoothing of place, instead of the head-piece and gantlets. O the great scandal there was ! my Master having received such an affront, before people that could not but laugh at it, fwore he would make the Painter repent it, and that without any more ado. " he would indict him, but he had left Paris, and was gone to travel. It was faid " he had in the first place drawn in oyl the picture of the horned Joyner, and that afterwards he had made the Gentleman Joyner upon the other in diftemper, fo that the water might eafily wipe out this last draught. This Painter bore a spight to my Master, because that being once on the guard, he had suffer'd him to stand fentinel longer then his time; besides, that he could not brook so great an inso-lence, as that a Joyner would be painted like a Gentleman. And this was the reason of the cheat; but that which troubled my Master most, were the horns, of for to threaten him with those, was to make him utterly despair, who had a yong woman to his wife.

All the misfortune fell on my head, there being no other he could quarrel with:

"he was angry that I had brought him the water so soon, and it was not enough to

"excuse me, to tell him I had done nothing but by his command. He never bore me

"good will since; and yet when my time was out, I was a long while Jorneyman

"with him, but I have nothing to tell you as to that. I am only to acquaint you,

"that at length a famous Doctor, in whose study I put up some shelves, taking no
"tice of me, entertain'd me, for to make me a knowing and learned man. Since

"that I served a Stationer that made Almanacks, as you have already heard; and

"now I am in service with the Shepherd Lyss, where if my condition be good, I

"appeal to this honorable company. Tis well known, what I have done since I

came to this Countrey; so that I may here end my discourse, and crave your

"pardons if it have not pleas'd: As for example, if I have spoken of a business

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coo obscene in the history of my Master. Tristan. I beseeth you not to to be offended; for as the speaking of oyl and grease doth not spot our cloathes, so I conceive

my words flink not.

Assoon as Carmelin had given over speaking, the whole company gave him a chousand commendations, swearing they never had heard a more pleasant story. 'Twas the opinion even of Clarimond, who preferred his eloquence before that of Philiris and the other Shepherds, and told him there was nothing he could be tax'd for, faving that he ly'd a little when he spoke of Tanpin, whom he made so little and weak, that he feem'd to relate a fable. Yet have I faid nothing of his flature which divers of his acquaintance will not affirm, replies Carmelin; if I have added any thing, it hath been for the ornament of the discourse: but if you had given me time to prepare my felf, I had spoken more bravely, and would have displayed all my science, whereof I should have scattered some hints up and down. 'Tis a sad loss you have not done it, fays Orontes, we have lost much by the bargain, you must make us amends some other time. He shall not fail, says Lysis: But there's none of you all confiders what he faid of the Joyners picture; He almost believes that the change that hapned therein was a Metamorpholis, like those whereof I have given so many examples. And to be serious, he were better be of that opinion then to go and imagine that the Painter put one colour on another. I do not believe there can be any fuch fubtilty used. It will be a thing more noble, and withall more probable, that all here prefent who are affured of the power of the Divinity, should. imagine that the Picture of the Gentleman was metamorphos'd into that of a Cuckold, by a celestial miracle, to punish a Knave that would appear what he was not. To avoid quarrelling, I'll believe what you please, says Carmelin: Then, as for the humour of this Corporal, was it not fuch as it should be, as I have already made appear? He was not any thing liberall; and I forgot to tell you that he never made any provision for his house, for he never bought neither bread nor wine, but as much as would ferve at the meal; because (said he) if he had a great Loaf, or a Pipe of wine, and should die and leave any thing behind, his heirs in their merry humours would fay, That there was a great Fool indeed, he hath taken the pains to buy a deal of wine, and hath not drunk it up: We'll never do fo. I fee then, fays Orontes to Carmelin, that you will still remember some passages of your story, which you pass'd by unmentioned. But where are our wits all this while, that we have made you and the rest speak, and have forgotten the Shepherd Lysis your Master. as if he were not of this affembly? He, who is one of the most consummate ingenuities of the world, will entertain us with nothing but miracles; and we have no need to importune the Shepherdess Charite to relate her story, since there can be but one between them both, and the adventures of the one depend on those of

While Orontes said this, Charite thought that they were minded to abuse her; and being of a simple Cockney-humour, the rife out of her place, where the was as 'twere on the rack, as being fet neer her Mistress, and ran home without any stop. Lysis would needs go after her; but Angelica told him, that for that time he must let the disdainfull Gentlewoman take her course, and that when she came home the would chide her for it. Am I not the most miserable of all the Lovers that the Sun ever shone upon? replies Lysis: My Shepherhess, because she sees me going to relate my story, runs away: It is because she is afraid to understand my amorous torments, and will not be oblig'd to fuccour me by the prayers and perswasions of this honourable company, as if there were not Gods that faw and knew all, and would condemn her as guilty, though her crimes were hidden from men. But must the absence of Charite be a reason why we may not have your story? says Leonora. I have not the courage to tell you any thing, Madam, replies Lysis; but there is a remedy for that. There's Clarimond, who hath every where taken Notes of my actions past, and is resolved to make a Book of my Loves; let him tell you what he shall be able; I shall be very glad my self to see in what manner he hath set himself to work in it : Though I quarrell'd with him erewhile, he must forget what is past.

I shall not relate much, says Clarimond; for I have not my papers here, which I should want very much, because my memory is at this time very short and decenfull. Yet I shall endeavour to come as neer as I can to what I have written. All being very attentive to what Clarimond should say: He began thus;

Nder the bappy Reign of the most invincible King of the Flowerdeluces, there stantas at Paris the Son of a Silkman, whose Vertue paralel'd the Antiquity of his race, and whose Antiquity of race was far below his Riches.

Let's have no more, I beleech you, faies Lysis; if my Hittory be made in that manner, it will not please me. When I hear that word of Plaurishing, methinks tis the life of some Saint : That's the style of your Martyrologies ; you do me a greater honor then I deserve. If you will have me make it better, replies Clare mond, give me what directions I must observe. My history must begin in the middle, (continued Lyfis) that's the way of all your famous Ramances : A man must enter by degrees into the body of the history, and not discover the delign to the Reader till the very last. It seems then you would have your story compos'd like that of Polixena, faies Clarimond. There are two or three have imitated that way, and they have done very handsomly. I should in the beginning have mention'd, that when Charite had understood by Lysis's Letters, the extream affection he bore to her, her minde was charg'd with fundry maginations, or some such thing. After I had a while pursued the narration, I should bring my Shepherd to Anselme's, to whom he should relate his first adventures. That's your meaning, is it not? but for my part, I am not of that opinion. 'Tis a pretty impertinence, to bring in this man or that man, without telling the Reader who they were, or naming the Countrey where the things related were done. Were not this to disoblige an understanding man, who through this means should finde our relations so confused, that he would make nothing of them. I know well enough, that he who first obferv'd that method, made use of it in Chariclea; and having heard say, it was a fine thing to begin a Romance in the middle, hath done what he could to begin his his fo; a way, which discovers less then any other the matter he was to treat; but see how well he hath imitated the Æthiopian History, which so many others have taken for their patern; that faies, That it began to dawn, when there met a fort of Robbers upon a mountain, near a certain mouth of the Nyle; and so of the rest. Here you have the time, the persons, and the places set down; and Heliodorus would not speak to us like a mad man, relating things we should not at all understand; as if he should say, Chariclea knew not as yet whether Theagenes were dead or alive, when the fell among a company of robbers. That would have been a fine put-off; would it not have been thought, that this were the second Book, and that there must needs go somewhat before? But this Author is not so simple, and you see he names not those yong people whom the robbers met with, because it would have been an impertinency to have done it, if at the same time he had not also related a good part of their life: so that to conclude, 'tis to be thought that there is certainly some grace to begin a Romance in the middle, but it must be done with such artifice, that that middle may feem to be the true beginning. It must be confest'd that thou explainest this business as handsomely as may be, saies Lysis; and since I see the principal design to bestow all thy industry to adorn my history, I allow of thy opinions, but thou must promise me to reform what thou hast already done, and to make Heliodorus thy prefident, fince thou art of his opinion, as to what concerns the order of the narration. For the prefent thou shalt say nothing of me, nor needs it, fince there are few here but know my feveral Fortunes.

All the presence was troubled, that Lysis had interrupted Clarimond, of whom they expected a pleasant relation; yet Hircan having sent for some kinde of Banquet, it was thought fit to make a little ceffation of discourse but Lifts being intreated to eat, there came into his minde the late flight of Charite, and the command without command he had received from her a while before: That put him to much out of humor, that he of a fudden cry'd out, Must I enjoy my self among others, being so uncertain of the state of my affairs? Alas! no, this is the season for me to weep, and to live in solitude. Farewell then, dear Company, I must feparate my felf from you a little, that I may not diffurb your enjoyments.

Having faid so, he went his way into the thicket, and would appear no more. No body ran after him, and he that had least maw to it was Carmelin, who was grown very dry with telling his story, and would gladly have drunk with the rest, Because he was there, they said no hurt of his Master, for they would give him no occasion to leave his service, and there was only Clarimond presum'd to tell him. that his history was very remarkable, in that he ever had the happiness to live with Hypocondriakes, and that all his Mafters had Chambers to let in their heads; but he was interrupted to make way for another discourse, that there might be no ill

fpoken of the absent.

The Sun being near fetting, they all retir'd: Those of Orontes's company, went with him, and the rest with Hircan, who at his return found Lysis in his Castle. To live with Shepherds, fuch as these are (faies Lysis the first word) I am well content; and will do it; but as for any enjoyments of my felf with Knights and Ladies,

its a thing I must disclaim, while I continue unhappy as I am.

A while after he supp'd with the rest, without any appearance of mirth or sadness, and his minde was employ'd in making divers observations on the histories he had heard related. All being rife from Table, Carmelin, who was a person of much curiofity, goes into Hircans study, which by chance he found open; and being come again in a maze. O the horrid cruelty (whisper d he to his Master) that I have now feen! This Magician hath pluckt off the heads of some of his enemies, and hath them in his study, to behold at his pleasure: Come along with me, and say nothing, I'll shew it you. Lysis went softly with him to the place, and Carmelin having opened a Prefs, wherein the key had been left, shew'd his Master three or four great blew periwigs, which had each a long beard. Mad fellow! faies Lysis. dost thou not see here is not any head at all; and that there's nothing but hair, where are the eyes, the nose and the ears? I cry you mercy, replies Carmelin, I had but a glance of it, and fear made me forget it presently. But hear'st thou, sayes Lyfis, here is somewhat that's strange; for methinks they are the same beards which the Gods of the Waters had last time we saw them. That which methinks is an ell and three quarters long, was the God Morin's. 'Tis the fame and no other. I must know the fecret of this bufiness.

Having so said, he and Carmelin went out of the study, and coming to Hircan; Ha! faies he to him, what wonders have I feen, learned Magician. I have found in thy study the periwigs of the Aquatick Divinities; how camest thou by them? Hircan was here furfpris'd, for they were indeed the false periwigs which he and his companions had on, when they personated the Gods of the waters. It troubled him that he had been so careless as to leave his Press open; but he yet found a means to cheat Lyfis, who himself gave him the occasion. Thou must know, gentle Shepherd, faies he to him, that having restor'd thee to the form thou now hast, the Aquatick Gods with whom thou didst converse when thou wert a tree, have ever fince bore me a grudge, for having depriv'd them of a conversation so pleasant as thine, fo that by a treacherous plot they took me, and would have carried me into a river and drown'd me: they had done it, had I not betaken me to my charms, by the means whereof I made them as immoveable as rocks. Then thinking I could not any way be better reveng'd of them, then by making them deformed, because ris their greatest desire to be beloved of the Nymphs, I made them bald, as if their hair had fallen away, and having rais'd up the skin a little above the ear, I

pull'd so long, that I brought away all their hair and beards. I afterward let them go whither they pleas'd, to be the laughing-stock to all the rural Divinities. Ah I Rascals, saies Carmelin, how glad am I they are so ferr'd I they'll never frighten me no more with their blew horse-hair beards. Peace thou, replies Lysis; 'tis not for us to speak ill of the Gods, we are not so powerful as Hircan, for to resist their revenge.

Hircan after this, carried all the other Shepherds into his study, to see the divine beards; and they beheld them with a feign'd admiration and astonishment.

However, the Magician spake thus to the company:

I Have shewn you this, lest it might have been too great grief to you, not to have seen it as well as Lysis and Carmelin, but had they not seen it by chance, never any other eyes but my own had beheld it; for prophane persons must not so much as enter into this place: Wherefore I give you notice, that hence forward none presume to set foot into this place without my leave.

This discourse ended, the Shepherds went out of the study; and Lysis talking of returning to his ordinary lodge, to look after his flock; they told him, his Landlord would have a care of them, and that he must accept the lodging that Hircan proffer'd him. 'Tis true indeed, faies Philiris to him, that the sheep you yesterday kept, are troubled that they are deprived the conduct of so illustrious a Shepherd; and that as in the ancient Roman Republike, the earth brought forth better when manur'd by a Triumphant Labourer; so that poor beafts would extreamly thrive, had they the perpetual conduct of a Sheephook guided by the hand of for rare a person as you are; but consider with your self, that you have another sock to govern now. There is that of your amorous thoughts, which must be continualby carried abroad to graze, nor must you carry them far from this place, which is more proper for them, then the place whither you intend to go, because you are here near Charite. O God! how elegant art thou? saies Lysis: I wish it had cost me some money, so that I had had that conceipt. Why came it not into my minde as well as into thine, fince it wholly concerns me? I shall be troubled at it as long as I live. To remedy my misfortune, Gentle Philiris, I pray thee bestow on me that rare and incomparable conceipt. It's a very common one, replies Philiris, yet if you defire it, it is at your service, and all those I shall have this moneth. I humbly thank thee for thy good will, saies Lysis; but now I think on't, 'twere not handsom at the present I should pretend to that conceipt, for that were to be done Secretly. Here are so many that hear us, that when I should make account I were Master of some thing, and had made a fair purchase, I should be amaz'd to finde I had nothing at all; and that it would be reported, that all the ware in my shop were thine. What do you mean by all this? faies Fontenay, are you of those people that Traffique in Conceipts? Have there been any to be fold this year at St. Germans Fair? I tell thee once more, that that is not publikely fold, replies Lyfis; yet know; there is a trading in them all manner of ways: They are bought, they are lent, and they are barter'd; and I may fay, there is such a one, who having occasion for some in a business of some halte, as it may be for some Ball, that were to be danc'd the next day, would be glad to take up, upon great interest, though they were found on the Exchange. I know no reason, why the Scriveners cannot give us directions where to finde any, it would be no mean gain to them. I am of opinion, that fometimes they may be also stollen, says. Clarimond; and a certain author having had one taken away from him, as he pass'd in the night over the Newbridge with his bag of Conceipts under his arm, all his friends went one after another to comfort him in his affliction. For my part, I must tell you, that when any fuch accident happens to me, I shall not need any of the Capuchin fathers to keep me from defpair: I am so liberal of this merchandize of conceits, that I behow them on all the world: yet I modefuly hit them in the teeth that have committed the their. As for example, a certain Poet having stollen as Humour out of my Banquet of the Gods, whereof a many Copies have been scattered abroad, I could not, when I saw his Verses, but say, that it was like somewhat in my Book. Twas answered, that however it were, the Poet says on his credit he hath stollen nothing from you. He hath not indeed, said I, he hath not stollen it; for take but the pains to look into the Banquet of the Gods, and you will find it there yet.

That's hugely good, that's hugely subtle, cries out Hircan; what a natural rencontre it was! let me die if I ever heard the like, and if it be not beyond all Erafmus's Apothegmes! The wittiness of this reply proceeds from this, that commonly things which are not stollen, are still in their places: But contrary to the generall maxim, if this conceit be in its right place, it's a fign it was stollen. One might fay this were very strange: But certainly a man that speaks of the loss of a conceit, by another handlom conceit, is never to be pittied, for he invites the thieves to come and steal from him again. I confess Clarimond spoke there unhappily enough, says Lyfis; nor am I so unjust as not to believe he hath a good wit when he pleases, and that 'tis his own fault if he quit not those errors that possess him. All this is good, fays Philiris: but give me also leave to speak to this point concerning the Thieves of Conceits. I was a while fince in a company, where one who pretended to be an able Poet, told me that he endeavoured to be mafter of two things which feldom met together, Touth and Continence. I thereupon calling to mind that I had feen that conceit in a certain Author of the time, which I will call Saluft, I anfwered him, Pardon me, Sir, those two things are in Salust as well as you. You fee well. I would have rather faid that the fame Conceit was in that other Author. then either Continence or Youth. That was very covertly and fubtilly spoken, fays Lyfis; I should never be weary to hear such excellent things. You must therefore stay here, fays Hircan, if you would enjoy the pleasant conversation of those that are here. Are you now not fully perswaded, Shepherd? says Philiris; there is now no going hence, for it is too late: Night, who is now in her turn to come into her Empire, hath brought with her an Army of thick Clouds, who have defeated the Light: The great Winds which now blow, seem to be in the pursuit: The God of Sleep with his Regiment of Dreams brings up the Rear; and though it be arm'd with nothing but Poppies, yet doth it hope to overcome all the World. What excellent imaginations are these! says Lysis; I am charm'd with them, I confess it; it shall be in this house that I will be overcome by sleep. After he had so, said, they affign'd him a bed by himself, and to Carmelin also, so that they flept at their eafe.

They were no sooner awake the next morning, but they were acquainted that Orontes had fent to invite them to dinner with the rest of the Pastoral assembly; and there came into their chamber a Lacquay that did the message. Lysis knew nor whether he should promise, or deny to go, because he thought it not so convenient to mind his enjoyments while Charite continued cruel towards him: But confidering on the other fide, that to obtain her favour he must present himself to her, he would not neglect the occasion to go to the house where she liv'd, as also that he was loth to procure the ill will of his Fellow-shepherds in case he forsook their company. He therefore promifed the Lacquay that he would dine at Orontes's; and prefently after Hircan and the Shepherds came and fill'd up his chamber, difcoursing with him about several things for to make themselves sport. There was only Meliantes that feem'd to be fad : He was gotten into a corner, where he fetch'd fuch deep fighs, that they feemed to hear the bellows of a Forge. Carmelin who was of a very pittifull nature, was the first took notice of it, and spoke thus to him: Do not refuse to tell me what thou ailest, brave Shepherd! Is it some stirch in the side, or the tooth-ach that makes thee groan; or is there some kinsman or friend dead? If thou wilt tell me the cause of thy griefs, thou mayst assure thy felf thou halt met with a man, who as to what concerns the fuccouring of the afflicted, is as good as four. Tis very certain thou can't affift me much, Compaffi-

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conset and generous Carmelin! answers Meliantes: And therefore I must not conceal from thee, that it is thy Master who is the cause of my grief! Aids! Master, come hither, cries out Carmelin, will you suffer a poor miserable man that implores your affiliance to languish a Logic hearing his voice, corn it council him; and seeing that Meliantes did nothing his sigh, Come hither, says he to him; while the Shepherd, that thou are not facily as well as the well? Adas I how will you have a wretch as I am, of whom there is no regard had, no be intered; theplies Melhanes. Others find affiltance from you, but I cannot a should be intered; the midt to bring my Mistress out of captivity. Land forgomen, and there thinh been no speech of affilting me, ever fince the relation of my History.

We are certainly to blame, says Hircan; and you Lysis are not the least guilty: For having heard that the French Shepherd must deliver Pamphilia out of the enchanted prison, you should have enquired whether it were not meant of you. But I now assure you, that it is not to be thought of any Shepherd but your self: For by naming only the French Shepherd, as it were by way of excellence, tis not to be question'd but that it is meant of the most illustrious Shepherd in that Country. But though that were not apparent as it is, yet by my deep knowledge I should certainly know it to be you, Lysis, who by your incomparable force must restore to Meliantes his Pamphilia. You will do that which the most invincible Knights could not do, and your Arms should bring down the pride of Monsters and Devils.

I have ever given you equal credit with the oracle of some God, sacred Magician, replied Lysis; and yet at present I am to confess to you that I am in some doubt whether you speak the truth or no: For what appearance is there that I should do any great exploits in matter of Arms, and that I should take in a Fortress garrison'd with Monsters and Spirits? What likelihood is there, I say, that I should do these things, who know better what it is to conduct sheep then Souldiers, and who never intend to fight against any man, these it be for to sing the best and most amorous Songs, or who shall give the sweetest kisses?

Let incredulity be convinced, (fayes Hircan with the gesture of a man surious and out of himself) there will come the day that the Dove shall be covered with the seathers of an Eagle, and shall destroy the Falcons: The Country-mans Coat shall be turned into a Corslet; the string whereby the Scrip hangs, into a Belt; and the Sheephook into a Half-pike. Let those that are wise credit things so true: And especially let Meliantes give over sighing; for it will be for his sake that these miracles shall be done.

Every one admired the prophecie of the Magician, and Lyfis among others was much troubled to find out the true interpretation of it. He defired it of Hircan; but he told him, it was not yet time he should know it, and that in the mean while he might enjoy himself without thinking on it. All the Shepherds invited him, thereupon, not to trouble his mind with any disquiet imaginations; and he seeing Meliantes was no longer fad, he thought he fhould not be fo neither, finding withall in himself some great presages of a future prosperity. Carmelin musing on what had past, imagined, that fince his Master was designed for to deliver out of prison Meliantes's Mistress, he must make great journies, and that haply he would carry him with him, whereto he knew not whether he should consent or no: And upon this incertainty of what was to come, he had many pretty imaginations concerning the life he should lead in those remote Countries; so that he could not withhold saying to Lysis, My master, do me one savour; Tell me, I pray, when Meliantes is return d into his Country, whether he will continue a Shepherd, and whether you would do so too, in case you went thither with him. There's no question but we should, replies Lysis. But that is not all, replies Carmelin; would you also keep the Sheep of that Country? They have, it may be, other customes then those of France; and then I believe they bleat in a strange language, which you would not understand.

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The Extravagant Shepherd; or,

Every one laugh'd at Carmeling conceit: but his Master remonstrated to him that the language of dumb Creatures was not more understood in one Country then another; and that it was not given to any to underland it at all, except some Magitime, whereof there was no great number. Twas a doubt whether Carnelis had put this question out of knavery, or simplicity to Twas a thing could not be discovered, because of the inequality of his Naturals, which sometimes pass'd from subcity to childiffeness. He had not continued much his discourse, which was like that before, but it being dinner-time, Hircan and his company went their way cheerfully to Orontes's, taking along with them the Shepherdels Amaryllis and the Maid Lyfetta. cyclofficeres to defend to be seen to the common of the co

For pavery loand that the greated when a united the real complitue out of the the dered orden, you hould have very the whall seems no mone or ven Les tacken allace your partie to the collection of the confidence of the countries. be conditated but that I endance on each illustrate Staplica and Corner. hone i shar ware now apparent of the by the deep knowledge I find the soften in a control of the major of the control of could not un, and parallarms fabric brog down the pride of the neisbed

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Anti-Romance;

OR, THE

HISTORY

Of the SHEPHERD

LYSIS.

The Ninth Book.



Rontes desirous to make a solemn feast for the most pleasant Shepherds that ever were in Brie, had prepar'd a long table, upon one of the beds of his garden, that the entertainment might be the more Pastoral. There was a general astonishment to see him and some of his house clad like Shepherds: "Twas such a satisfaction to Lysis, that he went and embrac'd them all with extream joy. But he was quite transported, when he saw Florida, Leonora and Angelica appear in white, clad like Shepherdess: He told them,

that he never fear'd to be miserable, now that he had seen such exquisite persons choose that kinde of life which he had chosen himself: Yet could he not but break off his Complement, for to ask where Charite was. We must not conceal the truth from you, saies Angelica; your Charite was so proud, that she would change neither condition nor habit for all the entreaty we could make. Our perswasions she took no otherwise then importunities, till she at last brought the business to a quarrel; so that she swore she would not come with us one way nor other.

Lysis firmly believed this, though it were only an abuse; for that Charite appear'd not, 'twas that being but a servant, she sate not at table with her Mistress. Must this company then be impersect? cry'd out the amorous Shepherd, will Charite

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never

never quit this severe humor which makes her ever keep at a diffance from sother

Angelies perceiving that Lyfis began to be troubled, fent for Charite, but The would by no means appear; and Liferra, who was fert for her, staid with her. The however hindred not, but that they were about fitting down, when there come in two unknown Shepherds: They were two Gentlemen of Orontes's acquaintance, difquis'd, who having ask'd for Lyfix were shew'd him they look'd for. They very courteously faluted him; and the more ancient of the two spoke thus to him:

Llustrious Shapherd, We are sent to you on the behalf of a many persons of quality, who having seen the Letter and Bill that you sent to Paris, are extreamly desirous to come to you, for to learn that admirable art of being happy. There are above two hundred, both yong men and maids upon resolution to come hither, and put on Shepherds habit. As for our parts, we have already taken it, that we might not appear before you in a habit disbecoming our Ambasage. The charge and Instructions laid on us, is to present you with the service of our Companions; and to asure you, that they will mait on you assoon as they shall be asured of a reception from you, upon such terms as they shall deserve. They would have already been here themselves, but that con sidering there was much abuse in the world, it might haply be some Impostures had out up the Bill, and not you.

Lysis being overjoy'd at this Legation; made this Answer to the Ambassa, dors:

Gentle Shepherds, I cannot disapprove the intentions of our brave Parisian I Shapherds, they have done well to send you hither, to see if it were true that there was a Shepherd Lyle, who had undertaken to restore the world to its former seli-city. You shall see what I know; and since you are come so seasonably into this good company, you shall taste of our pleasures, that you may give your Companions a faithful account of what you finde.

The Shepherd having faid this, every one fell a questioning the Ambassadors: one ask'd them the names of the most famous Shepherds of Paris; another ask'd, how they found out Lysis, since he had not lyen at Bertrands the night before. They answered all the best they could; while in the mean time Anselme and Montenor We only staid for you, says Lysis to them, but you come not so clad as to please me : Will you be like that Clarimond? who is so obstinate in what he believes, that he would think it a dishonor to be clad like a Shepherd? Anselme and Montenor perceiving that Orontes and divers others were cloath'd like Shepherds, were forry they were not so too, that it might not be thought they should have made any disparity in the Assembly: Yet they were more inquisitive after the news of the Ambassage which Lysis had receiv'd, then how to excuse themselves; when in the mean time one of these Parisans, who would be called Silvian, hearing Clarimond divers times named, ask'd him before all that were present; Are you that Clarimond, whom I have heard so much spoken of in the City, and that hath made a little book called the Banquet of the Gods, which is scattered up and down in writing? I am without doubt the Author of that Book, replies Clarimond; I will not dilown what I have done. Then I have a deal of news to tell you, continued Silvian: Know then, that The Banquet of the Gods, and some other pieces of yours, which tax some Authors, hath rais'd you so many enemies, that I did not think to finde you alive. One threatens to beat you, another to stab you; there are some almost resolv'd to sell their best cloak, for money to give some Assassins; and as for those that have relation to the Court, they assure themselves on the authority of their Masters, and believe that by their means they shall absolutely ruine

Clarimond neither knew Silvian, nor his companion Menelas, who fwore, that

all the other had faid was true "He knew not whether he flould believe them : but whatever were in it, there being nothing in all this could move him; he made this cold answer: You are come a great way to tell me things which I knew befores
I never question'd, but what I had said would procure me the hatred of those against whom I have spoken. A man need not be very cunning to guess at that; and you are to know, that there's nothing hapned to me, which I defired not. It's better to be hated of fools and impertment people, then to be lov'd by them; for to comply with them, a man must be like them, a thing I shall shun as much as I can possible. And as for their menaces, they trouble me not, for I do not think my self less powerful then they; and suppose the worst, though their hatred were mortal. I know a way to appeale them; 'tis but to dine them once, or give them a glass of good wine, and they are my intimate friends. These are your mercenary Clerks the pillars of Taverns, Paralites, and infamous Sycophants, who are for him that gives them most. I would fain speak with one of the Crew, before some such brave people as are here, you should see how I would confound them. But tell me I pray, Have they no defire to turn Shepherds at the entreaty of Lyfis? They have read his Letter very feriously, reply'd Silvian, but they faid it was your style; and laushing at your invention, would not believe there were any Shepherd Lysis in the world. How am I flighted by those that should respect mer interrupts Lylu; what do the Poets and Romancists, whose qualities I have studied to advance, do they, I say heglect me? where could they have found a greater support then I? with whom have they obtained more credit? Ha! I renounce the protection of their persons though I continue it towards their doctrines; and fince Clarimond is refolv'd to dispute with them, I freely permit him. I would they were already met, that we might have the pleasure of their controversies. Be not angry, I pray, says Orontes to Lysis, see here my fervants have brought in the meat, that will be cold, while you enter into a heat.

Having so said, he made all wash, and affigned every man his place, according to the quality he pretended to, not forgetting the Seignior Carmelin. Lyfis defirous to gain a good opinion with Silvian and Menelas, and to make them believe the life he led was very pleasant, had quitted much of what troubled him, and thought by that means to win them, that so they might say nothing to their companions, that were disadvantageous to him. He was not one of the last to set upon Clarimond concerning the menaces of the Writers of the Time : and Clarimond feeing every one made it his business to bait him about it; made this reply, I must needs confels I have not gotten much from our Poetlings, by telling them of their Fopperies; for they are so obstinate, that it is impossible for a man to make them fee the truth; and I have done nothing elfe but provoke a fort of fools, with whom there is no glory to contell. However, my labour is not loft, fince I have in their tongues found that perpetual motion, which many Philosophers have so much sought after, and have discovered, that in their brain might be found that emptiness, which was thought impossible in nature. Besides, I have oblig'd a many honest people, who are glad I have help'd them out of the errors whereinto these Idiots endeavor'd to bring them. As for the fear they think to have put me in, by telling I have to do with those that have less to lose then my self, and affront all those they hate; I answer you, it is impossible for them to do me any hurt that way : for though they should catch me, I do not think it would be any more prejudice to my reputation, thenif one of the mad people that walk up and down in Paris, should quarrel with me; and as for their railing. I make as much account of it as the braying of an Ass.

Clarimond would have spoken many other things to the contempt of his enemies; but Orontes interrupted him, saying, There must be no more quarrelling, since it him

dred the tranquility of their Pastoral like.

The company on that, began to give it felf over to mirth; and Lysis being in a deep consideration of the variety of the meat, said to Orontes, I think, O magnificent Shepherd, that thou desirest to satisfie our eyes, as well as our bellies: The greatest part of the fowl I see on the table, are methinks alive still; I think they

are readier to eat, then to be eaten. As for those which are in fawces; or in broths methinks they swim there, as they did in the ponds before; and as for the rest. which are otherwise dispos'd, I finde them so lively, that its to be fear'd they'll fly off the table. To hinder this from flying away, faies Orontes, cutting up one, there's a wing which I pluck off and present to you. Lyfe accepted it, but having observed what pleased him better on another part of the Table, which he could not reach, I am somewhat skill'd, saies he very confidently, in the flight of Birds; I have learn'd the Profession of the Roman Augurs. All these common fowl that are before me, are unfortunate; but if those I see there at some distance could pass this way, I should make some good presage for my affairs. The presage will be worth nothing if they are made to fly towards you, replies Clarimond, for it must be chance, and not of fet purpose. It matters not for that, saies Orontes, let the Soothfayer do as he please; and with these words he sent Lysis some of the choisest, wondring at the invention he had us'd to bring it about : but the amorous Shepherd shew'd himfelf fo civil, that he refus'd it, faying he had ask'd in jeft, and to try how they would answer him; and besides that, he was not so ill bred, as to shew himself a glutton in so honorable an Assembly, he, whose principal nourishment were amorous imaginations.

After this, he freely fed on all, and in the mean time Orostes urg'd the Shepherds to drink one to another: Shall we not drink to our Mistresses saies Philiris; shall we not take so many glasses as there are letters in their names? I never fail drinking to Charite's, though I say nothing, reply'd Lysis, thy invention is not new to me. I have already drunk thrice to the three first Letters of the fairest word that can be pronounc'd. No body hath seen it, replies Philiris; 'twas secretly done: Begin, the game again. Thou dost not understand the subtilty of it, sayes Lysis, Knowing that is I began again, I should commit a great fault, because the glasses I have already drunk, should be counted, and being added to those I should drink with thee, would amount to a greater number then the letters of the name of Charite: So that I should trangress the vow I long since made to do all things in the number of

feven.

So the Shepherd Lysis made it appear, that nothing could make him quit his former deligns; fo that the rest making a party by themselves, suffer'd him to do what he pleas'd. As for Carmelin, every one drank to him, and he was of fo good an humour, that he swore he would make all those lyars, who said he had no reafon, and that he would do it to all the world. He had ply'd it so well, that when he was rifen from the table, he stagger'd at every step; and I assure you there were others that were not much behinde him, whether they were drunk indeed, or that they feign'd it. Lysis began to laugh, having a long time observ'd how they stame mer'd, and justled one another. These are good youths, saies he, they are not content to be possest with two furies, that is to say, that of Poetry and Venus; but having read there was a third, which is that of Bacchin, they would needs be possessed of that too. I shall not think it much amis, so that they commit not over great infolences. Bacchus is an amiable, and a pleasant God, and requires our devotions at least once a moneth, when a man hath his friends about him. I shall by no means forbid any man to converse with him, since I finde that the ancient Poetry is as ful of good-fellowship as loves; and that I know by experience, that there are some Poets who can never compose any thing, but when they are drunk. Gentle Shepherds, weep now for having drunk too much, to morrow you will weep for your loves, that your lives may be diversifi'd.

Lysis spoke this out of his ordinary judgement; for though he had taken his seven cups, he had not drunk much at a time, as being of those that are not much given to wine. Clarimond was not well pleas'd to see him so reserved and temperate; for he would gladly have known what extravagancy he would have committed, if there had been a mixture of drunkenness with his Extravagance. As for Carmelin, he had eaten and drunk so much, that he went a little aside and return'd it; which his Master perceiving: Ah! villain, saies he to him, must thou offend such a presence

with

with thy beaftlines? I allow thee to be merry and to drink, but I would not have thee forget the quality of a man and a Shepherd, and participate in brutality with

Grantes who heard this discourse, came and said to Lyling You are to blame to find fault with fuch an honest man: Consider, if that which he casts our be a thing fo foul, that it is a loathing to you to fee it, he hath reason to disburthen himself of it for how do you think he could fuffer it on his fromack? What thou faylt falves the matter well for the present, reply'd Lysis ! but why had he before so little discretion as to swallow down what should hurr him? I will allow him to be drunk fo far as to be frolick, but not to be stupid. I am not drunk, my sweet master. lays Carmelin; twas only my drinking out of a great glass, that hath made me fo lick at the heart, that I was fain to vomit as you fee. This discourse was interrupted by three or four hickocks, which brought out with them wine and broth, which a dog of Orontes's did affoon lick up, lifting up his nofe every foot to fee if

there were any more.

Lylis approv'd the specious reasons of his faithfull Carmelin, and so return'd to the reft of the company to know what they were refolved to do. They had notice of a Wedding hard by, fo that they resolved to go thither to pass away the time. At the end of Orontes's house there was a Hamlet of five or fix houses, in one whereof there was a Country-Lass that married a Husband-man of the next village. They had brought from Conlommiers the great Musick-Company, which confisted of a Base, a Tenor, and a Kit which served instead of a Violin. The guests having already din'd, had paid their Reckoning, and made their Prefents according to the cultern whereupon the Mulick began to cheer up the Company, and there was not any fo wretched Lobcock but took his Sweetheart into the dance. Our courteous Shepherds being come thither, would not fland out; but rushing in among the Country-people, they danc'd together, where every one shew'd what he could do, though there were some whose paces werelvery circumflexe, and whose capers were not above half an inch from the ground. The Peafants feeing fo many Gentlemen of quality in such ridiculous postures, and in such extraordinary habits as they had on, thought they did it out of some design to abuse them, so that they were not well pleas'd at it.

When Orontes was weary of dancing, and the rest too, he would needs have them to some of your childish sports. Shall we go to Blind Cupid? says Lysis to the company; it is a very Paftoral sport; it's used by Amaryllis and her companions in the Faithfull Shepherd, and methinks 'tis much like that which all the Children know, which they call Blind man-buff. But to be more ingenious yet, I should defire we might not fix on any sport, but that which Sir Philip Sidney makes the Shepherds of Accadia recreate themselves with, in that long Proeme which is as I take it in the first Tome of his incomparable Work; but it is so subtle, that nobody

can make any thing of it.

Beligies

Every one gave his voice for Blind Cupid; and being retired a little distance from the place where the Wedding was, there was none but voted Carmelin to be the Cupid. They blinded him with a foul napkin; and every one being gone out of his way, Lysis taught the rest the words of the game. But initead of courteous treating the poor Cupid, they pelted him with clods of earth, which fell on him of all fides fo unmercifully, that he was forc'd to unblind himself and run away, fwearing that as long as he liv'd he would never meddle with such a sport. Having taken fanctuary among the Country-people, he thought better to be merry with them; and having perceiv'd Liferta, whose fair eye had deeply wounded him, he would needs dance a Coranto with her. The Gentlemen-Shepherds return'd within a while to the up their sport with him: They saw that Carmelin was not any thing sick, and the danc'd it so well, as would have bred a mortal jealousie in the most illustrions Dancers of all the villages thereabouts. Leonora's Kitchin-maid chanced also to be in the place; and Lysis having spoken to her, made account to know of her a many particulars concerning his Miltrels. It came into his mind, that when

when he was let blood, it had seem'd to him and Claimond too, that there might be seen in his blood the Figure of Chariti. He would have gladly known, if in like manner there was not seen his Figure in hers, or whether there appeared the constronance of, some other Lover. He thought that by that incars he might discover whether he were below do not. He therefore put the question to the Maid, thinking she had been present when Charite was let blood three or some dayes before. She told him he was taidle jeering Companion; that she understood nothing of his sine talk; and that for his still satisfaction, she could only tell him, that no body employed himself so vainly as to observe Charite's blood, and that it was call him a sink the very day it was let. At I what improdence was that, and what imposence both together I cryd out the Shepherd: Ought not so precious a thing to be preserved? What would you have had done with it, replies the maid, would you have had puddings made of it? Do not scoss; fair one I replies Lyss. It troubles me that Carmelin did cast away my blood, for it was as worthy to be preserved, fince it bore the image of my Mistress. You may tell us of this another time, says the Maid, but for what is done there is no remedy.

While this discourse passed between the Shepherd and the Maid, Carmelin was not satisfied to have drawn Liserta once into the dance, but he miss have her twice more: And there coming afterward a young Country-fellow to take her in, he thrust him back, and distainfully rold him that the was not meat for his birds. This Clown perceiving himself wounded in his honour, gave Carmelin a good blow on the breast, and was ready to second it, when Lyss coming between them cry'd out, Hold, hold, my Lads I will you have this Wedding so full of butchery as that of Androme des, wherein Perseus transform'd the rash Phiness into a stone after he had kill'd all his companions? Would you renew the marriage of Hippodamia, where the Gentaurus sought against the Lapithe? I here interpose my Authority; give

over these outrages, I pray.

Norwichtanding these words, all the Clowns came about Carmelin, ready to revenge their companion. But Lysis raising his voice, continued thus: Vile rout! infamous Clowns! dare you committhese impudences before me who am the greatest Shepherd in the world, and before Hircan who is the most knowing Magician of this age? Do you not fear our displeasure? The Country-people of Lysia, for having offended Lawria, were turn'd into Frogs. Learn to be modest by the example of your Predecessors; for we could as easily metamorphose you into points.

fonous toads, or into hiffing ferpents.

While he thus cry'd out, Orontes went and roughly thrust back the Clowns, and made them retire. Yet did they not give over their design to be reveng'd, when they could, of Carmelin and his master, who had done them such injury. The tumult being in appearance appeas'd, the Musick, who were sted lest in the charge their Instruments might have been broken, came back and cheer'd up the company with the merry figs of Poiston. See now the disorder is over, says Lysis, I am glad of it, for inmight have been of ill example, and a very unlucky presage for the married couple. This musick cheers me up; 'tis to be conceived they are sent for to weedings, to put us in mind that the husband and wife ought to live in perpetual concerd, and observe such a harmony as that of musical Instruments. They are also to acquaint the guests that they should live in good intelligence one with another, at least for that day, to the credit of those that have invited them.

This discourse ended, Lysis will'd his company to leave the Clowns dance, and not meddle with them any more. And having call'd Silvian and Menelas to him, he thus spake to them. You'are so discreet, my Lords, that I cannot believe you will leave us with any distaissaction: An ignorant man would doubt it, that should have seen the late tumult; nay there are those that would think after a thing so strange and blameworthy, you would acquaint your Compariors that I cause not such order to be observed in this Country as I boasted I would. But I affure my self that you well consider that our Government is not yet fully established; and that having not men enough under me, I am not able to drive away the seditious.

Befides

Besides you are to observe, that those who are guilty of the disorder, are not famous Shepherds as you and I; they are infamous Churls, that understand nothing of homely or honour, and never read any book. To the end that no man be henceforth deceived in them, and that seeing them with sheep might think they were of us, I ordain they shall not be called by the same name as we, but they shall be called Feeders, whereas we'll be called Shepherds or Pastors: Carmetin himself shall be of their degree, till he have made it appear by some signal action that he deserves to be of ours.

You have taken very good order, replies Silvian; and yet without all this, I affure you we should still believe we had not found any thing that might prejudice your reputation. However you would much oblige us, if you would briefly tell us what the principal things are which you would do to restore the Golden age. We are not here in a Hall fit to give audience to Ambassadors, replies Lysis: But yet I shall make no scruple to give you satisfaction because it is a pleasure to me to show how free I am, and how little I have of the pomp of Kings. You are then to know, that though from the Golden age men pass'd into the Silver one, thence to the Brazen one, and so to that of Iron, yet I will bring you back to the former without these degrees; nay, you shall not be troubled with the Silver age to go into the Golden one, that is to say, it shall cost you nothing. As concerning Divine Worship, which is the first considerable, you are to know that we will hopour all the Divinities which the Antients did adore: But besides that, as I make it my profession to add to antient things in case they be not complear, I will bring into repucation some modern Divinities; as for example, my will is there should be a God of Romances, a thing never enter'd the imagination of any Poet, though they create Gods at their pleasure. This God shall have his Temple in some Grot, where in honour of him shall be sung every day choice hymns, and all the bad Romances Chall be burnt on his Altas in facrifice, whereas the good ories shall be present d in the fanctuary. This first year I will be the Priest of the place, and will also take the title of Prince of the French Shepherds, as being honour d and obey d by all. But that all may pretend to soveraignty, and that there may be a sharing of ho nours, to prevent a Monarchical government all the other Shepherds shall be Priests and Princes from year to year in their turns: That's an excellent proposition indeed (fays Clarimend, who heard all this discourse) but if you pursue it, I fear me you will be declar'd a Rebel by the King, who will not fuffer you to quit your fub-jection, and establish a Republike within his Kingdom. You had better do as Ronfard did, who in a Poem of his dedicated to Martens, invites him and a legion of other Poets, whom he names, to leave France which was troubled with civil wars, and to go for the Fortunate Islands, there merrily to spend the remainder of their lives: Tis one of the best fancies he ever had. I grant it, replies Lyfis, but yet I have no mind to plant Colonies in remote Countries, where I know not whether I should safely arrive, besides that it is only for Theutons and Cimbrians to seek out any other habitations then those of their fathers. The King will not profetute us as Traitors, for we will deprive him of nothing of his rights, and our power shall reach no further then our selves. Your meaning is, that your government will be like that of a King at Twelf-tide, or among School-boys, lays Clarimond; if it be fo, I believe you may be tolerated in France. Thou mighth have used fitter comparisons, says Lyfis: but since there were never any end, if a man should teach thee all thon art ignorant of, I return to my former discourse to satisfie my Lords the Ambassadors. They are surther to know, that besides the care I shall take of divers facrifices, and of a many other things, I will establish a Poetical and Amorous Oniversity, as I have already design d. Upon certain solemn dayes there shall be Love-questions proposed, much like those I sometime saw at Paris. Some Schollers shall maintain them, others shall dispute against them, both for the exercise of their parts, and that truth may iffue out of these aftercations, as a spark of fire from the collision of two flints.

As for example, there shall be those that shall in the first place maintain, that, 'Absence brings more satisfaction on to Lowers then presence.

Scondly, That it is better to fee a Wench that one loves dead, if one be reciprocally loved by ber, then to fee her mar-

Thirdly, That the affection is greater after enjoyment then

In the fourth place, That, it is better for one to enjoy but Shepherdess twice a week, with all the torments and disquiets in the world, then to enjoy her fifteen days together in one year, with all freedom, and not undergo any hardship to have her.

In the fifth place, That the remembrance of any thing that is good is a greater pleasure then the good self.

In the fixth place, That it were better for one never to enjoyible Mistress, then to do it on an infallible condition, that another should have the enjoyment of her also, though he were your doarest friend.

And in the seventh place, That the jealonsie of a Lover, who never knew any enjoyment, is stronger and more violent then that of a husband who enjoys every day,

A man may advance a many other as subtil propositions, and by such disputations shall every one be fully instructed. On the days when this diversion is not to be had, the time shall be spent in singing, making of verses, dancing, and divers of ther halforal sports. This indeed is a very pleasant, and much desirable way of life, saies Menelas, but since we shall have no offices or professions among us, it is shost certain we shall get nothing; and if so, I know not how the family shall be maintain d, and the taxes paid. Our condition is noble and free, and consequently exempted from all impositions, replies Lysis; trouble not your selfas to that; As for matter of livelihood, we shall want nothing: There is no bird so inconsiderable, but sindes his dinner, though he have neither store-house nor see-farm rent; heaven provides for all the creatures in the world. Tis very certain, you cannot want your entertaitment, since you can restore the golden age, says Clarimond. In

that first age of the world, all the rivers were not milk, and all the trees bore not fruit of Lores, as many fools have imagin'd. Nature brought forth nothing but what it does now, and that not fo abundantly then, because nothing was advanged by cultivation, but men were content with what they could finde; and to make a true; relation of the felicity of that time, it must be confesed, that men fed on Acorns. as well as the fwine; and drank out of the river, as all other creatures did. They had no coverture but their skin, or haply some garment of leaves: The earth was their Table and their Bed, the grafs their Carpet, the bushes their Curtains. and the caves their retreats: And thus it is most certain the first men lived; so unreasonable a thing it is to conceive they liv'd in a golden Age, since gold was not vet discover'd. Let it be considered, whether their life was not rather brutish then humane, and if they are not mad men which grieve for it, and that despise ours, whereof the ornament and civility cannot be over commended. You have much reason to believe you will easily finde your livelihood, if you regulate your self to that ancient manner of life; for indeed, Lyfis, you shall not be deny'd such a nourishment as we allow beafts; but what you do, is, as if the Law-makers were not ver come into the world, to make men leave the forrells and rocks, and to perswade them to live in community in Cities. I believe there will be very few shall envy your for my part. I shall only bemoan you, to see you become favage: for if you will needs restore your golden age, you must go naked as an American, and at the best be no better hous'd, then with a few turfs, as your beggars on the high-way, who fell wands to Travellers. I do not believe the ancients entertain'd themselves as thou fayeft, reply'd Lyfis; but though it were fo, know, that I will imitate onely what is good in their life. I intend also, to joyn to it the happiness of this last age, wherein all the curiofities in the world have been invented. It shall suffice me to live in the innocency and freedom of the first age, and it may be thou wilt be of my opinion, when thou shalt have tasted the pleasures which I have imagin'd; we shall not envy any, nor be envied by any. Of all the passions, there is only Love shall possess and if sometimes we shall be guilty of any hatred, we shall exercise it only against the wolves, which are in hostility against our Shepherdry. What pleasure will it be to love Shepherdesses, whose affection will be mutual, and will freely discover it self, when respect shall not cause reservedness, and breed in their mindes what shall corment them lo We shall finde, that those fair ones will be neither Gockneys nor Courtizans, and that the unfaithfulnels of Lovers will not teach them to carry two hearts in one breaft. As concerning divine worthip, and the friences which we shall study, I have spoken to that point already; but as for our ordinary recreations, I have fancied to my self most excellent ones. Those of better quality among us that act a Comedy every day: The subject shall be taken our of some piece of ancient Poetry; and the parts being affign'd to those who already know the story by heart, they shall only be told the cast of the Scenes, and then they must compose, as it were on a funden, what they have to say. Besides, I have found out an incomparable kinde of stage. I have seen your Players at Burgundyhouse, I have seen some plays in the Colleges, but all was but siction: There was a sky of Canvas, a rock of Parport, and in all things the painting cheated our eyes; but I will have it far otherwise: our plays shall be acted in the open field, and our stage shall be the great Theatre of nature; we'll have no heaven but the true heaven; if a Shepherd be to iffue our of a Thicket, he shall do it out of a true thicket; if he must drink at a spring, he shall drink at one indeed : and so all things being narurally represented, men will believe they see the true history; so that the actors being thereby animated themselves, will put on the passions of those parts which are affig'd them, and the spectators be as much pleas'd as aftonish'd at it. And all this I do not any thing doubt of, when I consider, that when ever I was at any play at Paris, though they were not so natural and lively as ours will be, yet have I ever been fo transported by them, that I have imagin'd it was no fiction. Nay, lince you make us fuch excellent propolitions, ham much in doubt whether I should fully credit you, says Clarimond: But as for your plays, I approve them beyond any Gg 2

thing I ever heard. For to make them compleat, I will contribute formewhat of my invention. You know there are some Actors who never put off the parts they once take: As for example, one is the *Dottor*, another the *Captain*, and another the *Fool*. All the design is carried on accordingly, their parts change not, there is only a change in the story. I do not intend we should do so; it must necessarily be expected that our qualities and habits change, if we will represent all sorts of ancient sables: but as for our manner of speech, it shall not change at all. Every one shall have a certain language, whereto he shall so accustome himself, that it will be easie for him to find what he is to say; as for example, one shall speak by *Allassons* and *Equivocations*, another by *Hyperboles*, a third by *Metaphors*, and a fourth by Galimathias.

All that heard Clarimond's proposition found it very excellent, except Lysis, who at the first could not digest it. But Hirean forc'd him to do as the rest did, so that every one had the liberty to choose his speech. Fontenay chose the Allusions and Equivocations; Polydor, the Hyperboles; Meliantes, the Metaphors; and Clarimond, the Galamathias, which is a stile composed of shifts and windings of words, which render the sense so obscure, that it can hardly be known what to make of it. As for Lysis, he said he would speak a neat and polished phrase, which he call'd the amorous and passionate stile. There was proposed also the Pedantick stile, Paris-Expressions, Proverbs, Similitudes, and the Poetical stile, and some others which they resolv'd to make use of when there were need. The Shepherdesses came not into the number of the Actors who appear'd on the Stage, because Clarimond had resolved there should nothing be done but what were grotesque, wherein it was not fit the Ladies should be engaged. As for Lysis, he thought it well they were excluded, for he was glad to see men acting womens parts, as being a thing that

feemed to him more comical.

All the question now was, What piece should be first acted for tryal. Some propos'd that of the Ravishing of Proserpina, and that of Psyche; and others the Descent of Orpheus into hell, the Loves of Pyramus and Thisbe, the Conquest of the Golden Fleece, and the Deflowing of Philomela. "At last Hircan faid, that the next day they would represent the ravishing of Proferpina by Pluto, which was an ordinary peece, and as being often seen acted would be very easie. It was resolv'd Poli-dor should act Venus; that the sair Fontenay, who had been us'd to be clad like a Maid, should be the fair Proserpina; that Lysis should be Cyana; Clarimond, Arethusa; Hircan should act the part of Pluto, Meliantes that of Jupiter, and Philiris that of Ceres. There wanted nothing but a Cupid: And Clarimond seeing Carmelin, who had newly acted him, faid he was as pretty for to act him, as if he had been painted for that purpole. Carmelin being very low in comparison of Polidor, who was to be his mother Venus, 'twas thought no part could be more convenient. for him; and Lysis for his sake imagined a new stile, which he call'd the Infantine stile, wherein he thought he might be able enough because of his ordinary simplicities. It was only he that made some resistance, calling to mind that the part they gave him had not been very fortunate to him, and had been the cause he had been well beaten that afternoon. They perswaded him out of that sear, and assured him that the part he was to have would be both pleasant and honorable to him. Upon this one of the men went to Orontes's for an Ovids Metamorphofes, and Philivis having read aloud the subject of the future Comedy, shewed every one what he had to do. The day being spent in these entertainments, they left the wedding; and all those of Orantes's company going along with him, Hircan took away his to his Castle. As they were ready to go in, I am excessively hot, says Lysis; I know not whether it proceeds from the weather, or from the Love which possesses my. heart: I have a great defire to go into the water to night; is there any body elle of the fame mind?

It happened that Clarimond and Philiris had a mind to go into the water; fo that they left the rest of the company to go into the river Morin. 'Twas about half a league off, and yet they cheerfully overcame the way, discoursing of divers things

with

with Carmelin, whom they carried with them to look to their cloaths, though there were no need of it. As they were putting off their cloaths, Lysis not able any longer to conceal the design he had, spoke thus to them. 'Tis very true, my friends, that it is a pleasure to me to go into the water, both for to refresh my self a little in this hot season, and to wash my body: But besides this, my intention is to go and see the aquatick Divinities that lodge in this River. I have not mention'd it to Hircan, because I doubt he would have endeavoured to divert me, by making me believe I am no Demy-god, as I have sometimes been, and that I am not any longer permitted to converse with those of that quality. I know no reason why he should say so; for in all Histories we have a many examples of humane persons that have spoken to Divinities. Is it not because he hates them, and will have me hate them too? As for the aquatick Gods, since he hath pluck'd off their beards, 'tis certain he loves them not much: And if I should have spoken to him of going to see them, he would not have come, for sear of receiving some affront. But I who am one of their greatest friends, as I have good testimony, I will considently go and see them, and if I can, I will have their Chrystal palaces opened to you.

With these words the Shepherd cast himself headlong into the water. Clarimond and Philiris fearing he might be drown'd, made haste in after him, and recovered him, when he had drunk so much that he was almost gone. Being a little sensible of his fault, he told them there was no means to visit the Aquatick Divinities that day, and that they desired not to be seen, since they had not divided the water to make him a passage to their Courts. He afterward wash'd himself quietly, and put on his cloaths with the rest, without any extravagancy at all. Only he said it troubled him that he had not spoken to the Gods of the waters, because he would have invited them to their sports, to make them more compleat, if they were to represent some Story wherein it were necessary some aquatick Deity appeared on the Stage. He also said they must needs find out some Hamadryads, or at least some Satyres, without which it was impossible to act a good Passage, in the would not have them counterfeited as the other Divinities; because he had read in the Passages, without which it was impossible to act a good Passage. He had read in the Passages of Suiserra, that those Goats samiliarly appeared to Shepherds and that they ravish d the Shepherdesses. Besides he imagined he had once seen one, and that he might again meet with a true one.

Possest with this imagination, he prayd Clarimend and Philiris to return to Hircans, and to leave him neer a Thicket where he hoped to meet with some rural Divinities. They, who were somewhat hungry, went their way and left him with Carmelin, who had rather have gone with them then stay with his master, whose imaginations pleas'd him not. However they staid together, and Lysis began to speak thus: Fair Hamadryads! divine Fairies! who dance all night by the moon-shine; and you lastivious Fams! can I by no means see one of you?

He had scarce spoken this, but he perceives afar off ten or twelve torches, which pass d from one place to another. All good god! they are falle lights which will lead us to drowning, cries out Carmelin: O malter, do not follow them! let me never be thought my mothers son, if they do not destroy you: If you will prevent it, lie down on the ground. All dastard! says Lysis, do thou stretch thy self as thou wilt, this adventure is reserved for me: I mult follow those torches, for I see heaven now favours me. Tis Ceres Etensina, who having heard that to morrow we were to represent her story, will be present in person, and act her own part. Those are her torches that appear, they are her true badges. Now all my wishes are accomplished: All the Gods will come down on earth, to represent before us what they sometime did before; so that those to whom we have assigned their parts, mult modelly resign them, consessing themselves unworthy to act them, and content themselves to be spectators.

In faying fo, he runs up and down, thinking to catch one of the torches; but they stald not long in a place. At last they came all together; and Lysis thinking he should then catch them, can so much the faster, and that so confidently, that paling between two trees where a cord was fastened, he shewed a feat of activity, and

tumbled into a ditch full of ruftles and reeds. Those who carried the torches, were the Countrey people of the wedding, who having taken notice of all his actions, knew that he and Garmelin were gone into the water with Clarimond and Philiris. Their design was to frighten them, and to make them fall into some snares, which they had plac'd up and down to catch those that had offended them. Some of them having observed that Clarimond and Philiris were gone into Hireans, but Lysis and Carmelin not, they concluded they were fallen somewhere, and that they were sufficiently revenged. They thought best to leave them where they were, as also because they thought it would have been to no purpose to look for them in the dark, were they minded to beat them. Carmelia not hearing any more the voyce of his Mafter lifted up his head a little; and not leeing the torches, which were put out, he prefumed to get up on his feet, and to look for Lylis. He call'd him on every fide when at last a mournful voyce came to his ears: he thought it were Lylis that spoke. Where am 1? said he; am I in the infernal fens? is Charons boat any thing near me? Alas! my poor master, cryes out Carmelin, tell me where you are, and I will come and help you. O Goddels Ceres! says Lylis again to him, if you will fend me to hell do me at least the favor to tell me for what crime. Is it for if you will fend me to hell do me at least the favor to tell me for what crime. Is it for going to entertain your daughter *Proferpina*, and to teach her the art of Shepherdry? Carmelin hearing this discourse, so little to the purpose, cryed his heart almost out, to let his master know it was his faithful Carmelin; and at length, having softly stidden into the ditch, he drew him out. List taking him then for no other then he was, joyn'd with him to seek out the way to Hircans Castle, which after many turns they met with. They made long complaints of the accident had happed to them; and Carmelia, to shew how infinitely he was afraid, swore there were as many torches as stars in the sky. For to chear them up, there was a fire set on, and supper brought them; and afterwards they were disposed into good beds, where they sleet till the next day.

beds, where they step rail the next day.

All got up betimes in the morning to study their parts: There was none but searcht in Hircans study for the books that were most necessary for to learn the language he was to observe. The Gallimathia sist turn dover the loves of Des Escuteauxe and other modern books. The Hyporbolist pick dout what was most for his purpose, out of fome other books, and so every one endeavor'd to make himself the most perfect he could. Only Carmelin discover dhis ignorance for not finding any means to make the of the Common places he had by heart, there was nothing in his minde that contributed any thing to his part. Polidor, who was to come into the scene with him, letter dhim a little and affur dhim, that belides what he taught him, the recessive of speaking would furnish him with many conceptions, when it came to the putil. Carmelin was considered thereupon, and troubled not himself with any furnisher study.

further study.

further study.

When they had all din'd, Pluso put on a black Callock, Inpiter a red, Venus was in green, Ceres in yellow, Proferping in blew, Cyang and Arethusa in white; and as for Love, it was resolved he should be stark naked. He sold them, he would never do it; and that he was more modell then to shew himself uncoverd, before so many women. He therefore was permitted in his drawers, having Goose-wings on his back. They have a about him a quiver, and gave him a bow in his hand.

In the mean time, Clay mond having been to look out a place the fittest could be found for the stage, found out one near Hireaus, wood. Thither came the whole company, and Gromes and all his train came to be spectators. There was a little hillock, that served to represent the mountain of Erra, whereon Venus appear d first. There were over against it two trees, whereon there was a cross piece laid, with a long tope in the middle, at the end whereof they had fastened a short stick. They commanded Gund to set himself astride thereon, and then they began to was him. commanded Capid to fet himself aftride thereon, and then they began to wag him from one side to another as if he had been in a swing, to make him imagine he fled led was so aman d to see himself in the air, that he began to cry out, that he would east away his bow to have his hands free, and hold fast by the rope, if they did not give over frightning him. Upon that they call a cord to him for him to tie himself withal

withal, and having put it about him with a fingle knot, a Lacquay, who was gotten upon one of the trees, took the other end of it. After this, Venus looking on him, Spoke to him in this manner, in her Hyporbolical Language, Dear Son, who are another my felf, wilt thou not that one dart of thine pierce the heaven and the earth, and be afterwards an axletree for this great fabrick, that it may be believ'd it is only thou that dost sustain it? Thy fires have lighted the sun and the stars; have they not already burnt up Neptune and all his waters? That thou mayest consummate thy victories, must they not devour the fires of hell? Come and repose thy self on this mountain, which is a pillar that Supports the heaven; nay, advances its crown above that fair vanls for to make a throne for our Divinity; ocme hither, my delight, thou hast already shradded the avr with thy wings, more times then there are grains of sand on the sea shore. Some my childe, and I will wipe off the sweat off thy forehead, which makes an ocean big enough for a fleet. Do not stay any longer my Minion, I will shew thee thy uncle, whom thou must so grievously wound, that all his body shall be but one wound. Venus here held her peace, and the presence expected some fine answer from Cupid, when he began to cry out as loud as he could, Oh my friends, help, help, I am choak'd! Some were amaz'd, others laught at it, but all look'd towards Carmelin. The Lacquay that was on the tree, drew the cord so hard, that it tick"d his throat more then it should: fo that they bid him hold his hand; and the poor Cupid calling to minde the fimplicities which they had put into his head, spake thus, with a voyce as clear as the found of a glass, What is your pleasure? Mamma, if you will have me come and see you, you must promise to buy me a hobby-horse at the fair, that when I am weary of flying, I may go gallantly by Land. You must also give me, and't please you, a new whistle; for I have sold mine to Mercury, for to make use of in his pimpages. What would you with me? will you have me tell you what I have lost at Cockcal to my Brother Anteros and your Graces? I plaid too t'other daie at pushpin, with Ganimed, but he is a cheating companion. He would ever min, and under pretence that Jupirter loves him, he thinks he may do any thing, and not fear the rod, nay, that he may one dais have my quality, and disposses me of my torch; but when I shall finde him by himself. I'll order him as he deserves, and Ill tell his master of his seeking birds-nests, instead of going to school; you know he gees to learn Latine of Mercury. There is yet a great deal more news: I'll tell you all, but, Oh Go, I dye, I dye, if I am not let down! But quickly then, my friend, take me hence, I shall make sawce in my shirt else; let me down, let mo down, in good faith I shall spoil all the cerimony else. Carmelin having so said, they knew not whether he spoke this as his part; but at length he cryed out fo loud to be let down, that they faw he spoke in good earnest, and not as an actor. They took him down out of his swing; and he assoon got him behinde the Mountain Brix, where he discharg'd himself of a burther which somwhat troubled him. Twas Suppos'd that that accident of not being able to command his belly, proceeded from that agitation, Being therefore excused, he came chearfully into play again, & having crept up to the place where Venus was, he went to receive her embraces and careffes. In the mean time there issued out a great flame from between the trees, and there was heard the noise of some crackees; and after that arriv'd Pluto in a chariot, drawn by two black horses, which he whipt as fast as he could lay on. I who am the natural brother of the Father Altitonant (fays he in his pedantick language which he had chosen) I on whom Destiny hath bestow'd the Acherontical Diadem, and the Supersonsty of the Avern must I suffer the Latonian Torch to fend the beams of its golden perimies, even to the midst of my most opake shades, through the hiatus of the earth? I must with all festination take a most ample course, with this atrocious tumultuosity. Plute having to faid, drove his Chariot up and down; and Cupid in the mean time spoke to his Mother, I'll show at him; Are you willing? shall I do it? is it now time Mother? She made a fign to him that the was willing; and he presently that him in at the third button : whereat Plato being frangely furpris'd, spoke thus, What new jaculation is this hath struck me? Ah! Celestial Fate, where shall I finde my Distany? In faying so, he perceived Proservina making of Posses at the entrance of the wood: Alas! (cry'd he out) this is the hath incarcerated my liberty, within

the prison of her ineffable pulchritude: I will as soon be a ravisher, as a lover of her. With that word he leap'd down, and took up Proserpina, whom he carried to his proud Chamot, casting her into it like a Sack of Wheat. O cruel one! cry'd she out, let me take along with me my slowers, I do conjure thee by my slowers of tears: If thou wilt but a little stay, I will cast myself into those snares which thou shalt for me lag. What, wilt thou take me, never to for sake me? 'T is not thy surest way, to ravish me away. Art thou not mov'd by my prayers, nor by my tears? O thief! who hart'st me with thy jeers. It seems thy ears mind not my complaints, which witness I do suffer so.

great pains, or rather so many deaths again. Notwithstanding this fine complaint, and a many allusions, Pluto drove his horses on, and made them go as quick as tempest, the sooner to bring his Mistress into his infernal Kingdom. He pass'd by a ditch, whence iffued Cyana half naked, and with long dischevel'd hair as if she were come out of the water: But the Chariot went on fo fast, that she could not give Pluto the check she had thought on; yet would the not omit her part, so that she ran up and down as it were to overtake the God of Hell. Instead of going into the Wood whither he wasenter'd, behind the mountain Eryx, the went into the high-way, there the found a Waggon covered with cloth; there was in it a man and a woman, whom the took for Pluto and Profes pina. She drove the horses into the Scene, while the Waggoner was making water a little behind. Thou shalt go no further, thou robber Pluto, (cry'd out the Shepherd Lylis, who acted the part of the Nymph Cyana.) Love delights more in mildness then violence: Thou shouldst have won Proserpina by thy submissions and the te-Stimonies of affection, and not have ravistid her. As long as I have arms, I will hinder the violence of thy charriot; and I who am but a poor filly Maid, will refift a God.

The Waggoner at length running after his waggon, imagin'd the woman had led it away was some spirit; but finding himself engag'd among so many as was there, he was in a greater perplexity then before, and those in the waggon were not less amaz'd, praying Cyana to let them go on their journey. At last the man that was in the waggon made bold to come out to thrust her away; and having narrowly observ'd her, and attentively heard her voice, he presently cry'd out, Ah mad fool! is it then thou whom we have now met! I thought thou hadst been far enough hence, whereas thou comest now to present thy self before me in a worse condition then at Paris or S. Cloud: Now thou art disguis'd like a Witch. O God! what affliction is this to our family! Must this miserable. Wretch discredit

us all?

Anselme, who was among the spectators, had no sooner seen the man, but he knew him to be Mr. Advian, Lysis's Guardian. He presently went out of his place and saluted him, desiring him not to be angry with his Ward, since what he said was not out of folly, but it was the Part assign'd him in the sport they were then about.

In the mean time Cyana went and cast herself into her ditch, and began to cry out thus: Alas! how am I now well punished for my rashness? My blood is turned into water, my bones soften; there's nothing of me which becomes not liquid: Pluto bath metamorphos'd me into a Fountain, that shall ever weep for the ravishing of the

fair Proferpina.

Adrian hearing this, believ'd not what Anselme had said to him; he told him he could not believe but Lysis was madder then ever, and that he was made do all those absurdaties for to make others sport. Do you not also see, replies Anselme, six or seven other persons of quality disguised as well as he? And upon that Hircan, Philiris, and Meliantes, whom the strangeness of the accident had forc'd to come out of the places where they were retired, shewed themselves unmask'd to Adrian. He saw they were people well enough in their wits, and was somwhat appeas'd, thinking his Ward could do nothing undecent amongst them. Carmelin came in with the rest; and having understood that Adrian would not believe they were acting a Comedy in that place, I was also of it, says he to him, I tell you so much,

much, that you may no longer doubt of it: See, here's my bow; look on it, is it

not of good wood?

is

to sight idd what was a

While they laugh'd at this simplicity, Philiris habited as a Goddess went to Lysis. He found his mind was so transported, that he could not consider it was his Cousin he had met. Gracious Ceres! (says the Nymph Cy ana speaking to Philiris) have you already sought every where your Proserpina with your burning torches? Hath not Arethusa told you that Pluto detains her for his Spouse in hell? Have you not yet made your complaint of it to Jupiter King of the Gods? We are not there yet, says Philiris; come away quickly, there's need of you. Hom's that? says Cyana, is the order of our Play disturb'd? Who is in fault that it goes not forward? who are the perturbators of our enjoyments? Have not I plaid my part of the Fountain well? methinks I am already melted into water, as sugar in the mouth. I tell you there's one of your friends come, replies Philiris, come quickly and salute him, He is much troubled about you: I think I have heard him call'd Adrian; remember yourself

whether you know him or not.

This news bred a change in Lysis; and though he were accustom'd to take all factions for truths, yet the name of Adrian so disturb'd him, that he soon forgot the ravishing of Proserpina was a doing. Yet he funk into his hole, not that he thought himself a Fountain, but that he might not be seen. Anselme desirous to have him appear, went to the ditch with Adrian, who faid to him, So, so ! do not hide your felf, Coufin, I know well enough 'tis you. Then was he forced to come out and falute Adrian, and afterward went to the waggon where his Coufins good wife was, whom he had taken for Proferpina. While he was in his complements and excuses to her, Adrian told Anselme, that he wondred to find them in Brie, whereas Lysis had affured him they were to go into Forrefts. 'Tis besides our intention that we are in this Country, replies Anselme; and I believe it hath happened so, that we might have the happiness to see you here: But I pray what great designs have brought you this way? I am on a pilgrimage to St. Fare with my wife, answers Adrian; though I am not the best in the world, yet must a man endeavour to be so. Be pleas'd to day to be merry with us, fayes Anselme; and to morrow you may go on your way, and be in as good time at Faremonstier, as if you lay there to night. You'll excuse me, replies Adrian, I must by your favour into the waggon again, Not before you drink with us, fays Oromes; you shall bait here.

After this there was brought on the place a many good things to eat; and the Play being interrupted, both the Actors and Spectators came to the Banquet. Adrian and his wife, and the Waggoner having satisfied themselves, were resolved to continue their journey: So they got into the waggon, and asking where Lysis liv'd, He is so good Company, replies Anselme, that all will have him by turns: He is sometimes at Orontes's, sometimes at Montenor's, sometimes at Clarimond's; but at any time you will have tidings of us at Hircan's Castle. When I have done my devotions at Faremonstier, says Adrian, I will endeavour to get in a little mony due to me from a Gentleman of this Country, and then I shall be able to stay here two or three dayes: But as I come back, I will take Lemis along with me to Parie, for I believe he is too troublesom to you. Farewell Gentlemen and Ladies! adieu Cou-

fin! Drive on, Waggoner.

The Waggoner set forward, and all the Company wish'd a good journey to the Merchant and his wise. None was discontented but Lysis: He was troubled at the promise his Cousin made to fetch him away, and knew not how to remedy it. Clarimond comforted him the best he could; and Hircan desirous to put something more pleasant into his mind, told him, that since the ravishing of Proserpina had been interrupted, and that there was no means to begin it again, they would the next day act the Golden Fleece. That's an excellent design, sayes Lysis: but where shall be the Sea? We'll go to a Lake that's a quarter of a league hence, replies Hircan. It's better we went to the River Morin, says Clarimond; I know a place where there is a little Isle, that shall be the secollent, says Lysis to him: Thou shalt be fason; Meliantes shall be Medea; Hircan that

playes on the Lute, shall be Orphem that accompanied the Argonauts, and cheer'd them up with his musick. For my part, I'll be Zethes, and Philiris shall be Calais, two brothers twins, the children of Boreas and Orithia; and for Carmelin, he shalbe the King Phinem, a part very convenient for him in my opinion, for he is ever hungry enough. As for the other parts, as Castor and Pollux, and some other of the Argonaus and the Harpies, they that shall act them shall be such as need not speak unless they will.

This order being approved, the Company parted with hope the next day to have good fport. All the Actors read the Fable of Jason, and every one confidered the fittest words for his part. As for Carmelin, he told them he would now speak learnedly, and not simply; and that he desired to shew some casts and dashes of his knowledge. Clarimond with his assistance composed what he had to say, and gave it him in Notes, which he did nothing but read all night and the next morning, such was his

defire to do well: His stile was half Proverbs, and the rest was Fancie.

The time of the sports come, all the Actors dress'd themselves, and went to the River of Morin, where the rest of the company met neer about the same time. The Actors were only of Hircans Train, because they seemed to be of the better humor. and as it were fit for nothing but to make sport for others. Anselme, Montenor, and Orontes were there only as spectators with the Ladies and some other friends. The spectators having seated themselves on the Rivers side, there was hard by them a Table, and at that a Chair. Carmelin came and fate in it, having on a fair Nightgown, a false white Beard, and a Crown of yellow Passbord. He was very glad to see himself a King once in his life; and observing three or four Waiters serving up some meat before him, he was not a little proud to see himself so magnificently treated. He well remembred that Clarimona had told him he should not eat, and that all his meat would be taken away from him; but he thought he had jetted with him, and that there were no danger to eat a bit or two, if so be he could do it. His Carver had no fooner prefented him with a Pullets wing, but the two Harpies very odly labited came in; one with her clawstook away the wing, while the other fnatcht away the whole carkass with an iron crook. King Phinems seeing they were gone, began to speak in this manner. Ah miserable Prince that I am! to what purpose have I so much mony, which I rake up with shovels, and measure by the bushel? To what purpose have I so many Country-houses, where I may be fed of all sorts of creatures, if I cannot eat because of these abominable monsters which take away all from me? 'Tis to much purpose to kill for me so many tender Chickens, which die young, to make me live the longer: Of all this I have nothing but the smoak. My Courtiers do sufficiently remonstrate to me, that patience passes science; but a starved belly hath no eares. In the posture I am, I could eat through stone-walls, for there's no sauce to hunger. King Phineus having said this, cast his eye on his Notes which he had laid on the table for to look in sometimes, if his memory failed him. Clarimond had set down all he was to do; fo that he read aloud these words which he found there: Carmelin who represents King Phineus, must now call to drink. Give me some wine there, I command you, fince it is so in the writing, continued he.

All began to laugh at this pleasant simplicity. But he, who thought of nothing but his profit, made ready to receive the glass out of the hands of his people, imagining he should drink, though he could not eat: But as he thought to carry the glass to his mouth, comes a Harpy, and with her clawes breaks it all to peeces. That made him angry in good earnest; and in spight of all the precepts of Clarimond, he resolved to swallow somewhat. They had no sooner brought him a shoulder of mutton, but he presently sell on, without staying to be carved to. He fell a biting it so revengefully, as if he would have devoured all at a bit; but the Harpies came in immediately and tugged with him, and had almost broke his teeth. He seeing they were too strong for him, called for a rib of Bees, and taking a staff from one of the waiters he in good earnest set on the singers of those Monsters when they came neer his table, though he had not been taught to do that, and act his part well. Yet the Harpies carried away the meat, and lest him so disconsolate, that he would not have

uny thing more served up. While he groaned in his chair, they saw afar off a boat, wherein were the Argonauts, clad like brave Gentlemen. They had all branches in their hands, except Orpheus, who plaid on the Lute; and sung a sea song, which began thus:

Gentles, command, I will not fail, My Ship is going to set sail, Sec.

The reft answered him in a Chorns, and made a very excellent musick.

The vessel being arrived at a port near the table of Phiness, Zethes and Calais were set a shore, for to finde out this King. O fair youths, sayes he to them, what good wind hath brought you into my territories? Jon are here both wellc-ome, and well-received. Can I not by your assistance be delivered from a fort of filthy birds, who snatch away all that is laid on my table, for the subsistance of my individual. Great King, replied Zethes, Feathers are come out at our backs, at the same time as hair on our chins: we sly as well as the wind Boreas our father. Cause to be brought before you the mean which serves for a bait to these Monsters, and you shall see what we are.

Phineas upon that, commanded his people to bring him formewhat; they fet on the table a fat Capon, and the Harpies were presently there to take it away; but Zerbes and Calais laid hand on their fwords, and frighted them fo, as they fled: They ran after them so fast, as it might be thought they fled. In the mean time Carmelin looking on his paper, faw a marginal note that pleas'd him very well, and which he had not before at all taken notice of : he could not but plainly deliver is just as he found it written: 'Tis now, saies he, that King Phineus delivered from the Harpies, may eat at libertie, He afterwards fed very couragiously of his Capon; and utter'd this discourse, half by heart, and half reading out of his paper, Oh! bom delicions is this meat, after a long fuft, which had contracted and shrunk up my bowels, like scorch'd parchment? What pleasure shall I have henceforward, to feed on those meats, whereof I had forgotten the taste? I shall no longer believe that my servants are happier then my self, as heretofore, when they are their belly fulls, I was always emprie. As he had done faying fo, the children of Bareas return'd victorious, so that he spoke these words to them, as he read them word for word in his paper, Sacred young men, you have restored me my life, since you have refor a me to eating. Assure your selves, that this good office shall not be answered with ingratitude. I will have a Temple built you as high as the clouds, where I will overy dais adore you as most favourable Gods. At the end of this he cryed dutaloud, F I N I S; because Clarimond had written that word at the end of his notes.

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After this, he retir'd to the Spectators, who applauded him, as if he had done wonders, because the faults he had committed were so pleasant, that if he had observed the precepts had been given him, he had done nothing near so well. As for the children of Boreas, they got into their vessel, which set sail towards the Isle of Colchos, where was a sleece failned to a tree. The Argonauts being all landed, son, who seem'd to be houter then any of the rest, began to speak thus in his galimathias, Behold the ground where are the greatest riches in the world, and where is a world of riches. I alreadia see the shining of that golden sleece, which with a ray see Elie radiating, wounds the sies, and yet doth not have them, and makes us as much live by hope, as we die for fear.

The other Argonauts answered to that in divers styles; and they spoke so loud, that those on the other side could hear them. A while after appear d Medea with those competitions that stole away the liberty of Jason. He presently courted her in these words; Fair soul of my soul, desire of my desire, the residence of my conceptions; will you not believe that my libertie is sacrific don the altar of your beauties? Street I know you I ammiraculously fallen in love with an amorous miracle; and all I desire, is but to die for your aliving death, which is better then a dying life. But if the sum of the su

your attracting sweetness be changed into a cruelty so cruel, as most cruelly to despisa me; and that the ability wherehy you are able to heal me, finds impossibility in its power, doubt not but my amorous missortune, and my unfortunate love will precipitate me

beadlong into some precipice.

All the fine words, wherewith you harness your Language (replies Metaphorically the Sorceress Medea) cannot pour into my minde the belief of your love. I will not suffer my self to be lull'd asleep on the soft pillows of your words. You come out of a Country which is over glutted with fairer women then I am, and I shall never be bound up into so high a presumption, as to persuade my self that you are insuared in the lines of my affection. And this makes me believe you have set up a sop of dissimulation; but my reason stands so well on her guard, within the fort of my soul, that you need not hope to take it by assault. I know well, if you were once entered there, you would put all to fire and sword, and you would sack even my sirmest constancy. I must not follow the slags of folly, nor the cheating allurements which would bring me into the hook: I had rather coost along some happy river, where I might be solvered from all missortunes in the Haure de Grace of Love.

Jason and Medea, who were very able persons, continued their discourse a good while, being of the same stuff as what we have heard. Were they all to be written down, with the issue of the play, 'twere to put one book in another, and to trouble and importune the Reader with humors that are already stale, and which re-

peated, loose much of the grace they had when first acted. It shall then suffice me to tell you, that Medea being as much taken with the merit of fason, as fason was with her beauty, gave him certain drugs for to lay assept the waking dragon, that watch'd the golden sleece. He came near the place where it was according to the sable; but as he thought to take it, the dragon came and frighted him away. Twas an engine made of Pastboard, which a man plac'd within made to go. I as on cast on it a certain liquor, and presently the beast lay along without any motion; so that he easily took down the fair sleece which he desired, and took Medea by the

arm, for to embarque her in his vessel, and bring her into Greece.

Lysis having observed all this, was not content with the words which he had order to speak, but he went and held fason by the arm; Thou shalt not go so, says he to him, thou hast done but half thy work: Doest thou think the golden sheece can be so easily obtain'd? Hast thou not read that it is kept by Bulls wish brazen feet, and iron horns, as well as by the waking Dragon? Thou must also charm these creatures, and make them submit their necks to the yoke for to til this ground, wherein thou must sow Serpens teeth. This satal seed shall grow up, being water'd with blood and venome, and shall produce armed men, against whom thou must sight, until a musiny happening amongst them, they ruine themselves. And it is after these Labours that thou shalt deserve to be recompene'd. Stay therefore here, or I swear there shall none of the Argonaus sollow thee. Come away then, let the Bulls be brought. We have not any here, says Hircan; do you think that all things can be so punctually represented? There is never any Comedy, wherein some things of the history are not passed over in silence; or it is made believe, that what is most difficult, is done behinde the curtain, and is afterward related on the stage. That way is worth nothing, says Lysis, I would have all things natural. I must have that done which I tell you, if you intend to act parts with me. Now all our sport is spoiled for want of foresight. But another time let those that are charg'd with preparing things, forget nothing of what is necessary.

Lysis having thus spoken, got into the boat, with all those that were in the Isle, for it could not be denyed but the Comedy was handsomely performed. This disorder that had hapned in it, was more pleasant, then any thing of order; and twas good recreation to hear Lysis's complaints, who all that day left not quarelling with Clarimond and Hircan, for not having brought bulls into the Isle. He was at last appeared, with promises that all Comedies should be acted very magnificently, or else that they would act none at all; and his proposition was. That,

when

Lyfis

when they had caus'd cloathes of all fashions to be made, they might represent all Ovids Metamorphoses one after another; and then all Virgils Eneads, besides some other Poetical sictions. Twas conceiv'd it might be excellent passime to see so many Fables so conceitedly represented, and yet Lysis met with extream delays, because the world is pleas'd with change, and that the Company were resolved to dispose otherwise of themselves; and besides, it would have been a very difficult matter to represent so many several actions as Lysis did imagine; for when there should be occasion that some Gods should have come down from heaven, by what invention could it have been done? That could not so easily have been represented, as hell, which might have been signified by some Quarry, or some low brick oven.

But our Shepherd had yet a much stranger design; for the more natural acting of a Comedy, he thought not sufficient to make use of one scene; because said he, sometimes they had to represent things done in divers Countrys; he therefore defired that what was done in a village, should be done in a village; and that which had been done on a mountain, should be done on a mountain; though haply the Actors must have walk a League, before they could come to one; so that the Spectators must have a great deal of trouble to follow them from place to place; and go along with them sometimes about a spring, sometimes follow them into a

Temple to fee them act their parts.

This was Lysis's way, and not to build upon the stage Castles of Pastbord, and to call the scene sometimes Thrace, sometimes Greece. You may easily perceive by these extraordinary imaginations, that his desire was to come as near as he could to the truth: But so many difficulties could not but be very importune and troublesom: Besides, it was considered, that if they continued any while to act plays so publikely, the Nobility for twenty leagues about would have come to see the sport, and haply would have laughed at such conceits, which could not be to the liking of all the world; for it happened to this true representation, as it did to this simple relation which I make of it, which haply will not please your vulgar mindes, who understand not what true Satyre is. Some Country people and Citizens who past by the way, staid to see the Comedy of our Shepherds, and had lest them not without assonishment, thinking they had all some worm of folly in their heads.

The diversion of Comedies was therefore quite his'd out, and Lysis had now nothing of greater concernment to think on, then to know whether his Miftress had feen nothing of all this, because he was afraid she had not vouchsafed to appear. Though the had not stirr'd out of the house, yet did they make him believe, that the had been to fee the Conquest of the golden fleece, for a while, and that the was return'd with the first. I am certain she takes no pleasure in any thing of all that I do, faies the Shepherd; but fince in all my past actions she hath not found sufficient testimonies of my affection, I am resolved my death shall convince her of it. Moderate thy despair, incomparable Shepherd, saies Hircan; Thou must not end thy life without the will of the Gods: Thou art obliged to preserve thy felf for the good of others, for thou art not only born for thy felf. I now tell thee in good earnest, that it is thou that art the Dove, that must be chang'd into an Eagle. The time is now come that I must expound my prophesie to thee: thou must now exchange that peaceable composition of minde, for a marshal courage; and it is only by thy means that Meliantes's Mistress must be delivered out of prison. That thou mayest understand how this may be accomplished, know, I will make thee as invulnerable as ever Achilles was. If thou canft do that, learned Magician, replies Lyfis, there is no doubt but I will as confidently engage in all combats, as any Heroes that ever was. I never boast of any thing I cannot accomplish, replied Hircan: but thou art to know, that thou canst not bring the adventure about, without the Shepherd Carmelin, though the Magician of the enchanted Castle did not mention him: The Gods have revealed this to me; besides, the courteous Carmelin shall be equally incapable of being wounded, for I will not favour him less then his master.

Lyfis and Carmelin affuring themselves on the word of Hiroan, imagin'd what a great pleasure it would be to cut monsters in pieces, it being to provided that they themselves were not in any danger of blows. Having therefore taken leave of all those that went not along with the Magician, they follow'd him home to his Caftle All supper time, there was nothing spoken of but valour; and the Shepherd Lyfe believing he might easily become a valiant Champion, affur'd Hircan he had prophelied nothing but what was true, and that he was ready to change the Paftoral habit into a Military. He told him he was no longer in the error he had someimes been in, to believe that for to become happy, a man should not bear arms, now that he confidered the illustrious actions of fo many ancient Heroes, which had never scal'd heaven but by that no ble way. The factor of the control of the first following the following the factor of the first factor of the factor of the

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HISTORY

Of the SHEPHERD

LYSIS.

The Tenth Book.



Tsis and Carmelin retired after supper into their chamber, according to order from Hircan, who presently went to them, telling them the hour was now come that they should be made invulnerable. Must we strip our selves stark naked? fays Lysis: will you plunge us into the river Styx, as Thetis did Achilles? You must not then be so heedless as that Goddess; She made her Son invulnerable all over, but that part where he was to be wounded: 'twas a great want of

judgment, may she not be offended! She that by her divinity knew the decrees of the Destinies, and foresaw things to come, why did she not make armour-proof that dangerous part of Achilles his body? Knew she not well enough, that when his enemies once had notice there were a part of his body could not be hurt, they would not make at that, and would dispatch him as soon as another that had but a common body? Besides, I know not how she ordered the business, that she suffered his heel to be so sensible, as to be capable of a mortal wound. The wounds which we may any way receive about the feet, are not dangerous; nay though is were the Gangrene, there were no more then cutting off the foot, to hinder it from gaining on the heart, and consequently that the party die not. Had this Theris been minded to make Achilles absolutely invulnerable, why did she not put him quite under water, and hold him by the hair of the head, and not hold him by a park

which must needs keep dry, and consequently remain mortal; if his hair were not yet come, why did she not plunge his feet in after his head? You forget your self, Lysis, says Hircan, you must not go so far in reforming the actions of the Divinities. It must be believed, that whatever they have done hath been for the best. Were you Clarimond who carps at all things, you could say no more. Yet I excuse you for the present, since 'tis only the fear you are in lest I should not do my duty, makes you speak thus; and you would advise me, if I were to thrust you over head and ears in some water, to wash your members one after another. But know there's no need of all this: My charms are so powerfull, as to make you invulnerable with less ceremony then was used by the Divinities. How do you properly explain that word of Invulnerable? says Carmelin. That is to say, a thing that cannot be hurt or wounded, replies Hircan. I beseech you then let my Breeches have its part of your charms, replies Carmelin, that it may never be hurt by use nor accident. If there are wounds in thy cloaths, replies Hircan, make plaisters for them of the same stuffe; I do not employ my Art in things so low. But let's have no more prating, be silent; I must charm you two with as much efficacie, as if you were in

the Palace of Circe the Suns daughter.

Hircan having faid this, did some extraordinary ceremonies, and repeated some barbarous words: Then faid he to Lysis and Carmelin, Assure your selves that nothing can henceforth hurt you: You have no more to do then to get into my Coach, which shall infallibly carry you to the enchanted Castle, where the fair Pamphilia is. The two Shepherds went along with him out of the chamber into the hall, where the company expected them. Hircan giving each of them a stick in his hand, bid them strike at an old earthen pot, which they presently broke in pieces. See you, says he to them, it will be as easie for you to break the head of a monster, as to break this vessel. As for your parts, nothing can hurt you; and that it is so, you shall now try. In saying so, Hircan took a Fire-pan; and making as if he would give Lysis a good blow, he moderated the violence of his arm when he was neer his shoulders. Tis true, says Lysis, thou hast but tickled me a little. Let me also know what it is, says Garmelin. Hircan thereupon turn of the Firepan from the place where he feem'd to strike, and discharg'd it on Carmelins buttocks, but so roughly, that he made him scratch himself a good while after. This is no jefting, fays he; methinks I should have been arm'd there. All this is well, replies Hircan: Thou shalt never suffer more hurt then thou hast now felt; for those whom thou art to deal with are not so strong as I am; and this is to affure thee thou shalt never receive wound after what I have given thee. Carmelin being a little comforted by this, wish'd for more pots and glasses for to try his forces on; and Lysis had the same desire, if Hircan had kept them any longer at their exercise. He therefore would dismis them presently; but Lysis spoke to him in this manner: Learned Magician! what dost thou think on? Seeft thou not we have yet our garments of peace on? We shall be nothing terrible, if we have not warlike habits on. For my part, I will be like a Heros, otherwife I will not hence. Hast thou not observed that representation of Theseus descent into hell, which thou hast in thy study? Since I am to fight with Monsters and Robbers, as that brave Warriour did, I will be accoutred as he was.

This put Hircan in mind of an old blew Guard-coat he had in the bottom of a cheft, which had fometimes ferv'd him in a mask: His man went and fetch'd it, and Lysis having viewed it, found it for his purpose. He took off his doublet for to put it on; but because it was half-sleev'd, and was plated, and had little silver-nails, he turn'd up his shirt above his elbow, and fastened it there with pins, for to have his arms bare, as your ancient Warriours are painted. He would also needs have his thighs bare, so that he went into the Wardrobe, where he put off his breeches and his drawers, and ty'd up the fore and hind-part of his shirt. When he had done, there were buskins brought him, which he had before ask'd for, he would put them on his bare legs, and in this equipage he came back to the rest. Somebody told him, that he was very well accommodated according to the ancient mode, but nothing

to the present, and that there was no Captain in the Kings Army that was so. Let them follow their fancie, says Lysis, and let me alone to follow mine. They shall not make me believe that a fort of raw younger brothers understand the Militial as well as so many invincible Heroes that are placed in heaven. I should not make known my desire to be of their number, if I did not imitate them as well in their modes as in their manners. Besides 'tis not to be thought I am the only man of this age, that is clad as you see me: I can shew you how that the most able men that we have, are cloathed as I am. 'Tis true they are Writers, but it it must be confess'd they are Warriours too, since they have the considence to be in the same garb as Theseus, Achilles, and Ajax. If it be replied again, They are not men of arms, I will tell them that I have so much the more reason to be clad like a Hero, since persons of so mean quality presume to do it.

Upon that he call'd for the Works of seven or eight French Poets which Hircan had in his Study, and he shewed them all, how at the beginning of every book the Authors had caused themselves to be drawn with Corstess according to the Grecian mode. He concluded they went so clad, since they were so drawn; and that they must needs grant him that, or freely consess that those people were very fantastick and very extravagant, to be drawn in that posture. That which was most ridiculous, was the picture of a Poet, that was a Counsellor, who instead of his long robe had as the rest a Casague, after the ancient mode, like a Heros in a Medal, though his countenance was the most pedantick thing in the world. Besides, to avoid the word Counsellor, which he thought not Court-like enough for a Love-book as his

was, he had put for his quality.

All having sufficiently laughed at these excellent imaginations, they told Lysis that he yet wanted forwhat for to be absolutely accommodated to their imitation, and that was, that he had no Crown of Laurel on his head. Nor have I yet gotten any Victory, replies the new Warriour; I must wear only a Casquet till that time. But there is another thing wanting which you think not on : Do you not fee that these Heroes have I know not what about their necks? I cannot tell you what it is, and yet I must have such an ornament. Certainly 'tis a Napkin, sayes Clarimond. Thou art deceived, replies Lysis, that's unworthily spoken of Heroes, they are only Tavern-boys that carry napkins on their shoulders. So do also the Sewers in Kings houses, replies Clarimond: But now I have better considered it, I'll tell you what it is. 'Tis true, it is a Napkin; but about the necks of these people it is tied with a knot upon their right shoulder, as if they were a trimming, and I believe the Painter came to draw them when the Barber was fetting up their mustachoes, and that they were represented in the posture they were then in. Do not thou believe that, saves Lysis, it never was a Napkin, now I know the truth what it is; 'tis a Scarf which these gallant men wear for a note of distinction between them and your common Gentlemen, who wear theirs under their arm: I must needs have such a one. I will give you a blue one, if you will wear it, fays Hircan. I thank thee for that proffer, replies Lysis: But let us not go to work with so little consideration. I cannot imagine that these Scarfs which Heroes should wear are blue, or red, or green, or yellow: I am of opinion they are white, for to lignifie the candor of their fouls. That's very hard to determine, fayes Clarimond; for all ours are Copper-cuts, and here's no limming to shew what colour the cloaths are of. Lysis hath reason to believe that his Scarf should be white, says Hircan; the white is the colour of new-made Knights. he must bear it, though I have heard say his Mistresses colour is red. But this is the misery, that we have not ever a white scarf. There is only one remedy; I will give him a Napkin as fine as any filk. In the time of the Lique, the honest Citizens which were Royalists had no other scarfs to shew which party they were of. I will not contradict thee in any thing, replies Lysis, so great is my desire to be immediately accommodated according to the ancient mode. Give me what scarf thou pleasest. whether it be filk, or whether it be thread; it will make me very brave, and very proud, fince it comes from thy hand.

Hereupon Hircan went to fetch him a fair clean Napkin, which he put about his

and fastened it with a red riban upon his shoulder, that he might at least by that little knot have Charite in minde. They both in the mean time search'd into their books, to see if they did any thing which were not conformable to the pourtraictures of the Poets.

When the Shepherd was accommodated to his minde, Hiroan put on his head and old head-piece; but he told him, he yet wanted a fword, and entreated Clarimond who had a good one to lend it him. Hircan answered him, he had another fitter for him, because it was an old fashion'd one. He caus'd it and a belt to be brought, and girt it about Lyfis. Carmelin observ'd all this mystery without saying any thing; and his master calling him to minde, acquainted Hircan, that he also must be accommodated like an Heroes of Antiquity. Hirean answer'd, it was enough for him to have arms according to the present mode, because he was not so deserving as Lysis; so that having sent for old armor, that had been his great Grandfathers, he was forc'd to put them on, much against his minde. Never was man more aman'd then Carmelin, when they had endors'd him with the Corfeler, and fattened on the arm pieces and the Tafles. He faid, they put him into an iron prison; but it was worse when they put on the head piece : he told them, that they put his head into a Kettle, and would never fuffer the vifor to be let down. Hirean importun'd with his continual complaints, made him believe, that though his body were as invulnerable as his Matters, yet was he not fo valiant as he, and that to heighten his courage, 'twas not amiss for him to be arm'd Cap-a-pea. What use shall I have of these arms? replied he; they cumber me so, that I know not where I am. I cannot carry my hand to my mouth, I cannot advance one foot before

another; and I am loaden, as if I carried a Tower.

This burthen will feem light to thee after a while, faies Hirean; and thereupon having put into his hand a Target of tann'd leather, he told Lyfis it was time to be gone. Lysis answered he was ready, if they would but give him a Javelin, or a half-pike. But the Magician affur'd him he should never need any; so that he resolved to be gone; and having embrac'd all that were present, one after another, he went down into the Court. He got into the coach with Carmelin, who was very glad to fit down and rest him with his burthen. This is then the Chariot that must carry us to the enchanted Castle, saies Lysis; I have look'd on the horses, but I cannot fee any wings they have, though the Magician affur'd me divers times they had. When you are once within, their wings will begin to appear, faies Hircan; and yet I must tell you, that for the present there will be no use for them, as long as there is any ground for them to go on; they shall not take their flight, till they come to the fea: Then shall you go so fast, that you shall think the coach moves not at all: And there will be yet another miracle, and that is, that days shall feem but minutes to you. When you come near the enchanted Castle, a Magician, a friend of mine, will invite you to rest your selves in a neighbouring Isle which belongs to him: Do not you refuse his proffers. We will observe thy directions, fays Lyfis; but before I part, do me the favour as to let me see Moliantes, for whom I am to do fo many warlike exploits. This Gentleman had ever fince supper been busie in writing of letters to Paris; they went to him, and bid him give over, if he would see the departure of the valorous Champions. He with a fained joy came to them, and affoon as he came into the Court, cryed out, O Generous Warriors I fince you undertake to deliver my Miltress out of captivity, I befeech heaven prosper your arms: Farewell my dear friends, assure your selves you have obhg'd a man will ferve you in life and death. Farewel friend, faies Lysis, be confident I'll do any thing I can for thy latisfaction: I desire no other requital of thee, but that to morrow morning thou go to the Ambassadors of the Parisan Shepherds, and bid them return to those that sent them, and give them an account how I live, and bow happy they may be with me. If they be here before my return, I defire Hirhas to appoint a Harbinger to take up lodging for them, for they will be a great number; but above all things, let there be a care had that no diforder or falling our happen about the pattures. I hope in a short time to be back to regulate all things things my felf. As for my Cousin Adrian, who returns by this way, I shall be glad to miss him, and that he get him to Paris without me. You may tell him what high enterprises have taken me up. And as concerning my Mistress, whom I reserve to the last, because I cannot speak of her without dying a thousand times of grief: Alas! I need send her no excuses for my absence, for I have well observ'd she was

never much pleas'd at my presence.

As Lysis ended these words, they made fast the boots of the coach with chains. and the Coachman drave on, taking his way towards a house of Hircans, which was about a league off. This Gentleman bethought him of this extravagant invention to make more sport with the humors of Lysis. Amarillis was return'd to her own house before night; fo that having no Mistress to entertain, he went from his Castle with the rest, and follow'd the coach of the two Warriors. They follow'd a good way off on horse-back; and when they came to the Countrey-house, they found the horses taken out the coach, and that left under an arch of the house near the gate. They alighted with as little noise as they could, and went to hearken what the brave Champions faid. Seeft thou Carmelin, fayes Lysis, how true is every thing that Hircan faies? This Magician affur'd us, that when we came to the fea, his horses should take their flight, and would go so fast, that we should think we stirr'd not from the place. That it is so, dost not observe how that the coach stirs not all? nay, we do not so much as hear the wheels, though its to be thought they turn round as they pass through the clouds. The reason of that is, because extreamity of motion seems to be immobility; and to this purpose, I will teach thee an excellent piece of learning. A while ago I read Ovids Metamorphofes, where I found that the dog Lalaps, which had been presented to Cephalus, pursued a beat fo lively, that one went no faster then the other. The beast run as fast as the dog; so that they were still at the same distance, and Lalaps gave many snatches in the air in vain. At last the Hunter Cephalus having recourse to his dart, was quite out of himself, when thinking to cast it at the beast, he found that the dog and it were nothing but marble statues, which were fastned in the midst of the field. Having studied very much to finde a handsome explication of this, it came into my minde, that the Poets faying that these two creatures were chang'd into statues, was to represent the extream swiftness of their course, and to teach men, what I now would, that extream motion comes nearest to rest. This is a delicate exposition it must be confest, and I would not have it perish, though my ordinary Tenent is, that Metamorphofes are rather truths then fictions; for I fee not how this can any way prejudice my opinion: Let it be taken for an Allegory, rather then a Mythology. Tis well known the learnedst Doctors do allegorize on the greatest verities in the world. But to return to my discourse, Carmelin, thou art to believe, that the extream swiftness of our Chariot, hinders us to perceive its motion. Thou art not a man so fresh, but thou hast often seen experience of what I would perswade thee too. If thou turn a flick or a string very fast about, thou canst not observe the divers turns of it. And by this means would our fenses deceive us in every thing, if the understanding which governs and directs them, did not affure us things were otherwise then they are represented. As much Philosophy as you will, replies Carmelin; but tell me not that our horses flie. When you tell me we are now in the air; there's not a vein about me that trembles not; and believe me, were it not that I am with you, and that I think I cannot come to any ill fortune in your company, I should cry out murther. Thou wouldst frighten the horses, which haply would precipitate thee into thee sea, replies Lysis; 'tis better be silent: it may be they'll sie so high, that they'll carry us into heaven, where we shall see those things whereof Astrologers speak only by conjecture: then shall we be able to make Almanacks, better then any they sell at Paris, and those thou didst sometimes make. I will also calculate Nativities; and that I may not fail in my speculations, I will hold the stars in my hands, and finde by looking on them, what fortunes they promife my friends : whether they be animate, or whether they can speak, or whether they have every one an intelligence that conducts them, and speaks for them: I shall endeavor to conThe Gentlemen having heard these discourses, whereat they were ravish'd, retired every one into the lodging assign'd him; there they laugh'd it out, and resolved to leave the valorous Champions in the coach till the morning. They had word brought them, that they had given over discoursing; so that they inferr'd they were asses; and because it was somewhat late, they all laid them down

to reft.

Hircan awoke at three in the morning, so passionate was he for the humours of Lysis; and soon after he made the rest get up and make themselves ready to circumvent this valiant Shepherd. All things being ready, he went to the coach, and having opened the boots, he with a counterfeit voyce call'd Lysis. He, who was not afleep, ask'd him prefently what he would with him. Know that I am the Magician which must conduct thee to the enchanted Castle, sayes Hircan; come out and follow me: Let the good man that is with thee, come also. Upon that Lysis call'd Carmelin as loud as he could, but yet he awaked not; the encumbrance of his arms, it feems, hindred not his rest. His Master at length call'd him so often, that he awoke; but he bidding him come out of the Coach, he told him 'twas a thing impossible for him to do, and that he thought he was nail'd to it, so heavy was the burden he had upon him. Upon that Lysis and the Magician took him out of his place by force: Hold by the tail of my gown, fays the Magician to the two Warriours, I will bring you under ground to the place where you defire to go. Lysis took Hircan by the gown, and Carmelin took Lysis by his short coat; and thus they pass'd through obscure stables, where the two Warriours were in as much fear one as another. At last Hircan having brought them down certain stairs, told them he must leave them, and that now they need but come forwards, and be fure to be on their guards. Lysis forry to leave so good a guide, pass'd along a gallery, at the end whereof was a great Cellar, where there was some light, by reason of two candles stuck to the wall. Before he went in, he ask'd Carmelin whether he had a good fword, or no. I a fword ! fays Carmelin, I never durft fee one naked : I could better handle a Hedg-bill: you never thought to give me one, and I never thought to ask you for one. I have here a great Flake to defend my felf (for fo he call'd his Buckler) but I would to God, continued he, I had my Smoothing-plane for to smooth the noses of the Monsters we shall meet with, or that I had my Wimble to bore holes in their buttocks! Since thou art armed only for the defensive, and not for the offensive part, replies Lysis, I must fight for thee; and I am not forry for it, for the greater will be my glory. Let us advance then, and fee in what kind of place we are,

The two Warriours were no sooner entred the Cellar, but they perceiv'd the forms of two Gyants making towards them. These two Monsters running towards them, sometimes became as little as men of ordinary stature; then presently they

lifted

lifted up their heads to the roof, as if their necks were lengthened by scrues. Carmelin finding himself persecuted by one of these Gyants, cry'd out as loud as if he had been flaid alive. But his master observing that they had no arms, he was not so much asraid, and imagined there were no more to do but to cut off that long neck that made them seem terrible. He went to draw his sword, but it was so rusty that it was impossible to get it out of the scabberd. 'Twas then he thought himself an improvident Warriour, to come to a combat without seeing that his arms were fixt. Yet in necessity to make use of what he had, he took the sword out of the belt, and with it as it was in the scabberd he bestow'd good blows on the Gyants necks, but he did them no hurt, for he struck only against a stick covered about with course cloaths, at the end whereof was a false head, which he that was under listed up and let down at his pleasure.

Fontenay and Clarimond acted this part, and twas no small pleasure to them to terrifie the Warriours. But at last Lysis perceiving he was never the neerer cutting off their heads, directed his blows below, which made them run away as fast as they could, the same way that Lysis and Carmelin were come thither. I need not despair though I cannot draw my sword, says Lysis: These are evil Spirits, which as soon as they are touch'd with any weapon whatsoever, suffer a solution of continuity (to speak in Philosophical terms:) Let them come in multitudes; the more they are,

the more will be my victories.

While the valiant Shepherd said this, there issued out at a little door three hulch-back'd fellows, who had faces so ugly, as could not be look'd on without horror. One of them, which was Philiris, began to sound an alatm on a Barrels head with two sticks, as if he had beaten a Drum; and the other two, who were Meliantes and Polidor, came and gave Lysis and Carmelin a many blows with the breadth of their swords. How now, Rascals! (says one of them with a hollow hoarse voice) we'll send you back again to keep your sheep: 'Tis a fine employment for such Rusticks to go clad like Knights, and to imagine they can bring about the strangest

adventure in the world.

Lysis in the mean time avoided the blowes the best he could: And as for Carmelin, having not the wit to put them off with his buckler, he held it by one end as if it had been a trencher, and at last cast it at the head of one of the monsters. He would afterwards have gladly run away; but he found his Arms fo heavy, that he thought them a greater hinderance then help to him. For to be therefore rid of them, and to do fome good with them by leaving them behind him, he strove to get them off. The thongs of his Head-piece were so worne, that they were easily broken: fo that he took it with both hands and threw it at his enemies: He afterwards took off the Arm-pieces, and fent them the fame way; and then he unlac'd his Armour and hurl'd it at them, till he was quite disarm'd. Some of his blowes reach'd them so home, that they had a great desire to return them. They therefore renewed their charge both on the master and man; though only Lysis return'd, and gave them some blows on the bunch they had before, which seev'd them for a breast-plate. At last these two Monsters got the two Warriours so neer to-gether, that with a thrust they laid them on the ground. They fell down upon them; and after they had well pinch'd their nofes, and pull'd them by the ears, they ran away with him that beat the drum. Lysis and Carmelin had much ado to get up again, so weak were they grown; yet did they firmly perswade themselves they were the Conquerours, fince they were masters of the field. Ah Cowards! cries out Carmelin, you are run away to die in some hole; for the hurts we have given you will not suffer you to live long: You were asham'd to die before us; but if you come in my way, I will give you good bangs after you are dead. 'Tis not yet time to brag, fays Lysis; 'tis want of consideration, rather then true valour, makes thee speak so big. What wilt thou do, poor fellow, if there be yet more enemies? thou art quite disarm'd. My considence is, that I can receive no more hurt then your self, says Carmelin. But alas! have we gone through our exploits? do I not see a terrible Dragon appear?

Lyfis thereupon look'd towards a corner of the Cellar, which he had not obfer vd before; he there perceives a great Bug-bear, that had the head of a Wolf, and a body like that of a Crocodile, It was a good while ere he durft come near it; but feeing that the Monster stirr'd not, he presum'd to give it a blow, with his fword. Carmelin cast at it a piece of his armor that he found, so that the Engine began to shake, it being fastned on one foot, and consequently easily moved. The motion of it put our two Warriors into fuch a fear, that they thought it liv'd; and yet Lysis was so couragious that he laid on still, till such time as he had brought it to the ground, and made it immoveable. His charges were fo home, that the body of the Monster, which was but of rotten Canvas, burst in divers places, whereat came out moss, hay, foul paper and rags, which Lysis was so amaz'd at; that he cry'd out, See here, Carmelin, what lewd entrals come out of the body of this hideous beaft: methinks we are poisoned with them. On my foul, they are nothing but rags, fays Carmelin; do you not fee them? Thou art in the right, faies Lyfis; but that is it makes me wonder the more, when I consider that Spirits have fometimes animated this Engine stuffed with filth, for to deceive men. It may also well be, that this was a true Dragon, but that all these tatters come out of its body. as we see bewitched people vomit coals, pieces of glass, inkhorns, and such trumpery. Honest Ly ander assures us it is so, in his history, which the gentle D' Andiguier hath composed. There came such things out of his body, when he was dres'd by charms of some wounds he had receiv'd in a Combat.

While the two Champions were viewing the hideous body of the Monster, a fad voyce comes to their ears, shall I never be delivered out of the captivity wherein I am? faies it; when will the most illustrious valour in the world be employ'd for my relief? Lysis presently conceived it was Pamphilia spoke; and pittying her mifery, he with his foot made at a little door, which feemed to be that of the prison. It opened presently, and in a little Cellar, he found a desolate Maid, whom he took for Meliantes's Mistress. 'Twas a youth disguis'd for that purpose, who could act his part very well. He cast himself at Lysis's feet assoon as he saw him; and embracing his kness, call'd him her deliverer. Lysis made the fair Lady rife, and taking her by the hand, bid Carmelin take a candle to light them out of the darkness of the Prison. Pamphilia made as if the trembled as the went; so that Lylis for her greater confidence, told her, that he had kill'd all her Jaylors, and that the need not fear to fall into their hands any more. As they went through low rooms, and stumbled against some houshold-stuff that lay in their way. Hircan difguis'd as before, appear'd again, and with the same voyce said to them, Follow me incomparable Heroes, I will bring you hence fafely. Having so faid, he led them to the Coach, whereinto also enter'd the fair Pamphilia: he afterwards made fast the books with chains; and being return'd to his companions, they all put on their ordinary cloathes, got on horseback, and returned with him to his Castle, where they presently went to bed to rest themselves a little. In the mean time Hircans Coachman having kept the Adventurers three or four hours in the Coach, put the horses into it, and brought them to his Masters; according to the command he had receiv'd. When the coach mov'd not from the place, Lyfis thought still it went through the ayr; and when it began to make a noise, he then thought it was on firm ground, and that it would not be long ere they came to Hircans house. As indeed a little while after, the boot being unchain'd and opened he found himself in a Court he was well enough acquainted with. Carmelin being come out of the coach with him, they helped out Pamphilia, and led her to Hircans chamber, who was a bed with Meliantes. Welcome be the generous Heroes, who have delivered Pamphilia out of prison, cry'd out the Magician : Rise Meliantes to give them thanks. Upon that Meliantes put on a night gown, and went and embrac'd them with a many complements. He afterward turn'd to Pamphilia, whom he entertain'd with a many careffes, and much Courtship. She was no longer cruel to bim, fince his past fervices, and the care he had had of her deliverance out of captivity had foftned her heart towards him. Hircan in the mean time having put on his

cloathes, caus'd to be brought him two crowns of Lawrel, whereof he pur one on Lyfis's head, having taken away the head piece, and the other on Camelin. Think you I will be content with this hat? fays Carmelin, it will keep off heiffief the cold nor the rain, let me have my own, which I left off to take a rotten head-piece. Its a long time fince I have been bare-headed. Thy head is well enough covered for a Conqueror, faies Hircan: ask thy Master, if the pictures of all Heroes, are not as thine is now. Let my picture be drawn all naked, if you please, but for my own true body, I should have it cloath'd Cap-a-pea.

Lysis seeing that Garmelin would not hear of accommodating himself in an heroick manner as he was, permitted he might have his hat which when he had, he put the Lawrel-crown about it like a hat-band, which look d very prettily. Philirin, Polidor, Fontenay and Clarimond upon this came into the room, and made great acclamations of joy for the happy return of the valorous Shepherds. Lysis was entreated to relate the divers fortunes he had run through; who seeing they were

all dreft, and expected the story, began in this manner.

The MAGICAL Adventures of LYSIS.

On are then to know, courteous Presence, that our coach being parted hence, we were nothing aftonish'd while it went on firm ground; but when it went through the air, 'twas then that I had a hard task to affure Carmelin; for we heard the winds blowing, the thunder whirling, and the lea toffing up her waves, even to the clouds. But at last we were as quiet as if we would have repos'd our felves a little; when there comes a lage old man, who opening the boot, led us into a mountain to recreate our felves, where we stand sometime. I am not certain whether we were in an Island, or whether this Magician was Hir-cans friend, whom he had spoken to us of: But so it is, that he brought us into a "Grot, which shin'd all over, by the Diamonds and Carbuncles wherewith the walls were all cover'd over; and having laid a white cloath on a black marble table, there were served up ten or twelve dishes of meat, whereon we fed till we " were fatisfied; and we drank of fuch a delicate wine, that I think Nectar is not more. Carmelin was fo ravished at it, that he confest he never had been so entertained. I pray bate so much of your Bill, saies Carmelin, all you say is false, " under correction of the company : Do not fay that I made fuch a good meal " with you, I have not eaten a bit fince I went hence. How shouldst thou live then? replies Lysis very angrily: its at least fifteen days since we went hence; hast thou " lived all this while without eating? Well, impudence, were it not out of respect to those who are present, I would chastise thee as thou deservest; but I must " not interrupt my discourse for so small a matter as thee.

This Company then is to know, that the old man having made us both ear, without difarming us, carried us into a garden, where the Gods seem'd to have married together the Spring and Autumn; for there shin'd a clear Sun without hear, and yet the fruits on the trees were ripe, and in the Level all forts of flowers. As for Summer and Winter, I think they were eternally banished thence, and that the one was gone to burn up Mauritania, the other to freeze up Scyshia. The place was inhabited by great yellow and green Birds, which had the charge to cultivate it: Some with their bills prun'd off their superstuous branches, and others slopp'd off and levell'd the hedg-rows; there were some that brought water in little shells to water the Plants, and others made Posses. But that which was most to be admired, was, that they spoke like men, and told one another what ought to be done with much ratiocination. I learned of them some confistutions of their Republique, and they brought me to see their Shees and their

young ones: I also saw all their provisions, and heard them sing certain aires which they used to make themselves merry with on their dayes of recreation. So that I swore to them, that I wish'd with all my heart I had been metamorphosed into a Bird, that I might have led such a pleasant life as theirs. They answered, it was not so pleasant as I thought it; for though they were in a very delightfull place, yet had they not much joy in it, when they considered it was the place of their captivity, and that they were only Tenants, and not the owners of it, and that it belong d to certain men, whom I might see if I would go a little former.

I went fo far, that I came to their walls, which were so high that they were not able to flie over them; and my Conductor having opened a little door, I pass'd through with him and Carmelin. We saw a field that was very dry and very fandy, wherein were men stark naked, who had on their bodies neither stesh nor fat, and were only cover'd with a skin transparent as oyl'd paper: A man could fee through it their bones, their veins, their finews, their muscles, and their intrals; so that for to learn Anatomy, he needed but look on them. Their "Hearts were most cleery seen, as also what was imprinted in them: As for " example, in one you might see the countenance of some fair Lady, who was his "Mistress; and in another, a great heap of filver which he ador'd as his God. "There was also to be seen an Hieroglyphical figure of the words they were to " speak, from the stomach to the throat; and by reason they had no hair, 'twas " eafily perceiv'd what strange imaginations they had in their brains, which they " disposed there under several representations of divers colours. Though my guide laught at them, yet I thought their conversation very pleasant, and was forry to leave them. They came very confidently near me; but they kept off from "Carmelin, because he was armed, and that they feared left he might come and "embrace them, or so much as touch them as he passed by, left it should grate off "their delicate skin. I should have been very glad to have lived among men that " could not conceal what they thought, though they should desire it; but the old man told me that should I but see their wives, which sex I loved better then the " masculine, I should soon hate that people, for they were not of the humor to "be willing that men Thould be acquainted with their affairs; and having their. bodies Diaphanous as their husbands, they put gown upon gown for to hide it, "that their fantastical imaginations might not be seen. To satisfie my curiosity, he of brought me to a Furnace under ground, where those people put their children to make them transparent as themselves, for they were not so from the mothers womb. I put my finger into the fire, to see if it were hot; and Carmelin would "do the like: but it burn'd fo, that we were fain to pull them out immediately. If you will know the truth, look on mine and Carmelin's right hand.

Clarimond and some others look'd on their hands, whereon they sound certain rednesses which were there by chance; so that every one said that Lysis was to be believed in whatsoever he said. Yet Carmelin did nothing but grumble,

as if he had a mind to contradict all his Master said.

Walking on still with the old man, continued Lysis, I came to a River; which though it was very cleer, yet was it not more transparent then the bodies I had feen. My Guide having invited me to cross it, I ask'd whether there were either any boat or bridg. Come over this bridg, said he to me smiling; and I presently faw him going through the air upon the water: I told him I could not do the like, but he came and took me by the hand, and Carmelin also; and making us go the same way as he did himself, we were amaz'd to find resistance under our feet, as if we had gone on firm ground, whereas we thought we had pass'd through the aire. My eyes at length being more clear'd up, I perceiv'd we were on a chry-"tal bridge, which was so clear, that a man could not discern it from the water. Carmelin still ignorant of what it was, came forwards extream fearfully.

At the end of this bridge, there stood a Tower, the walls whereof were of glass, folid enough, and transparent enough; but as to the walks on them, they, as

" as wel as the bridge were of crystal so transparent, that being out of curiosity gotten up on them, I durft not walk thereon, imagining there were none at all, because being on high, I could see the ground below toward the foundation. I understood, that that was one of the marches of the Country of the Diaphanous people; and having walk'd yet another half hour with the old man, I came to a very barren Champion. We have walkt a long time, faid he to me, I must now " have you to a collation in a magnificient palace, which I have here: I thought is he had jeered me; for I faw no building, and yet I took it patiently from him. "But he feeing I answered not, I think, faid he, you doubt of my power; you fhall see the effects of it. Turning my self presently about towards the east, south, west and north, I saw that from each quarter there came a great side of wall: These four flying pieces of building meeting together, made up but one edifice. . which was a fair spacious Hall, in the midst whereof we found our selves : immediately after, there fell down upon that a roof, like that of a Banqueting house. on the top whereof there was a glaffen Turret to let in the light. While I lift up my head to look on it, I perceived not the starting up of a round table and three chairs at my feet: Carmelin took notice of it, as having his understanding fix'd on those things which concern the reparation of his substance. He presently told e me of it : Here's a fair table, faid he, but it were better it did not appear fo . fair. Twere a greater credit to the Master of it, if it were well cover'd. Let's fit about it however, faies the old man, my fervants will bring us fomewhat prefently. I thought this Magician did still nothing but abuse us, and looking about the hall, I could perceive no body; the walls only were hung with the richest fort of Tapistry, behinde which I knew not but his servants might be hidden. Hola! "my Lads there ! crys out the Magician, you make us stay long: Is there no meat in the house? I was then looking on the story that was represented in the hangings, which was the marriage of some Roman Emperor, and methought I faw all athe persons stirring, and a many slaves who were serving up dishes on their Mase fters table, came out of the hangings, and walk'd up and down the hall, as if they a had been alive, and came and brought us what they had in their hands. To make it appear it was no fained thing, that piece of the Tapistry whence they are came out was empty, and there remained only the Canvas; fo that they were men of filk and wool that ferved us. I never had feen fuch attendants; and when the old man pray'd me to eat what was on the table: I told him I knew not how to eat hangings. Its very excellent hangings, replyed pleafantly Carmelin; I have tasted the corner of a cake, which was so delicious, that I wish to God all the rest may be like it, there would be striving who should have most. He , perswaded me so far, that I eat of a Tart made of herbs, and certain sweet-meats. which I found very excellent. Thirst forc'd me also to ask for drink of the Roman flaves. They brought me a wine fo delicious, that it made me forget the a taste of that I had drunk with the old man in the Grot. As for Carmelin, he " drank above ten times, and because the slaves took the flagons of wine out of a " buffet in the Tapistry: Ha! would he say every foot; now it may be easily 4 feen that this is Tapistry-wine. It slides down the throat by threads smaller then , those of gold and filk.

This good companion was so frolick, that he would say to me, Master, let us even leave Meliantes and his fair enchanted Mistres: Let's here accomplish our adventure; if you value my advice any thing you will stay here, servants will cost us nothing to maintain, and the meat will stand us in nothing, all will come out of the Tapistry. Dost thou think this good fortune can last long? replyed I: we have already eat up all the provisions that was brought hither, and I know not whether those grave Roman Senators, whom I see at table in the tapistry, will not be angry with us. We have diverted their slaves from serving them, and we have made good chear of what was provided for them. Its a long time they have waited there, and the second course is not yet come; I believe they grow somewhat out of patience, and will not youchfase to taste of what's before them. They

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"tis because they are consulting about some great warlike expedition, which they are to undertake, Besides, should you stay here a hundred years, you should not want any thing; but I am forry I can no longer enjoy such guests. As he said this, the slaves took away our dishes, glasses and bottles, and with all, that equipage went again into the Tapistry, which seem'd so strange to me, that I yet feele an amazement of it in my self. The roof of the hall rais dit self up, and fled into heaven, and our table sunk into the ground, and then our four walls, return'd to the four quarters of the world. Our coach we found in the Champion, and being gotten into it with Carmelin, I thank'd the old man for all his tivilities. He made all fast as it was before; and I believe the horses presently took their slight: but we set our selves to sleep till such time as another old man came and advertis'd us that we were in Pamphilia's prison. We were by him led through places so hideous and full of darkness, that Hercules himself would there have lost somewhat of his considence.

This is indeed the place where you begin to tell the truth (faies Carmelin, who could hold his tongue no longer) Tis true, that a grave old man brought us out of the coach, to carry us into the prison; but before this we had not seen any at all, nor know I any thing of all the adventures wherein you engage me. You dreamt them likely when you slept in the coach; and as mens dreams have no relation; though they rest in the same place, so my minde hath not been entertain with any such imaginations. I pray excuse me, if I speak freely; but of all you have related, nothing troubles me more then what you say of my feasting with so much gluttony, I am at this present hungrier then a Huntsman; and I protest to you once more as I did before, that nothing enter'd my body, nor nothing hath gone through it since we went from this place. And to take away all controversie, I profer to ease my self in any place, and those that are skill'd in such matters, shall judge whether I have return'd what I ate when I last supp'd here, or some more exquisite stuff. After the eating of so much enchanted Tapistry, I must needs send downwards sine skains of silk and yarn, or rather fair twists of gold: I would it were so, 'twould be a great credit to me, 'twould be said I disburthen'd my self of gold, and not any filthy excrement.

Peace Carmelin, faies Hircan, thy discourse and wit is obscene; thou thinkst thou art now with thy sick Hypocondriake Master, who knew the weight and measure of all thy stools. Whatever thou canst say, Lysis is rather to be believed then thou; and the company entreats thee not to interrupt his relation any farther. Carmelin being ty'd up to silence, which the rest keeping also, his Master continued his dis-

courfe in this manner:

The old man having left us, we were in a Cellar, where there was light, but " only to much as to let us fee the most horrible things in the world, and to to terrifie us. There presented themselves unto us two Gyants, who were so big, " that I know not how they did not thrust up the roof, when they lifted up their heads. Sometimes, which was the thing most to be admir'd, they became as thittle as we, to recollect their forces as may be conceived; and though they had " no arms, yet did they annoy us much, by running against us. However, I made a shift to rout them; and afterwards I had no more work but to fight with two " knappy fellows, that fell on us with fwords in their hands. At every blow they "had at my head-piece, I think it made more sparkles then an iron red hot, which the Smith beats on the Anvile : For my part, I could not get my fword out of the Scabbard, yet did it not hinder but I gave them terrible blows. Why had "I not a Club, with fo many iron spikes in it, as that of Hercules? Or why had I not a half Pike, as I delired of Hircan at my departure? He fwore to me I " should have no need of it; but yet if I had had one, it would have done me fervice :

fervice; my enemies should not have stood it out so long. I remember that in your prophetic. Hircan, you said, that, The Dove should be covered with Engles feathers, and that it should destroy the Faulcons; I believe that I am that Dove without gall, who am become an Engle; and questionless the Faulcons which I have destroyed are my enemies. You also said, that the Clowns jump should be chang'd into a Corslet. This is sulfill'd in Carmelin, and in me also, for this Guard-coat is as good as a Corslet. It follow'd, that the string that hangs the Scrip, should be chang'd into a swords belt; that also is come to pais in me: but when I find that the Sheephook, should be changed into a half Pike, and that there is nothing accomplished as to that point, methinks there is somewhat wanting in the Adventure.

You must not be so scrupulous, saies Hircan, Prophesies are not always taken litterally. I said all that by a figure, it suffices that of a Shepherd, you are become a man of arms, and that according to my promise you have delivered Pamphilia

out of Prison.

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I will then go on with my relation, as being extreamly fatisfied, replies Lyfis:

Though I defended my felf the best I could against the hulch-back'd Souldiers, yet was I so unfortunate, and Carmelin too, that we both fell down, having stumbled against some stones that were under our feet. The hulch-back'd Knaps presently came upon us, and knowing we were invulnerable, they imagin'd there was no other way to make us dye, but to choak us. They would drive the souls out of our bodies by some new secret; for they pulled us by the noses as hard as ever they could, that it might drop out with wiping them, since it could not go out at any wound. At last we gave them each of us such a shock, that they were fore'd to leave us. This done, we perceived a Dragon, which though it was a terrible sight, yet I made towards it, and notwithstanding its hard scaliness, I gave him a great wound on the back, whereof he dyed. That done, I went into a Dungeon, where Pamphilia was, whom I brought out of those subterrateous places; and by doubtful ways led her to the coach, with the help of the Magician, whom I met again.

But now Meliantes is to know, that I bring him his Mistress as chaste as I found her, & though she hath been lockt up with two men, she hath been no more toucht then if she had been among statues: For my part, I did not so much as speak to her, lest she should suspect I would corrupt her; and the remembrance of Charite fortisted me against any loose desires that should assault me. As for Carmelin, because he was an inconstant person, I prevented him as much I could possible from meddling any thing; and I think carried all things so well, that she hath no cause to complain. She will tell you how I dispos'd her behinde, and Carmelin.

"-before, and my felf in the boot, to be between them.

Lysis having thus ended his discourse, there was none but confest in himself, that the relation was excellent; and that though there were some that knew most accidents in the adventure, yet was his description of it so natural, that he grac'd the business more then was imagin'd. As for his dream of enchantments, every one admired its variety. Meliantes renewed his thanks, but they were interrupted by Carmelin; who comes and faies, And shall I have no thanks? or is it conceiv'd I have fuffered nothing? Can I fuffer that my Matter should darken my reputation, by laying incontinence to my charge? The ill opinion he hath of thee, faies Clarimond, is but an illusion. That is not all neither, continues Carmelin, I would not that in the relation of his victory over the Monters, he make you believe he hath done all himself: Should he speak on his honor and his oath, and if he were to lift up his hand, he will not deny, but I have helped him much. I acknowledge thou art the true companion of my travels, faith Lysis; if I am Hercules, thou art my Eurifteus; if I am Thefeus, thou art my Perithons. Excuse me, if I have forgotten thy affistance, it being in so extraordinary a manner; which was, thou hast shewn thy self as valiant in casting away thy arms, as others are in keeping

them. If I shall one day have droughts or statues to represent thy story; affore thy self thou shalt not be forgotten there, but shalt be put in a very good possible. Yet now I think on't, when our enemies were vanquished, there would have been no danger to have taken up thy arms again, and brought them hisher; for if some cunning knave finde them, he will give it abroad, that it was thou were deseated. It also repents me we have not brought with us whatever we might have found of booty from the Monsters we fought with, which might have been visible testimonies of our valour to all the world. We should have carried away the drummer of the Crump-back'd Souldiers, and the entrails of the enchanted Dragon, of which might have been rais'd a Trophy upon the top of a pike, before this Castle. Our horses would not have sled so chearfully, had they had such a weight to draw; saies Carmelin: Lets then content our selves with what is done, replies Lyst, but if ever Meliantes pass by the enchanted Island, I would desire him to raise a Pyramid to our sempiternal glory.

After some other discourses, Hircan invited the company into the Hall to dinner. They all came except Pamphilia, who vanished away, because the Lad that acted that part was in haste to put on his sormer cloathes. Lysis asked Meliantes what he had done with his Mistress. He answered, that he lock done with his Mistress. He answered, that he lock done up into a chamber, whither was brought her what she wanted, until such time as they should return into their Country, because she was much given to a solitary life.

In the afternoon Orontes, Anselme and Montenor came to Hireman Links had fill on his Heroick habit, which feem'd to them the most pleasant thing in the world; but it was better sport to them to hear him and Carmelin briefly relate their feveral adventures. But fuch discourses ended, Lysis remembred him to ask whether the Parisian Ambassadors were not yet return'd? and if that great number of Shepherds of whom they had brought intelligence were not yet come. The Ambaffadors are departed, replies Orontes; but we have heard nothing of them fincer and I know not what hindrance hath met with fo many honorable Shepherds as were to come hither. I wonder they are not here, fays Lyfis; I have been hence at least fifteen days upon my adventure to the enchanted Castle; for the hours past away as fast as minutes in Hircans coach. Have they haply had notice of my absence? O God ! how dangerous is it to be diffant from a people a man is to govern !! corruption and change feizeth all things, now I perceive it well; for even Oronfes is grown loose, and hath quitted the Shepherds habit, to put on that of a Gentleman. You have done as much your felf, faies Orentes; are not you in a habit disconformable to your quality? There was a necessity I should take it, replies Lyfis; and I promise thee, though many think it becomes me well, to quit it to morrow, and to put on the Pattoral; for it suffices that I am seen one day in this Countrey clad like a Herase to show that I am such a one, and will be so as long as I please, and that I do not turn Shepherd, but to enjoy my minde in greater ferenity. You will also give me leave, saies Orontes to keep on the cloathes I am in for this day, and for some days to come; for I intend to go a hunting, and I conceive my felf well enough clad like a Huntiman. Your reason's not amils, saies Lysis; besides, hunting is an exercise which is not forbidden Shepherds; and for what concerns the Heroes all books acquaint us they are generally given to it: The habit I have on fuits me well enough to go a hunting with you; all that are present, if they please, shall be of the match.

Every one subscribed to Lyss his Proposition, and Hircan, Orantes, Anschus Adontaur and Charimond chearfully got on horseback; but as for Fontenay, Philipping Mediantes and Polidor, who were in Shepherds habit, Lyss would by no means permit theorie ride of they had not riding Coats to hide their Pastoral habit, which in his opinion suited not well with a Cavaliers. As for his own part, since he was clad like a Commander in chief of Antiquity, he made no scruptly to get on horseback, as he had sometimes before the would have no other arms then a Hunting pole, which was to serve him instead of a dart; and he would openly with it were the dart of Cephalus, that never mile of the prey. He was of opinion, that if

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he had such a one, he would more judiciously use it then that miserable Huntsman did and that he would not kill his own dear half with it, because he would not have been fo rath as to cast it, before he had first feen the beast he would dispatch He was a long time confidering whether he should keep on his buskins, or put on his boots and spurs. At length he concluded himself well enough accommodated; and remembring he had feen a many ancient Knights painted without stirrupts, he would have his taken off. Twas a great consultation whether he should have a hat or no. or whether he should only keep on his crown of Laure! "That was enough to make him alight, and return to Hircans chamber, where there was a book of Pictures, among which he saw divers Captains without hat or cap, or bonnet, and only crown'd with Laurel. He came back again fully refolv'd not to change his dreffing, though Philiris spoke to him to this purpose: 'Tis true, Lysis, fays he, that in Tapiftry and Pictures you may see a Roman Emperor in the midst of his Army without helmer or headpiece, having on his head a simple Crown of Laurel; but that is not that they are truly so. What advantage were it to them, they would not be as well arm'd as the common fouldiers, and at the first blow they might receive dangerous wounds in the head? But the reason of all is, that the Painters do oftentimes go from the history, and take the liberty of their Art, and paint a man bare-headed and crown'd with Laurel, that he as being Emperor may be known from the rest, though it is not to be supposed he always wears such a Crown.

This discourse hindred not Lysis to remain in the same posture he was in; so that the hunters without any further contestation set out from Hircan's Castle, leaving Carmelin behind, who would by no means ride and take fo much pains for a wretched beaft. Lysis ask'd for the Kennel of Hounds, the Nets and Snares, and whether the preparation were not as great as that of King Dicens in Francias. They shew'd him some Greyhounds, and told him their design was only to course a Hare. What have you put me to the pains to get on horf-back for fo small a matter? faid he; think you that I'll trouble myself to pursue a fearful creature? That employment must be for the delicate Venus, who dares not deal with any dangerous beaft. I remember the admonitions she gave Adonis, and I know what misfortune happen'd to him for not believing her: yet for all this will'I not flick to hunt after the most furious creatures. Am not I who have defeated Gyants, Monsters, and Dragons, a flouter man then that little Wanton? Hunt your Hares as long as you will; for my part, I'll go to the fide of a mountain, and flay till a roaring Lyon come out, as the young Ascanius does in Virgil. You consider not that you are not now in Afrique, fays Clarimond, there are no Lyons here: But Virgil in another place does as much as you do, for he makes Anaas hunt Stags as if he had been in Europe. I do not think they are so easily found in that Country, especially in such numbers as he mentions. But alas, honelt Virgil was in Italy when he writ this, and thought Anens was there too. If I cannot find Lyons in this Country, replies Lyfis, I shall at least meet with some Bore, as furious as that of Erimanthus; it shall be against him that I'll try my force. You should then have your Atalanta here, fays Clarimond.

In the mean of this discourse, the dogs started a hare, which they pursued over the fallow of a little valley. The hunters followed; and Lysis not knowing what to do with himself if he kept them not company, went after them, partly with his will, partly against it; because his horse, which he could not guide as he pleased, would carry him to the rest, by a custom he had. The course was so violent, that the poor Hero could not keep his crown of Laurel from falling, and could not hinder but that the wind blowing up the napkin he had about his shoulders instead of a scars, it cover dall his head. His amazement encreased by the shocks he at the same time received; so that he let fall his hunting-pole, and embrac'd his horses neck, for fear of falling. The huntimen having taken their pleasures a while to see him in that posture, bid a Lacquay stay his Courser and fet him aright. A while after the Hare was caught, and Orontes had a mind to carry the company to his house which was not far off. Twas an incomparable pleasure to Florida, Leonera, and Angelica,

to fee Lyfis as he then was: his thighs and legs were one half naked, and his arms bare, but embroidered in some places with a certain scurf which might well pass for the itch; nor wanted there a little nastiness, that the variety might make the better thew : As for his Guard-coat, it was such a good one as your Paris-Brokers use to

hire out to Prentifes when they revel it on Shrove-Tuesday.

Hircan in few words told the Ladies what dangers the Shepherd had run through fince they had feen him; which made up the miracle. In the mean time Lyfis being very delirous to shew himself to his Mistress in his heroick habit, look'd for herall over the house: Nay he went into the garden, and came to a little Grove, where finding a very fair Elder-tree, he resolved to write somwhat on the bark of it; but having no knife about him, he went and borrowed the Gardeners. He first of all cut his Miltreffes name, and then his own. Clarimond and Philiris having furprised him in this employment, thought him engag'd in an excellent design; but he told them he had more then that to do, and that he had long before composed a discourse purposely to grave upon a Tree, when he should meet with the opportunity. You must let us hear that discourse, sayes Philiris, we have not the patience to ftay till it be written; besides that it will not be amis to tell it us before, it may be our advice may do somwhat; for whosoever puts any thing abroad, is glad to have the judgment of his friends in it. 'Tis rationally spoken, reply'd Lylis: hear then what I intend to put.

Fair Tree! will I say; since thou art ordain'd to be the ordinary paper of the Lovers of this country, do that courtese now for the faithfullest Shepherd that ever carried sheephook: Receive into thy bark the divine characters which compose the name of my fairest Mistress, and permit also that I therein minute my sorrows, that thou mayst one day show them to her who is the cause thereof, when she comes to repose herself under thy shade. Mayst thou every year grow a fathom, and may the letters thou bearest grow with thee, so that our ancient Grasiers may discern them at half a league without

pestacles.

That's very handsom as you speak it, saies Clarimond; but I do not think you can make this tree contain it all. Why not, replies Lyfis; I have read a certain book, called Carithea, wherein there is mentioned a Shepherd that had written on a poplar, a discourse six times as long as mine. You are in the right replies Clarimond; I have read that book as well as you. That discourse is so long, that though a man should write from the top to the bottom, and not exempt the branches nor the leaves, I do not think it would contain all; for you know, that for to make the Letters legible and discernable, they must be made somewhat big. But what? these are the greatest ornaments of our Romances; and you shall commonly finde those that cut entire Odes upon trees, though there would be much ado to write a Sonnet. A man does not so ordinarily meet with barks so large and proper, and the most can be done is to grave some Character, or little Embleme. I wonder fo many Authors are drawn into fuch impossibilities, and that in those things whereof they were as easily convinc'd as desire it. A man would think, they had never seen Trees, or never stirr'd out of Prison: but the reason of it, is their own stupidity, which makes them not confider those things that continually present themselves before their eyes; and because they who went before them, said that Lovers writ long discourses on the barks of Trees, they are easily carried away to put such things into their Histories, for want of other invention. But that which is yet more pleafant, is, that this must be grav'd in a moment, as if it were as easie as to write on paper. They in the mean time consider not, that fifteen days were not enough to form fo many Characters, and that so well that every one must read them as they feign; for they say that sometimes by the draught, it was known whose the writing was. There's yet another strange thing they do; though all those discourses be composed as well as might be, yet will they have it believed that their Lovers made them on a fudden. They will also introduce men answering one another in verse, without any previous studying of what they should say; and their Love-Letters, they make them dispatch presently. This is a very wonderful thing; for

his known that they themselves who should be greater Clerks then those whose loves they deforibe, and do effeem themselves far beyond them, would gladly turn Hermitsto be at leifure to adorn one period; and that there's no Carrier to flow, bac would in the mean time go twice to Rome. There's reason for what you lay, interrupts Philiris; though these Authors make such long things, be graved on crees, yet are they read with pleasure, taking them for sictions; and as for the Letters and Verles which a Lover makes on a fudden, so that they be well done men are farisfied; and no body is to ferupatous as you are; on the contrary; people enper into greater admiration, leging those that are in love have such smart and livebu fancies, and the history is thereby made more pleasant. Wou shall have it, saies Clarimend, you are then of those who finding in a Romance formething irrational and contrary to cultom, imagine it makes the adventure fuller of miracle. Hold the peace Chrimond, faies Lyfir, thou are nothing but a spirit of contradiction: I ani more taken with Philiris: He hath spoken so well in the defence of Love-stories, that I could have faid no more my felf. I thank you for this honor, fays Philiris; but you I advise you not to trouble your felf with graving your discourse on the tree, left wou might not fucceed, and fo give Clarimond occasion to laugh at us. Befides there is one very confiderable thing I am to tell you; Tis no good prelage to write your passion on a bark, because it might be thence inferr'd, that your Love were only grav'd on the bark of your heart, and that you should never grave it any further on the heart of Charite. This hath a flew of reason, replies Lylis; and yet there is in it formwhat hurts me. What manner of speaking's this? favs Clarimond. Are you dash'd against the edge of some Rock, or hath some Bull shewn you the discourteste of his horns? or hath your friend Philiris some so great, that he pushes at all the world ? What a little is it which thou knowest, replies Lyfs: Thou wert never acquainted with the ingenulties of France, fince thou art anorant, that when we are not fatisfied with a Fancie, we say it classes; not that this is done vilibly, and that it hurts us in the body; for being purely spiritual, it can only touch the mind. Now we are much better, fays Clarimond; I would fain know what you mean by the word Fancie. 'Tis true, that to accommodate my felf to your humour, I have often spoken of these fine Fancies as well as you; but it croubled me formuch, that I could no longer stay the discovery of it to you. Tell me now, were it not a crime among your Poets to fay conception? Is that word out of use with them, left it might be thought they spoke of the conception of a

I do not except against the word conception, replies Lysis, it seems to represent the thing when it is conceived; but the word Fancie is more general, for it fignifies all things which we can think of or imagine. Yet I confess I thought it strange the first sime I faw it us'd, because there's no such language in the University, and I am formwhat troubled to use myself to it. As for conceits, every one knows what they are; that it is properly a flight winding up and down of words, or an allusion, or some fuch thing, You are in the right there, fays Clarimond: but as to a fancie, I take it to be a thing which the Poet imagines for the ornament of his discourse, as if you should say, My. Mistress rose so betimes, that Aurora ont of bassfulness return'd, thinking she had lain abed longer them the Sun. "Tis well known there's no such thing; and the Poet only fancies it, and therefore that ought to be call'd'a Fancy, and that's all can be conceiv'd of all other fantaffical imaginations that may have their birth in a hollow brain. And this is a definition of Fancy, which the Poets of these times would think themselves happy to know; for I have sometimes put them hard to it, when I ask'd them difference between a conception, a fancy, and a concess. Some told me there was not any, others gave me very poor and irrational differences, and fome would give me no answer at all.

As Clarimond ended this discourse, the rest of the company came into the place. So that he took occasion to say, Wherein is it the pleasure of these fair Ladies, that we pass away the day? What entertainment shall we fix upon? For my part, my vote is for playing at Fancy-game, for it's a good while that Lysis talks to me

of nothing elfe. I'll tell you what the game is: There shall be one to ask the reft. What do you think on? or what is your Fancy? And every one tells him his thought. Then fayes he, Such a one hath thought such a thing, 'tis for such and fuch reason; and so he is to give the most pleasant reasons he can find of all things, to make the company sport. There's no great subtilty in that, replies Lysis, I know fome more gentile sports, not to mention that of Love blinded: There's one wherein every one is obliged to give Epithetes on every Letter of his Miltrelles name; as if I should call Charite Chaste, Honest, Amiable, Rich, Incomparable, Triumphant, and Excellent. I have also feen excellent games in the Civil Conversation of Stephen Guazzo, and in the Courtier of Count Baltazard; for your Italians are ingenious in this above any other, and it may be faid they sport it very seriously. There's required much ingenuity to meddle with their pastimes, and there's as much employment for judgment and reason, as if a man were in a Parliament where every man were to propose his advice. Let's have no more on't, Lysis, sayes Am gelica: When people would recreate themselves, they must not make choice of the most difficult pastimes, the trouble would exceed the pleasure; let's content our selves with Questions and Commands. The proposition is good replies Philiris: and to advance and ennoble this sport equally with any other, the Commands shall be of things of importance.

Every one promoted this opinion, so that Lysis was forced to submit to the plurality of voices. The company retir'd into an Arbor in the Garden, where the Game begun: Some were condemn'd to tell a story, others to tell how many Mistresses they had had; and it being come to Lysis his turn, they made him sing a Song. When it came to him to command, it happen'd Philiris was under his authority: He commanded him to choose a Lady, and entertain her as if she were his Miltress, and that he should more particularly describe her beauty with testimonies of an extreme passion. Philiris, who had a nimble wit, and knew all the pretty. Love-conceits, was content; and having chosen Angelica for his Mittress, and cast himself on one knee before her, he made this discourse to her, with his hat in

I am extremely glad, most incomparable Lady, that I have this present liberty to tell you what my heart is full of. There needed not a command to make me do that, which that I might be admitted to my prayers were ever ready. Though there are here a many persons, the diversity of whose inclinations I know not, yet shall it not hinder me from representing unto you the ardencie of my affection, that so many witnesses may make you blush that you have been so long incredulous and ingratefull towards me. I know not whether you are ignorant of the perfections you are Mistress of; and if for that reason you think it impossible I should suffer under so much passion, yet whatever I hazard, can I not but once more give my felf the satisfaction to represent unto you those excellent beauties wherewith you have ravish'd my foul. Those twifts of gold which adorn your head, how gracefull do they appear to those who desire such a noble captivity! they are able to chain up those things that never were so before; and if fupiter were to use a golden chain to draw the Earth to him, as he pretends to do in Homer, he must needs make use of this. Under this I discover a Forehead so fair, that for to commend it I must not imitate their imagination, that Love made his residence there; for 'tis so smooth, that that fickle Child could not fix on it: 'tis on wrinckled foreheads that he hath the opportunity to erect his throne, and it must be thought that the several wrinckles are the steps whereby we ascend to his chair of state. But when he set his foot there, he slid into your Eyes, where he found his most certain retreat : but so it is, that whether with his will or against it, he must stay there, for he burnt his wings as foon as ever he enter'd in. This is the reason that the wounds I receive when you look on me are fo dangerous, and it may be cleerly feen that a powerful Divinity is become the intelligence of those two bright stars which govern the course of my life. But what miracles do I find on your Cheeks! the complexion is white, but never pale, and the redness is never obscure. There is the same bright-

ness on the corral upon your fair lips, which are the portals of the Temple of Eloquence. What shall I say of that neck and breast! but that it is a most extravagant imagination to compare them to Ivory and milk, fince they have a quite different lustre. The Poets celebrate their Monnt Parnassus, whereon there are twins of hills, and the tradition is, that he that hath slept thereon, becomes a confummate. Poet; but its to be conceiv'd, that he that should enjoy those two little mounts which are on that fair breaft, would be far more divinely inspir'd, either for Poelie or Eloquence. As for the rest of the body, where though the beauties must be eternally conceal'd, yet do I not doubt their perfection: And it must needs be great fince it is honoured with the burthen of that fair head, wherein I finde so many, miracles: It hath more glory to support that, then Arlas to sustain heaven; for here are far more divinities then in Jupiters Pallace. O how happy then must Iefteem thee, amiable body, to have so fair a face! and thou fair face, to be so happy in such bright eyes! and you bright eyes to be so full of Charms and Attraction! But what's above all, how happy art thou fair body in the general, to be the lodging of the fairest soul in the world? Methinks I have still somewhat to say in thy praife, and that I have forgotten one part which I often fee. I have not mention'd the ears, though near neighbors to the cheeks, and are umbrag'd by the hair with fo much beauty. But why should I speak of those unmerciful things? 'tis from them proceeds the chiefelt cause of my torment: They wil not hear what I suffer, that fo they might give an account to that divine spirit, which governs all the other fenses. As long as they shall continue in this severity, I cannot but take them for my enemies; but if it happen they abate their rigour, I promife them to recompence and redeem the time I have not honor'd them.

I know not whether Philiris had fomething further to fay; but there he fluck. as it had been to call to minde some other fine imagination to entertain Angelica: They were all very attentive to his discourse, which he delivered with a sweet accent, and a delightful gesture. Angelica her self was nothing troubled to hear her self so prais'd, though she blushed a little; and as for the Shepherd Lysis, he was fo ravish'd, that he went and embrac'd the courteous Orator : speaking to him in these words; Dear Friend, what charms are there in thy discourses! how sweet and amorous is thy style! I promise thee quite to disengage Clarimond, and have no more

to do with him, thou art far the fitter to compose my history.

Philiris thank'd the Shepherd for the honor he did him, and promis'd him his utmost services. As for Clarimond, he seeing himself disengag'd, made a vow ever to contradict Lysis, and that in open Hostility. The talk which rise about this, broke off the sport, and thence they insensibly fell upon the strange exploits of Lysis and Carmelin. I have heard, saies Leonora, the Story of Meliantes, whereby that Shepherd had shewn how his Mistress was secur'd in a Fortress; and that befides the remembred all the particulars of her deliverance, as it had been related to her; but she had not been told the true cause of her captivity, nor who was the author of it. Lysis and Meliantes answered, that if she would be satisfied in that, she must address her self to Hircan, who knows the most secret things. The company having entreated him to tell what he knew of that bulinels: He began thus, without any want of fabulous invention.

The History of the Magician Anaximander.

Ou are to know, dear Company, that in the Ide where Pamphilia was a captive, there is a Magician call'd Anaximander, who hath liv'd there these thirty years. Its no longer since he was born, as most believe, and vet he boasts himself to be the true Son of the Sorceres Circe: As for his father, he knew not his name, because his mother was somewhat common. This . is not to make us believe that the liv'd to this age; that he expounds otherwise. "He fays, that when she was alive, two thousand years since, he having learned of this good mother all magical secrets, desired to live eternally on earth, and or not go with her to heaven, nor yet to the Elizian fields, because he took greater er pleasure to be here below. When he had examin'd all the receipts for renewing of age, he found none easier then that of exchanging of Bodies: He thought it not fit to defire one of his friends to kill him, and to take his body all to pieces, to form another stronger out of it; he was afraid somewhat should . interrupt the operation, and that he might be left half made. A little Nephew of his being knock'd in the head with a quoit, as he look'd on his Comrades at play; he found a way to discharge his former body, and assume that of the " childe, which he afterwards animated to the great amazement of all the world, who thought him dead. Fourscore years after, another little childe playing among others who carried him prisoner, and made as if they would put him to a death, it hapned his companions throtl'd him in good earnest, Anaximander e made use again of that body : and so hath he done with divers others to this day, having the power to disengage his soul from this terrestrial mass, and fasten aas gain as firmly, that it is equally fitted for the execution of all its functions, as any other. He drinks, he eats, he fleeps, he gets children, and yet is never fick. .. His foul takes up bodies, as travellers do Inns, where they are as well accommodated as at home. But one great advantage of his immortality is, that he hath been of all conditions, which he hath freely pass'd through, as they had been only parts of a Play; and so must needs know a many things which others are ignorant of. For the present, the government of the Isle where he lives is fallen into his hands, and because the place is very solitary, he delights much to study Magick: But as his inclination is extreamly amorous, he looks much into an enchanted glass, wherein he sees the fairest women in all parts of the world. When any one pleases him, he transports himself into the Country where the remains, and then makes her be brought away by spirits to his Castle. There the enjoys her at his pleasure; but such is his lewdness, that when he hath done himself, he turns over to his slaves the beauties, which before he had chosen for the Miltreffes of his foul. Yer I have it from a good hand, that his mother ap-, pear'd to him a while fince, and advised him to give over his lewd life; because if he would marry a certain Lady that was destined for him, he should have a son by her that should be more valiant then Cyrus or Alexander, and should bring him the conquest of the world. He ask'd his good mother, by what means he fhould know that fatal woman; and of a sudden Circe shews her self to him, as .. the was at the age of fifteen, and bid him view her well, because the woman he " should have should be like her.

He fince confulted with his glass, and seeing Pamphilia in it, he imagin'd she was much like Circe; so that after he had sav'd her from shipwrack, and for pitty sake her lover also, he sent two Gyants to setch her, as soon as she came within his Island. They are the same which Lysis's incomparable valor hath deseated.

Meliantes thinking to relieve her, was divers times deceived; for the gate of Anaximanders Castle had such an enchantment, that though he left it open, yet it shut of it self when any enemy came near it. As sor the old man who appear'd

"to him, and told him his Mistress was in a place whence he could not deliver her, but by the assistance of the French Shepherd; I acquaint you, that it was the same Hircan who now speaks to you: I had found out by my art, that one of the bravest Knights of Persia was in an extream affliction, and that if I did succor him, he would one day be my sintimate striend; so that I chang'd shape, and having found him, I put him into a sleep, and so transported him into this Country. He hath now obtain'd of Lysis what he desired. That invincible Heros hath been in the enchanted Fortress, whence he delivered Pamphilia as you know altered.

Anaximander having had this Beauty in his power, had made his applications to her, promising her great wonders, if she would be his wife. He was in hope for the should bring forth that great Warrior, as Circe had promis'd; and he intended after he had conquered all the world, to make him away, and to enter into his body, that so he might himself be King of all the world. But Pamphilia as calling to minde the merit and affection of Meliantes, could have none but him; and infultingly flighted him that had ravish'd her away. This he was so angry at, that he caus'd her to be put into a dungeon, where his two Gyants guarded her with three or four hulch-back'd Souldiers, and a terrestrial Dragon, a most hideous creature. Lysis went through all these, when he was in the prison; and that
Anaxiander did not appear to hinder him to force his guards, twas I had cast him "into a deeper fleep, then if he had been in the Palace of Sleep it felf; for I cannot ec deny but it was I that brought Lysis and Carmelin out of the coach, and led them " into the prison, and brought them back to the coach together with Pamphilia. "I transport my self in an instant to what place I please, and I put on what shape "I please. Now it was not for the worst that Pamphilia remain'd some time with Anaximander, for she was in the most secret place in the world, which was not " amis for her, because the King of Persia had made such diligent search for her, that had she been any where else, she had been certainly met with. Now there's " nothing to fear ; I know for certain that Siramnes is killed by one of his Eunuchs: "fo that all those who were persecuted by him, may safely return into the Kingdom. A Nephew of his, who now bears the Scepter, hath pardon'd all Criminals, and hath recall'd all banish'd persons, on condition they serve six years in the wars without pay. Now I suppose you are all satisfied, as having a persect ac-"count of whatever was of importance in the captivity of Pamphilia.

Hircan having spoken thus, the Ladies admired in themselves his vivacity of spirit, and were amaz'd to consider that he could invent such a fort of lyes so readily. Lysis was out of himself to hear such great secrets, and Meliantes seign'd to be no less. Florida ask'd him why he brought not his Mistress with him; which he excus'd upon her solitary humor. Angelica also ask'd what was become of Carmelin; and why he was not come to relate his acts of valour. Lysis answer'd, that he would not come a hunting with the rest. Polidor said at the same time, that his Cousin Meliantes was more happy then he, and by the relief done him, he had receiv'd his Mistress, whereas he for his part was far enough from his, and knew not whether he should ever obtain her savor. My intentions are more noble and more just then yours, replies Meliantes, and therefore heaven hath prosper'd them. I love a discreet and an honorable Lady, in whose service I think I do my duty to vertue it self: but you, you sigh for a Rhodogina, whom I have heard accounted as common as the high-way. Dye considently for her, since she causes you so much affliction; you will receive as great glory by it as ever had Quintus Curtius, for casting himself into the gulf at Rome, for you shall dye for what is publike.

Polidor made as if he had been angry at these over-free words, but there pass'd no blows. Hircan appeas'd all; he told Meliantes he was deceiv'd in his licentions opinion; and as for Polidor, he promis'd him, that assoon as he were returned to Persia, he should obtain the reward of his love, provided he brought Rhodogina the bark of the Hamadryad. He swore to him that he had enclosed that precious piece

in a filver-box, and that he had been already gone, were it not for the inevitable charms of Lysis's conversation. You do well to stay here till such time as you are a perfect master of the art of Shepherdry, says the Hero-Shepherd, for so you wilbe able to read Lectures to your Countrymen. Tis my design to bring up a many Youthe in the same manner, that I may send them away afterwards, one into Turkey, another into Egypt, and so others into other places, to teach all the Earth the way to live happily. Now this Art of Shepherdry is not learned in a day, for it is the Art of all Arts; I mean it is the Miftress of all, and all other Arts and Sciences depend of it. For to be a good Shepherd, a man must be a good Orator, a good Poer, a good Musitian, a good Painter, and a good Dancer; but above all things in the world he must know well how to Love.

It was so late when this discourse ended, that Orontes was forc'd out of civility to invite the company to supper; and indeed it was not so easie to break it up, and quit fuch pleasant entertainments. After supper Lysis would needs make a party with Philiris, leaving some playing at Picquet, others discoursing. Dear friend, fays he to this Shepherd, I must profess to thee that fince the first time I saw thee, a certain fatality inspir'd me that thou shouldst write my History: Therefore that this inspiration may be effectual, I defire thee to set thy self to it; and do not think I expect any thing from Clarimond, who is but a troublesom and a railing fellow. If you think me able to serve you, I shall willingly undertake the employment, fays Philiris, but I fear me I shall not satisfie you; for a man should be in the bottom of your thoughts to consider what you have there, and express those things which no man could besides him to whom they happened. Trouble not thy self for any thing, I will give thee fufficient instructions, fays Lysis: This is not the first time that a Lover hath turn'd over the description of his Loves to another, wanting the convenience to do it himself, his passion either denying him the patience, or haply making another speak, that night give him those praises which he durst not give himself. Tis not long since that one of my acquaintance did the like. When he gave the Author directions, Let this Gentleman and that Lady, says he, be jealous one of another; let those two fight with such two, but let the more inconsiderable person be kill'd, for I have occasion for the other three in some following adventures, as being persons of more eminent quality. A while after you must have a Letter written to one of our most passionate Lovers, and then shall he entertain his Mittress with a Serenade; and the Musick shall first be loud, and then descend to Bases and other Instruments to awaken all that are near, and after this let the Gentleman fing to the Lute, whereto shall answer a full Consort : let the Verses be fweet and polite, and let there be no fancies that shall touch at any.

And thus did this Lover direct his Historiographer, and I doubt not but that great Clerk performed what was excellent: For it is he, that walking once with four or five of his friends, bespoke them thus: Let me have ten thousand men well armed, and let me be allow'd three moneths time, and I promise the King my mafter and his Princes my good friends, that by true acts of valour and by lawfull ftratagems I will conquer a Country shall be fix hundred leagues about, and shall have a hundred Cities as ftrong and as well peopled as Orleans, befides all Towns and Cattles. When will you do it, sayes somebody to him, shall we ever see it? where shall it be? In a Romance, replies he very confidently. That was an incomparable fellow; he maintain'd that he who was able to make a Romance, was able to do any thing : He's fit to be the Generall of an Army, a Chancellor, a President, a Lover, and a Shepherd, if you please; for since he can make every one of these speak according to his quality, and can make them govern with all requisite observation of order, there's no question but he himself would very well discharge all those places if they were bestow'd on him. But you do not tell us interrupted Philiris, that he's as fit to be a Drummer as a Captain, and a Catchpole as well as a Judge: your Romancists do as well represent the lowest as the highest actions. Thou half a mind to be merry, dear friend, replies Lysis; yet know our Author was a very able man, without any disparagement to thee or any other. To return to my discourse, if thou wilt write my history, I will give thee the conduct of it. I suppose shou mayst have gathered somwhat here and there of me already, but I shall tell

thee much more; and now take it from the very beginning.

In the first place thou shalt make me take the Shepherds habit at St. Cloud, for there was the beginning of my noble adventures: And then thou must describe with what affection I contemplated those inconsiderable things which I preserv'd in remembrance of Charite, that is to fay, the peece of Leather, the Paper, and the rest. Now here thou must make use of amplification, saying, that I so loved my Mistress, that I would not only preserve whatever came from her, but that I also made a vow carefully to keep whatever were about me when I had the happiness to speak to her, or receive any favour from her. As for example, if I chanc'd to go to fee her where the lived, and that the entertained me favourably, my defigne was ever after to preserve, as a precious relique, my good and beloved Shoes which had brought me into so sacred a place. And this was in my thoughts ever fince that time, though I never spoke of it. In the next place thou shalt bring in how I met Anselme, and gave him the story of my Youth, and acquainted him with the original of my Loves, which must be soon past over': And then shall thou mention that excellent Metaphorical Picture of my Mistress, which he drew at his house, Tis there that is required a triumph of eloquence: My advice is that thou make use of divers Rhetorical figures, especially if thou make my affections relate to the colours of the draught and all that concerns it, thou wilt make a spiritual thing of a corporal. The Copper-piece, shalt thou say, is a rough metal, polish'd by the severity of Lyfis's fufferings; the Gold that thines in it is his fidelity; the white is his purity and innocence : The flesh-colour that's in it, is his amorous inclination; the Vermilion his respectfull shamefac dness; the black, his sadness and affliction; the blue, the divinity of his imaginations: The separation and divition are banishments and opticks; but as for shadow there's very little, because jealousie which is the causer of them, can finde no place there. All these colours have been distemper'd with the oyl of indulgence of a thousand attractions of love-looks, and beaten on the marble of constancy. This done, there may be us'd a handsom revocation, and thou mayest speak thus, The affection which Lysis bore Charite, made me believe a while that Lysis had himself furnish'd what was necessary for this picture; but I have understood fince, that it was his defire it might be done with nobler things, at least as noble as could be found. There are those that say, there was no more left of the Brazen-Age then that Copper-piece, and that Lysis had purposely taken away that, being to pass out of the iron age into that of gold. As for the gold that glisters in Charite's eyes, and her chained tresses, 'tis certain that it is some of that into which Midai's wine was turn'd when he was to drink, after he had the gift of changing whatever he touch'd into gold; and it may be faid by parenthesis, that that gold might easily be made potable. The white is the milk which Venus had in her breasts, when she nurs'd Cupid; for her milk was far better then I nun's, who was too cholerick to be a nurse: As to the flesh-colour, we know not what to say to it, but at last we have imagin'd it made of Bacohus's speat; for he being of a perfect red, as may be seen, his sweat is dy'd by it, nay, his very tears are colour'd thereby; and if there be no likelihood of this, it must be conceived that this sless-colour is compos'd of some other.

As for the Vermilion, 'tis the blood of the Goddels of Autumn, which is one of the four Seasons, who having a while fince overheated herself, Esculapins was forc'd to let her blood; for in heaven he is both Dollor and Surgeon, and observes whatever is prescrib'd there. The black is Proserpina's Paint: For as in these Countries there's much pains bestowed to become white, so there she takes as much to make herself black, as being one of the most especial parts of beauty. The blue without question comes from Neptunes hair, which he cut off some dayes since, which by some rare secret hath been made liquid. As for the partitions, I believe good fortune made them, because nothing departs from us sooner: And as for the stadons. I believe the great Sun of the world, or those of Charist's eyes are the

causer

causers of them; for though the Sun be the giver of light, yet he cannot be without shades, but makes them assoon as ever any solid body opposes its beams. The oyl wherewith all these colours have been distemper'd, is the very same wherewith Hercules anointed himself, when he was to wrettle at the Olimpick Games. As for the marble whereon they were beaten, 'twas a piece of the first alear, which was erected to the Gods after the deluge. We had erewhiles forgot the shells to put these different colours in; but it must be thought Venus's shell was made use of, with the Eggshel of Lada, and for the Pencils, they are made of Loves feathers, and his Mothers hair; this must be rather said, then they made use of any feathers

of the wind Boreas: Lovers have not fo much to do with him.

When thou hast thus spoken of Charites Picture, dear Philiris, thou must bring in the Letter that I writ to her, which I will dictate to thee word for word. But here I must have a conceit which all the world knows not yet. Most part of your Romancifts, when they introduce a man telling a Story, after they have made him fay, I writ a Letter to my fairest, to this purpose, put down afterwards in Capital Letters, PHILIRIS'S LETTER TO BASILIA, POLIDOR'S LETTER TO RHO-DOGINA; and fo of others, and then the whole Letter at length. That's no way handsom, I like it not; as for example, if I should relate to you my history from one end to another, if I were to fay I write a letter to Charite, which was to this purpose, must I pronounce aloud these words, LYSIS'S LETTER TO CHA-RITE? that were ridiculous, As there's no necessity of reciting that title so there's none to write it, unless it haply be in the margent, as an Annotation or Remark for the convenience of the Readers; but I have an incomparable invention to this purpose, when the book comes to be printed; it shall be thus, Being highly desirous to discover my affection to that fair one, I writ her this: here the line discontinues, and a little lower there shall be LETTER in a great character, and then the Letter follows. This shall serve for a title for the convenience of the Reader, and this shall nothing interrupt the System of the narration. In like manner may be said, This Gentleman, that Prince, that Lover or Shepherd, willing to lighten his passion by the charms of Poetry, on a Sudden broke into these (and a little under) STANZA'S, and so the Verses afterwards. That Knight not being able to Suffer Such an affront from his Rival, fent him this (under it) GHALLENGE, with the discourse following. And this is an ingenious way to acquire reputation; nor is it a small fault to fay, Polidor having obtained filence, began thus his History; and then afterterwards to make a great title of these words, THE HISTORY OF POLIDOR AND RHODOGINA, or some such thing; for Polidor being to tell his Story, will not pronounce that title aloud: 'Tis a folly to put it, and by that means to interrupt the discourse. Twere enough to put it in the margent, or make use of some invention like that beforemention'd. Yet there are good Authors fail in this point; but I, who take from others but what is best, must freely reform what's amis. When thou hast handsomly brought in my Letter, thou must tell by what means it came to Charite's hands; how I got up and laid it on her window, and fastened Garlands at the door; and then how I was carried away by Pirates, who yet kept me not long a captive, because they were Anselms Friends.

I forgot the meeting with the Sary, and many other particulars, which I shall give thee another time in order: As for what hath been done in this Country. I believe thou art in good part informed. Thou must put down the adventures I ran through when I was difguis'd like a Maid, and then thou shalt affirm for certain that I was Metamorphos'd into a Tree, though divers hold the contrary. But as for those who shall be concern'd in any of these accidents, my humble suit is they may be honorably treated, they must be consider'd according to the affection they bore me, that they may be worthily recompensed. Thou mayest adde what loose pieces thou please to my history; as for example, the Loves of those of my acquaintance, it will make the work the more recommendable. Now I acquaint thee, that when thou are to say, I am in this place or that, when I am in any solitary place, it will not be amis to say, I was making of Verses: for indeed, when I am

alone, I do nothing but ruminate on them. Yet I permit thee to make some thy felf to adorn the Narration, or to thrust in some old papers of thine, that so they may not be loft; for there are a many have compos'd Romances, on purpose to dispose of their ancient Poetry. I shall furnish thee with some of my own; and as for what shall come from thee, it must be purely an imitation of my style. I am in doubt whether we should bring in more Stanza's or Elegies. I know not whether is the better; They fay that the making of Elegies, is like our ordinary malking; and the making of Stanza's in divers cadencies and measures is as it were dancing: so that the one is much harder then the other. There are others, replies Philiris, that fay that the making of Stanza's is like the shifting of little birds from bough to bough, as being yet not fully fledg'd; but that the making of Elegies is the taking of a far flight, which is proper only for fuch birds as know their trade. These similar confound me, said Lysis; I know not whether I should believe, wherefore let there be of both as thou thinkst fit. These degressions have kept us from speaking of the principal things that concern us. Thou art to take notice, that before thou fet thy felf on work about my Loves, thou must for a long time go a hunting after fancies, that thou mayst be well provided on all occa-As for thy style, it must be smooth and not rough, as that of fions and fubjects. fome Writers of these times, in whose works a man cannot read three pages without hazarding the skin of his throat, fo far as would require above two ounces of Lickerish to make it whole again. But to aim at perfection, I think it were not fit to bring in twice in the same page, the word Some, nor divers others which I shall call to minde. I would not yet have thee follow in all things the rules of our new Reformers of language; because (forsooth) they never read any thing, nor can cite any thing; they would have nothing at all quoted, neither in Prose nor Verse, so that a man must shake hands with Histories and Fables, since a man durst not speak of hem: but we must contemn their ignorance, for I would gladly have your ancient things brought into competition with the modern, were it for no other reason, but that this causes the bringing in of a many proper names, which by their great letters would extremely fet out the story. Next to this, comes to be considered, that thy discourses must not be tyed to one kinde of period, nor be always of one dress like the fools coat in a Play. 'Tis an excellent secret I heard one boast of at Paris; I think he had an Ell wherewith he measured all his periods, clipping them if they chanc'd to fall out too long, or elfe he cast them in a mold; and meafured them by the pottle, fuch was his dexterity in that point; whereof he gave this reason, because he was a Poet, an Orator, and a Musitian (which feldom happens) and knew all the measures, cadences and harmonies of discourse which others were ignorant of. But we shall do well enough to imitate him, nay exceed him. Moreover, when the book shall be finished, thou must not dedicate it to Charite alone, as I sometime propos'd to Clarimond. Thou shalt dedicate it to me too, and shalt make either of us an Epistle. But here's one thing troubles me extreamly, to know when the book is bound up in read Spanish Leather, with our Characters upon it : whether thou wilt come and prefent it with only a simple complement; as to fay, Incomparable Shepherd, I present you with this work in my dressing; or whether it will be necessary that thou repeat to us by heart the Epistle that shall be in the book, which thou shalt pronounce, as if it were an Oration. The Author I quoted before, desirous to dedicate his book to the King of Spain, was in the same perplexity. Now thou art to know, that he having fufficiently dedicated his books in this Kingdom, goes from Country to Country to feek new Gods to facrifice unto, and tis thought that one of these days he wil go and present Bethlem Gabor with a Romance of Knight-Errantry to instruct him in the Militia; and the great Turk with a book of Love-Letters, to teach him how to overcome the cruelty of his Mistresses, which must be Persia, Germany, and the Republique of Venice, whom he hath along time been a fuitor to. This Author, I say, being on his departure, thought it was but civility to repeat his Epistle Dedicatory all through before him he should present his book to though he had never done it before. But to be more affured in the buff-

ness, he knew not whether he should take the advice of a Casuift, a Civilian, or a fworn Stationer. At last a certain Poet told him, that fince men put Epistles before their books' twas a fign the Authors never presented them themselves, but should fend them, though they liv'd in the same house with their Mecenas, because the Epiftles would speak for them, there being no need of their presence; I think he took his advice, for he gave over his voyage into Spain. Thou must feriously consider what judgement thou shouldst make on such an occasion: But since we are come fo far. I shall note to thee the opinion of the same Author upon a sonnet in Pasquire against those who speaking to the King, make use of the word Your Majesty, as if they spoke of another person, and so make the Royalty feminine, which was, never to call the King of Spain his Catholick Majesty in his Epistle. He said that when he heard that word, he imagin'd it spoken of the Kings wife, and to give the King a more convenient title, it must be a masculine; as if one should say, Sir, since it hath pleased your Ray to shed its favours on me; or to speak yet better, Sir, since your Power hath vouch afed to look on me with a favourable eye, I will dye in the fervice of your power: I am your Powers most humble Vassal. Thus you fee this writer had handsom inventions: but 'tis true, for some we have no need of them, and for the rest, they are not much better then such as we should find out our selves. You give me such excellent instructions, says Philiris, that if I have but the ingenuity to follow them, I shall be the best Author in the world, but must acknowledge an obligation to you, both for my eloquence and reputation: I wish my felf already retir'd, that I might take notes of all you have faid. I have not told thee all, fayes Lysis: There will be one thing very remarkable in my History, if thou write it immediately, before there happen any notable change in my affairs; and that is, that all who shall read it will be finely decoy'd; they will imagine to find at last a marriage between the Shepherd Lysis and the Shephedress Charite according to the ordinary rules of all Romances, but there will be no fuch thing. 'Tis certain they will be much deceived there, replies Philiris smiling; but your marriage shall come in in the continuation of your adventures, which I shall one day finish. But that shall not be till fuch time as we shall have no Readers but such as will be abused. Yet I must tell you, the circumvention will be ever thought remarkable. I have known divers Romancists, who would come and make their brags to me, that they would furprise and decoy all the world; for the first Romance they would make should begin at the end, and that there was no great art or fubtilty to begin one but in the midit. As for yours, I shall begin it according to your order and instructions to Clarimond: but though your adventures be already very eminent, and able to fatisfie the most disdainfull and nauseous intellects, yet I should entreat you to add to and heighten them if it may be possible, that so the work may be the more com-

While the two Shepherds were thus quietly taken up, Hircan and Clarimond overheard all their discourse, having gotten close by them without making any noise. They were mightily taken with the excellent and admirable directions of Lysis; yet Clarimond would needs go to his own house, bethinking him it was a long time since he had seen his mother, who haply wanted him in somwhat or other. He took leave of all the company, and said to Lysis, Though you are my enemy, yet I am more your friend then you imagine. We shall see that hereafter, replies Lysis. Clarimond got immediately on hors-back, leaving at Orontes's those who had

not fo great occasion to be gone as himself.

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The End of the Tenth Book.

Anti-Romance;

OR, THE

HISTORY

Of the SHEPHERD

LYSIS.

The Eleventh Book.



Hile some were at play, others discoursing in Oronzes's Hall, Anselme, who many days since had not spoken to Angelica but of things indifferent, resolv'd to take her a little as side, that he might not languish any longer in a secret martyrdom. She forgot that strictness which she had observed sometimes before, when she would seem to shun his addresses. She staid as considently in the place where he defired to speak to her, as if she had assign'd it him. How

long, faies he to her, shall I be afficted, without knowing whether they are my crimes that are the cause of it, or my ill fortune onely? If I have committed any thing hath offended you, I should expect notice of it from you, that I may do so no more, and that the horror of my sins may add to my punishment. When you first gave me admittance, and entertained my applications, I found not any thing in your actions or words, whence I drew not presages of a certain prosperity; but I now find all is changed as to me; and when my services merit most, they are the least recompensed. I thought I had awhile since sufficiently justified my self to you; but there must still somewhat stand between me and happiness. Consider what affliction your distain causes me, since you are yet more accomplished and more amiable then Philiris could awhile since make us believe.

Anselme having continued fuch discourses with little order, ont of designe to

Thew he could not command his passion. Angelica gave him this answer: I now find what I forefaw would come to pals, Philiris his fine speech hath given you occasion of jealousie; that's the reason you are in so ill a mood; you are very son moved. I draw no confequences from what Philiris faid to you a while fince, replies Anselme, what's done in jest, I take in jest; and I assure you this is not the first day I may have appeared not so well humour'd, 'tis ever since the very minute that you slighted the expressions of my affection. You persecute me with such importunity, fayes Angelica, that to fatisfie your defire, I tell you that though I am no longer in doubt of your loving Geneura, yet wants there not what obliges me to look on you as an indifferent person, and that is, that in stead of that first mistress of yours, you have yet another three times worse. I have been told of one . Glaricia, who was so deep in your affections, that when you were at Paris you stirred not from her house, and carried her often to Court. O God! who told you this? is it not Alican? reply'd Anselme. 'Tis very true, 'twas he, saies Angelica. He came to see me at St. Clon without your knowledge, and there he gave me an account of you. Tis the greatest cheat in the world, replies Anselme. now that I know the crime whereof I am accused, I shall easily make my innocence appear; it shall cost you nothing but the parience to hear me. I shall not be so unjust, but to give you liberty to speak what you please, replies Angelica. Anselme being thus permitted to speak to the present occasion, began his discourse in this mannner.

The HISTORY of CLARICIA.

Suppose you are not to be acquainted that this Claricia is a lewd one, who is at his service that paies her best: It is six months since that taking notice of " me somewhere, she would have me to be her servant: I do not speak this out of " vanity, nor yet out of any esteem I make of the endowments either of my mind " or body; for I am not ignorant how that the never knew any other merit then " riches. She did what the could to meet me in the Churches whether I went, " that I might at last haply be touched with some affection towards her; but I had no more thought of her then if the had never been; fo that the must needs " have practized some invention to have catched me. As I walked one evening " near the Arfenal, a Souldier came and accosted me with these words, Sir, I " understand you are a person very studious of curiosities and rarities, and that " hath made me so bold as to acquaint you that there is a friend of mine who hath " got some of the rarest secrets in the world. I was so curious as to hearken to " what he said; and though I knew there were a many Mountebanks in Paris, " yet would I try whether this were one. I askd the Souldier what was his priner cipal fludy whom he poke to me of; he told me by a certain secret knowledge be had, he would show me whom I should marry: and after this he answered so " pertinently to divers questions, that I took him at least for an honest fellow, and " fuffered him to walk with me till I came to my own house. I told him at parting that I much defired to fee his friend, and bid him come the next morning to bring me to him. He failed not to come; so that I went along with him to a little house near the Temple, where being entred, he told me his friend was not yet come, and that I must wait a little in the Master of the house's chamber; which was fo low and fo unhandfom that I had rather have flaid in the fireet. Swords and Halbards were dispo'sd over the chimney on the same rack with the Spits. Against the chimney-stock were nailed up two or three wooden shooes, one ferved for a faltfeller, another for blacking, another held matches and spice. All a-" bout were broken halt-pecks turn'd up-fide-down instead of stools, nor indeed were there any other all about the chamber. At one end there was a piece of mat made a partition, which lerved both for Wardzobe and Buttery, and thence was brought

" brought me out a lame joint-stool, which was made to stand even by the help of a faggot-stick. I sate thereon as a President in his seat, while in the mean time " the Souldier practifed the five postures he had learn'd a while before. He whom we flay for wil be here now fuddenly (would he fometimes tel me) he hath pro-" mis'd me to be here at elegen. I might have brought him to your house and so " have spared you the Pains to come hither; but the most part of things he makes use of in his operations are not portable. I told him, 'twere better have a little patience, fince he would not flay long; and that I was loath to lofe my labour. An houre being spent in these fine stories, the Souldier told me at last that he thought it best to go look for his friend, and thereupon he left me. I was fometimes of opinion it was some swaggerer, and that he was now gone to fetch " his Comrades to rob me ; yet would I not be gone, as being better refolv'd, " though I had brought no Lacquay with me, because I would not have any body " know whither I went. Nothing troubled me fo much as hunger, which now began to make its approaches, being as then fasting; otherwise I should have thought it no hard task to wait till night, fo desirous was I to fee a Magician. " I asked the Master of the house whether he had din'd, who having answered me that he had broke his fast fo well that he would eat nothing till night : I told him plainly the case was not the same with me, and that I should take it well if fomewhat were brought me. I had no other money about me but a piece of gold, which I gave him to provide somewhat but he staid so long that I thought he had been run away with my money, and left me master of his houshold-stuff; for all that was in the house was not worth it. At last he returns with bread only, and went out again to get somewhat else. Being not able to eat so much " bread without drinking, I gave a good deal of it to a dog that barked at me as if " I had been some thief. When I had appealed him there came a beggar to the dore, who was so important for an alms, that I gave him all my provision to be quiet. The dog it feems envied at that, and began to quarrel with me afresh. Seeing that his master came not, I had a mind to go to the dore to see if he were not coming at the streets end, but I was afraid some of my acquaintance " might pass by, and would haply have been frighted to see me in such a place. About half an hour after mine host returns with a bottle of wine, and a little piece of beef half roasted. When he had given me the rest of my money, I gave him to fetch more bread, and fo I eat and drank. Upon this, he tels me that he knew not what he thought on all the time that he kept me in a low room foill furnished, fince he had the key of an upper Chamber which was somewhat better. He presently brought me up to that Chamber, which was hung with stripe stuff, and had a pretty little bed; but it was some wonder to me not to find any Books, nor Mathematical Instruments, nor any other thing necessary to a knowing man. I presume of your pardon fairest Angelica, that I tell you fo many particulars: nor may you wonder that I relate to you things that are pleasant, when I have most cause to be sad, because I force my humour to it out of opinion it pleases you. Know then that mine host having left me all alone in the Chamber; a little while after a young Gentlewoman comes up, and askes me what I did there, and whether I had any thing to fay to her. I was much amazed to fee her instead of the Magician I expected; and I said to my " felf, Does he whom I would speak with know my designe already? Hath he not " been told that I intended to ask him what kind of woman I should have? and " to fatisfie me with the fight of her, hath he not fent this, who haply is one of his " wenches, fo to make me believe that it is the I must fall in love with? Though " this came into my thought, yet I gave the Gentlewoman this answer, That I was " brought thither to speak with one I had some business with, but that I had been " abus'd. She replyed that she was very much beholding to that abuse which " got her my acquaintance; and thereupon fell upon some very free talk, to " which I answered with that modesty which men ought to observe. At length, " being weary of those discourses, and seeing the Souldier returned not, I took

my leave of her. As the brought me down, the told me that if ever I thould come and repose my self in her chamber, she would take it as a signal favour. Had it not been for these words, I should haply have suspected no ill, for she discovered that gravity which is not so common among lewd ones; but on the other fide, the place where the lived, and her Maid and Lacquey for ill accommodated, made me think the worle of her. I returned home very fad at my adventure; and two days after, it hapned I met Alican in an Academy. We being of acquaintance, I told him of the Gentlewoman I had feen; and he as being universally acquainted, told me it was Claricia, and that the was well descended, but that suits at Law had so impoverished her, that it was generally conceived, that to live in the hight and bravery she did, she sold her favours to any one; yet he believed it not, because he could never obtain any thing of her in that way. He very feafonably fell into this flourish of vanity. For I afterwards took him into my Coach, and much against my mind, he brought me to this Claricia's, telling me he would fo dispose her, and put her upon such difcourse as should please me. I cannot deny, but that having found Claricia, I " was more satisfied with her discourse, then that of Alican, for it is the most impertinent fellow in the world. He it was, defired her company to a Race, which obliged me to take her with us. And this is it he should have told you. "Since that time I never had ought to do with Claricia. He made you believe " that I loved her, that you might hate me, that so nothing might hinder you to affect him; for I doubt not but that was one of his principal delignes. Had "he no other vices then Treachery and unfaithfullness, I should believe he might yet be wrought to some good; but since he carries about him so many ill qua"lities, I dare speak no more of him, lest you might think I would commend my " felf by blaming him. There's Montenor, who can give you a better account "then I, of the actions of that most illustrious person of this age.

Angelica, whom this Alican had indeed courted, though unfuccessfully, was very desirous to be acquainted with his life, so that she called Montener who had given over playing. I entreat you, saies she to him, to give us some little account

of Alican, we defire much to know what kind of person he is.

The HISTORY of ALICAN.

E whom you mention, said Montener, is the son of a Gentleman who was extreamly rich, but withall the most covetous that ever was. In the time " of his fickness which was his last, he was advised to change the air; he answer. " ed, he would willingly go to his Country-house, but conditionally, that his two " best friends were carried along with him. They shall not fail to be there, faid " fome about him; there were none but thought he being at the point of death, otherwise then the two best friends he talked of, were his Phylician and his " Confessor, which were they he had most need of: but when the time to depart " was come, he made it appear that by those two good friends, he meant two " ftrong Chefts wherein he put all his money. When it was faid to him that he " was to blame to suffer his thoughts to be carried away to dotage on his wealth; " he answered that they were indeed his best friends, since they assisted him at all times, procuring him whatever he defired, and that there were few in the world " that loved him but for their fakes. Some of the kindred being unwilling that "for much money should be carried from the house, because of what ill accident might happen. The fick person continued still in the City, and upon that a very remarkable thing fell out: Though his sickness was in the extremity, yet " would he himself keep an account of all was spent, lest his son, and servants "might deceive him. So that he had in the bed with him a great bag of money whereon he still lean'd his arm as if it had been a pillow, and when there want-

ed any thing towards the house, he himself gave what to buy it withall. day it came into his mind to go to his study, to fee if his two Chests were as they co should be; and though he were very fick, yet must be be carried to the place where he defired. Having with much adoe opened one of his Coffers, and kneeling on a pillow for to contemplate his Treasure, at his ease, he died sudden. The dead should not be censured, yet it may be said he died in a most abominable posture, as if he were then adoring his money. God suffered him to come to that unhappy end for an example to others; and 'tis an article of my faith, that it is no fin to divulge the fins of fuch, to induce people to live better. Alican being left fole heir, makes it sufficiently appear that it is not the will of diwine Justice that fogreat riches should remain in that Family, for he is as prodigal as his father was covetous, and he is his greatest friend that can best furnith him with inventions of expence. Yet having once lent me a piece in a Church to bestow in some charitable way, which I could not then avoid, he never meets me but he fantastically demands it, telling me that I shall not bestow alms at his charge. My answer to him ever is , That I will not pay him till he hath confumed all, because then a piece will be more to him then a thousand now, and he will thank me for having kept it so long. He taketh all this in jest, but I speak it in good earnest; for I believe he will soon find the end of his riches, according to the rate he lives at. If he loses any money at play, he'll cast what he hath left out at the windows, and for that the lacqueys only are obliged to him. He never bargains for any thing he buyes, because he hath that efteem of himself, that he would think it a disparagement unto him, if he should contest with the populacy. As for his follies, they are incomparable, and fo remakable that all that meet him, though they know him not, yet think him not free from extravagance. There's ever somewhat extraordinary in his elothes, either for fashion, or colours, not to mention his affectations of such and fuch garments. Sometimes he will needs make people believe he hath been let bloud, or hath been wounded in his arm, only to take occasion to shew a fine Scarf he got at the Fair. He wears Pendants at his ears of all fashions : he hath "fome little golden Crofs, or some other trinket at the end of his mustachoe. He hath ever some bracelet in fight, and some Fancy in his hat, to make men believe he is in favour with some Lady. He hath also some Knots or other at the welts of his shoes, when he is in filk stockins. To be short, if he be considered all about, it will be found there will not be one piece of him which hath not somewhat different from what's in others. Besides all this, if it happen some morning that a Mistriss looks not graciously on him, he thinks his clothes are in the fault, as wanting fomewhat to charm her; and this makes him put on another fuit in the afternoon to recover her favour. This makes him to infinitely curious in his apparel, that when he is to enter into a fashion, he sends for four Master-Tailors into consultation, as if 'twere four able Councellers to have their judgement in a Case, and he gives them money for their opinion, for his summer fashion or his winter fashion, and to know which are the most sumptuous Modes. Nor must the Lacqueys but smell somewhat of the extravagance of him they serve, and make Alican's folly apparent. Sometimes their skirts are pointed, sometimes like scales: If one year they weare Coats with sleeves, the next they are in Cloaks after the Spanish mode. Their Liveries sometimes confifts of feveral pieces of divers colours, like Jackpuddings, or elfe crofs laced with Galoom, into Characters and Love-knots, fo that any one would fay they wore the Livery of Folly, rather then that of their Masters Mistrifs. I do not blame this as being an enemy to handsomness, and fashions, for I love to see Gentlemen and their attendance well clad, so the ordinary decent mode be observed; but "Alican, as I tell you, is not content to clothe his servants fantastically, as divers do but he will be so himself, that the relation may be seen, and that it " might not be thought his servants are borrowed. But there are yet greater impertinences. One day he would needs have a glass in the Crown of his hat, to

" fee ever and anon if he courted the Ladies handsomly. It can hardly be con-" ceived what trouble he puts his Cloak and that to, by cocking and truffing them " as he does, and Ithink he doth it only to flew he hath now nothing but what's " new; whereas in his fathers time, all he had came from the brokery, fo that " all was fo mellow that it could hardly be touched. Being one day at a Church-"dore, he would needs salute a Gentlewoman that was going in, though he " knew her not (for his gallantry was already very remarkable) putting on his hat in a fury, because she would not be saluted, he unawares pulled the brim so " hard, that he tore it, and drew it down over his nofe, as if it had been the vifor " of a headpiece. That hapned before a many people to his great diffrace, and " all his revenge was to swear he would be the death of the Haberdather had fold "it him. But now he redeems the time wherein he was fo ill accourted; and " I believe he wished himself in this posture long ere he came to it, and that he " would not have given any thing to fave his fathers life. His chiefest diversions were to go into Churches and Walks to shew himself: Sometimes he takes a ereat delight to drive a Coach about Paris, and thinks he hath done a great act. though the humour be stale enough. If he keep home, he is so idle that he " knows not what reading or any fuch thing means, and can find himself no other " imployment then to stand at the window and shoot peas through a Trunk at " those that pass by or some such diversion, for which he is beholding to his Lac-" quays. Yet I should forgive him this did he but come off handsomly with his "Simplicities; but when he hath abused some honest Tradesmen who have an-" fwered him as he deserves, he hath no other name to call them by but Citizens. " As for his ordinary discours, tis as simple as can be imagined; he'll be ever telling " you how many pieces he loft or got at play, and what rare defignes he hath a-" bout Cloathes, whereof he will shew you draughts in paper, as if they were " some designes of Architecture. I think I have told you enough to know him " by, and you may easily judge that there cannot be an action of this man that fpeaks not somewhat of his folly, I am weary to entertain you so long on so " despicable a subject.

Angelica hearkned very attentively to Montenors discourse, and thought in her self that it had been well her mother had heard it, that she might have known what kind of person. Alican was; for she imagined that Leonora had a good opinion of him, and would have been content he were her son in law. Anselme perceiving she said not a word, obliged her to speak by this question: Well what say you now of this illustrious (ourtier? Will you hereafter believe a man that disguises himself every day as well in his words as in his cloathes? Truely, replies Angelica, I can only tell you, that Claricia would be excellently well for his turn, and that he ought to marry her. I am of your opinion, replies Anselme, and be-

lieve me, for my part, I shall give him no occasion to be jealous.

This discourse ended, and Montenor being returned to the Cards, Anselme put Angelica so hard to it, that she openly confessed that she thought him not so poorly minded, as that he did ever affect Claricia; who though she was very bandsome, yet had the reputation of some lightness: and as for Alscan, she soon discovered how little she esteemed him. 'Twas then that Anselme re assumed his good hopes, and Angelica who truly loved him, could no longer use her ordinary dissimulations. She savoured him so far, that when he desired to wait her in private to entertain her with his affection, she assigned him the next day at night, but told him, she was not yet resolved of the place; this promise satisfied him extreamly. He thank'd her the best he could, but contracted his complements, because he thought he was discovered by all, and that there came still some one towards them to hear what they said. As for his part he was so cunning as to speak aloud then, and that of some indifferent matter, that it might be thought the rest of his discourse was of the same.

When the Gamsters had given over, he returned with Montener, though O-rontes had entreated them both to lodge at his house. Hircan, Lysis, and those

of that gang returned also to their home. Lysis was almost out of himself not to find Carmelin there, and which was worse, no body could tell any news of him: He had been feen to go out of the Castle, but it was thought only to walk thereabout; and in the mean time he was not come to supper to Hircans. Lysis was extreamly afflicted at this lofs; he knew not what to do to find the faithfull companion of his travels. To go into the Gardens was to no purpose, there was no likelyhood he should be there; and as for going into the fields, what could have been done in the dark? His recourse therefore was to complain, which he did in this manner. Alass I my faithfull Carmelin, shall I not know for what cause thou hast left me ? I never threatned to beat thee, I have not dealt roughly with thee, or if I have, it hath been only in jest. When thou desireds to participate in the glory of my Prowesses, I have been content, and I have permitted thee to be crowned with Lawrel as well as my felf. Wherein then have I offended thee. thou who wert the second person in my esteem next my Mistress? Hadst thou staid with me, of a hireling as thou wert, I would have made of thee an Illustrious Shepherd, for 'tis not a Warrier who hath gotten a victory should be ranked a-

mong rufticks.

Lysis having ended this complaint, was forced to go to bed as well as the rest: and while he is afleep, I will tell you if you please to give me leave, what became of Carmelin. His Master being gone with the rest a hunting, his thoughts ran on Liserta, whom he could not forget, though his Master commanded him to love no other then Parthenice. Having asked one of the servants where she was, he answered, that she was gone with her Mistress, who was the fair Lady he might have seen awhile before in the Castle. He knew well enough that they spoke of the Shepherdess Amaryllis, and because he thought himself much in her favour, he refolved to give her a visit, and by that means to see his love. The fame fervant told him that the lived about three miles from the Caftle, and gave him the best directions he could to find the house. Carmelin very joyfully left the fellow, and being gone out from Hircans as nothing were, he walked foftly awhile but at last he began to run as fast as if his Master had already been in purfuit of him, till he was gotten out of fight of his ordinary Lodging. He met by the way with some Country people, who directed him so well that he soon came to Amaryllis's as the was in the Hall with five of fix Gentlewomen of the fame Village. What good wind hath blown you hither? courteous Carmelin, faid she to him, I did not think this day to be so happy as to have seen you: what good prayer have I faid this morning that hath brought this bleffing on me? If I could remember it, I would fay it every day, that my felicity might still continue. Tell me I pray, how does the Prince of the Shepherds of France ? What hath he done fince I have feen him? Do you come hither exprelly from him to give me an account? I come hither from no man but my felf, replies Carmelin, and consequently you are the more obliged to me. As for the Shepherd Lysis, I left him very well, and I affure you that we have done fuch rare things fince your departure, that they can hardly be related to the full You must needs tell us the whole story, replyes Amaryllis, were it only to honour my good neighbours here, who questionless will be extreamly taken with the relation.

She had already related a many of Lyfis's adventures to the Gentlewomen, who knowing immediately that this was the fervant of that illustrious Shepherd, they all fet upon and about him, to conjure him to tell what he knew had hapned to his Master, whom they did so highly effect. Carmelin who was not made of iron or wood, seeing himself entreated by so many fair ones, thought he could do no less then satisfie them, so that having by the command of Amarylis taken

a feat, he began to speak in this manner.

Ladies, Gentlewomen, Nymphs, Hamadryads, Nayads, or fair Shepherdesses (I know not how to call you, such a confusion hath the Master I now serve made in my former Learning, by forcing me to new principles.) It being then so, that it is your desire to know some incomparable adventures of the Shepherd Lyss, tis

not without some reason that I make use of this expression, for I have been told that a famous Author began the all his Chapters. It being then fo, that it is your defire to know those noble and pleasant adventures, I am first to tell you of Meliantes, who is a Sepherd, as he faies, of that Country, which, as I remember, is somewhat near those people, who wear great Balls of Linnen about their heads. 'Tis Perfia, now I have hit it. To bring it into my mind, I was fain to think on a peece of wine that awhile fince was pierced before me, for I pra-Cize Artificial Memory. Now though this Meliantes saies he is that Countryman, he speaks as good French as you or I. and his nofe and eyes are made alike, and of the same colour as ours. He said then that his Mistres, whose name I cannot remember, unless I hear it, was stollen away by two Gyants, and imprifoned in a Caftle, whence it was necessary my Master should redeem her. for my part, Hircan engaged me also in the designe; and because my Master nor I could not pretend to any great fouldiery, and that in matter of War, we were more likely to retreat then advance, he promifed to make our bodies fo hard, that fwords should not hurt them. This Hircan saies he is a Magician, and I believe he may be one, for certainly he is a gallant man, as to that point. He doth no more at his house then say, Lacquay lay the cloath, and presently you find the Table excellently well furnished. He might as well therefore make us as valiant as he faid. My Master put on a habit which they tearm an Heroical habit; and for my part, I was armed cap à pee; but it was such an encumbrance to me, that if my nose had dropped, I must have desired my Master to wipe it. After a gre at many ceremonies we were put into a Coach which at first went by land, and afterward through the air, as Lyfis faid, but for my part I could perceive no fuch thing. I slept in the place where I fate, and my Master having done the like, he dreamed that a Magician drew us out of the Coach, and that he made us eat on a marble Table. You are to conceive that was only to cool the broath; that he carried us to fee birds that were Gardeners, men that were as clear as glafs, and a furnace wherein we were burnt, and then that having raised a great hall in the Wilderness, he made servants come out of the hangings, and bring us somewhat for collation, and that I drunk and eat as much as fix men. I maintain'd against him that there was never any fuch thing, and that my guts cryed vengeance on this dream. This made him fomewhat angry, but he is fince appealed. To re. turn then to our adventure, tis true that an ancient grave man having awaken me, drew me out of the Coach with Lyfis, and that through obscure waies, we came at last to a great Cellar where we fought with Monsters. To tell you what blowes we gave, and what we received, is more then I can do, for I had not the leafure to count them, fo was I amazed. 'Tis true, I was not fo much out of my felf, as if I had feen my bloud running out of my body, for had that hapned, I think I should have been no longer for this world, and should have died for fear, though my wounds were no more dangerous then scratches: and this certainly would have bapned had our enemies had any fire-arms, for if they had had any muskets or Canons, the very report would have carried away my wits. But we were to fortunate as to overcome our adversaries, and over and above killed a Dragon. I must indeed confess it was not very terrible, for it stirred not from the same place, and there came out no fire at his throat; yet my Master was afraid of it and thought it a great glory to have overthrown it. After this victory we delivered Meliantes's Mistress out of prison, and returned with her into the Coach. Lysis related all this this morning to Hircan, and then it was he and I had some dispute about his fond imaginations: but to tell you the troth, after fuch travel undergone, where it was my hope we should have been made rich men, there was only bestow'd on each of us a Crown of Lawrel. Here's mine, which I still wear instead of a hatband. Nay they would have had me lose my at by the bargain, for I had much adoe to get it. The praise I should have got-ten, would by that time have cost me dear enough. I am now at length such as you fee me, and fuch as I am, having learned out Amaryllis's house I am come this ther

ther while my Master is gone a hunting with all the rest of the company.

Carmelin having thus finished his discourse, which had pleased the Gentlewomen very well, Amaryllis told him, that if it were true; that he came purpofely to her house to see her, she was extreamly obliged to him, but that she imagined he was come rather to see the Nymph Lisetta, whom she had entertained for her fervant. The answer to this was a smile, a very unbandsome one, and Amaryllis continuing her speech , asked him whether he did not firmly believe that Liferta had been an Hamadryad. I must needs believe it since all the world saies so, reply'd he. I am made believe that I have not so much judgement as others, and that I do not fee things as they are, fo that though my own reason perswades me to any thing it apprehends, yet must I not be suffered to give it any credit. I have often seen scarecrows of wood, but I know not what the other means, nor ever shall till I have read my Masters Books. Not to lie for the matter, his imaginations are extreamly troublesome, and were it not that he is of a quiet dispofition. I had left him ere this. 'Tis true, there is some pleasure in his company, for if sometimes I have fared hardly, fince he came to Hircans I live like a little Prince. What a miracle was that Feast whereat Orontes entertained us the other day? I made one there, and remembring I had read in a certain book, that red is the colour of Vertue, I drank as much Wine as I could for to paint my nofe and my cheeks. I see then, saies Amaryllis, that of all the Gods your Master hath quoted to you, there's none you honour more then Bacchus. If you please, though we drink not much Wine, you shall keep his Feast to morrow with us. I am to cut down a little Vinyard I have in my Close. Carmelin upon this betook him to his confiderations, faying, that if he returned not, his Master would be much troubled for him: But Amaryllis told him the would excuse him, fo that he presently resolved to stay. There were only two Gentlewomen staid supper there, the rest went to their homes; but at night they came again to pass away the time with their neighbour. They danced and fung together, and Carmelin with his Lisetta were taken in. When it grew late they assigned him a bed, and the rest retired.

The next morning Amaryllis fet the Gatherers on work, and was very pleafant with them, and fomwhat the more because she had Carmelins good company, who

with her affistance, started out a most heroical designe.

In the mean time Lysis, to whom it is time to return, rose in very much disquiet, not thinking it was yet time to leave off his Heroical accountrements, though he had promised the day before not to be in them any longer. He bethought himself that Charite had not yet seen him in that bravery, and that she had not appeared at all at Orontes's. He therefore made a vow not to quit his Coat of Male till he should meet that fair Mistress of his. He said so to all he met, to prevent the wonder they might be in not to find him clad as a Shepherd. Every one approving his resolution, he dined very quietly, though he still seemed to have somewhat to say, either as to the strange and unfamiliar humour of Charite, who hid her self from him assoon as ever she saw him, or as to the loss of Carmelin. As for his Mistress, he was promised a sudden sight of her; and for Carmelin, they told him that they had sent to seek him.

About two or three in the afternoon, Hircan and the rest being gone abroad for some recreation, Lysis perceived in the highway a great dust, and having looked a long time that way, he imagined there had been a great train of horses and Carts. Are they not the Parisian Shepherds that are now come? cries he

out. There comes the baggage.

Every one looked that way, and they discovered a Wagon, and a Coach after it, with a many people as foot. As this Pageant came nearer and nearer, they perceived in the Waggon a man fitting astride a Barrel, and it was soon known to be the courteous Carmelin. He had on a white pair of drawers and a white wast-coat, a skarf of vine-leaves, a Crown of Ivy, and a Cup in his hand, so that he seemed to be very pleasant to see himself represent the Father of Good-fellow-

thip. There was a deal of boughes all about the Waggon and two flurdy Country fellows that led it, were also crowned with vine-branches . Eight women gatherers went before, with their Paniers and pruning Hooks, and the two Basketcarriers followed them. An old man who yet had a pleasant countenance, rid on an Als after the Waggon, to represent Silenus. Carmelin fung a drinking Song, to which all the rest answered. Being come up to the company of Shepherds, he caused the Waggon to be staid to begin another Song, of the best he had, and that done, he was presented with some Wine which he took off. Here. upon Amaryllis and her neighbours, who were all in Petticoats, came out of the Coach, having each of them a basket of small Ozier under their arms, and little guilt hooks in their hands; and Amaryllis advancing the foremost, made towards Hircan, to whom the made a low courtefy, faying to him, Learned Magician, I am come hither, fent by Bacchus, to make you this small present, which you will accept when you confider it comes from that God who is more powerfull then all the reft. Tis be that causes and continues our mirth; 'cis be makes servants speak confidently to their Mistresses, and 'tis be that makes the Souldier couragious, though he were naturally a coward. If you adore him with a constant minde, he will alwayes preserve your vines from the frosts and will fend you such store of Wine, that it shall be as cheap as the water of Morin.

Amaryllis having faid these words, Hircan took from her a basket of Grapes which the prefented to him, and thus he returned her his thanks. Faireft Nymph fayes he to I er, I chearfully receive this present, both for the God Bacchus's fake, and hers that brings it me from him. And if you tell me that he whom you adore is fo powerfull that it makes Lovers speak without fear, I affure you I have much need to acknowledge him, to the end I may freely discover to my Mistrels the afflictions I am in for her fake, Amaryllis knew well enough what he aimed at, yet made no reply, to give way to another Nymph, who addressed this dif. course to Lysis. Incomparable Shepherd, the glory and Ornament of France, Bacchus having been acquainted with thy merit, would not be the last to visit thee: He knows that the Aquatick Gods, the Hamadriads and the Nayada have converfed with thee, and thereforethe should have thought himself unhappy, should he not have the honour to see thee. In testimony of the respect he acknowledges due to thee, he fends thee by me this basket of Grapes, with a pro. mile of some of his new Wine when it is prefled; in the mean time, accept this present. Thou art also to know that I have supplanted my fifters to obtain this my Ambaffage to thee, for having all left our Country to come and fee thee, tivas no mean contention for the honour to speak to thee first. Fair Nymph, replies Lyfis, I know not in what words to thank your Bacobou for all his favours; for how can I satisfie a God, since I do not think my self in a capacity to recompence you, who are but his Waiters, or his Priesteffes? However, be pleased to receive my good will, and excuse my performances.

This difcourse ended, one of the Country sellows that led the Waggon, came and brought a bottle of sweet Wine for the Company, without any other complement then saying, Behold what Bacchus hath sent you. He had but little to say, and yet he delivered it so unhandsomly, that all the company laught at it. That hindred not the Ladies from getting into the Coach again and sollow Bac-

chus his Chariot, which began to put forward with all the Brigade.

Lysis was the most taken at this sight, and had he not heard all conclude it was Carmelin that rid in the Waggon, he would have thought it had been Bacchin himself, according to the first imagination he conceived of things, which was that of taking all sictions for truths. Carmelin indeed was well enough made for a Bacchin, save that he had a little too much beard, for his nose was as red as a rose, and his cheeks were no less. Nor did his Master think him ill accommodated, which made him say, This is indeed an excellent piece of Gallantry. See how

how Carmelin is become a brave person, I am afraid he'll go beyond me. Consider how knowing he is in matter of Metamorphesis and the Divinities I am almost of belief he hath been changed into that God which makes the Vine flourist. If it have been for so excellent a designe as this, that he hath been absent

this laft night, I confess he hath had reason to do so.

While Lyfis poke thus, all the equipage of the God Bacehin went in at Oronze's, the great Gare being opened to let in the Waggon. The noise which the Gatherers made with their singing, made Angelica look out at the window. As soon as she perceiv'd this great pomp, the gave notice to her mother and her aunt, who with Oronze's came presently down, and thereupon Amaryllis and her companions presented them with Grapes, as presents from the God. They gave them also sweet Wine, for which they returned them infinite thanks, and spoke much in the praise of Amaryllis, who they were beholding to for this conceited invention. Amaryllis perceiving that Leonora and Angelica were pleasant enough in their humours, quitted all her reservedness and gravity before them, and an-

Swered among the Gatherers to Carmelins Sengs.

Awhile after their arrival, four Gentlemen, husbands and fathers to the Gentlewomen that were with Amaryllis, being come another way on horseback, came and had their part of the Vintage-recreation. About the same time Hirean, Lyfis, and the rest who came foftly after, entred the place, fo that Orontes had by that time a confiderable Affembly at his house. Have we not some noble defigne in hand? faies Amarylis , I have this morning gathered all the Grapes in my Close, there being not many Vines; and this afternoon I bring my Gatherers in triumph. You make it appear that you have read the Dyonifiacks, fayes Orontes, you are the most knowing Shepherdess that ever was. Yet there's somewhat wanting in this triumph of Bacchia, fayes Lysis, you have neither Farms nor Satyrs, and they are ever of attendance to this God. These women also whom you have brought with you, have been too modest to be the Priestesses of Bacchon ; they should have had the Javeline, a Timbrell, or Cymbals in their hands, and they should have danced most furiously and vehemently. Content your self with what is done, without thinking of reforming us, replies Amaryllis, all those I brought with me are of my neighbourhood, where never were celebrated the Feasts of Bacchm; another time we'll do better.

After this discourse, Carmelin was taken down from his Chariot, and all the company went into Orontes's Hall, where was presented the Collation. Upon that; Anselme and Montenor come in, they were soon told they were come too late to see the greatest piece of mirth in the world, and they described to them the preparation of the Bacchanals. Montenor was forry he had staid so long, but Anselme thought he was there soon enough, since he found Angelica there. When he was at any distance from her, he spoke to her by his amorous looks, and made it appear how impertinently the Poets make Loves without eyes, for how

could one that were blind, teach us the use and advantage of Looks?

While this Lover was satisfied thus, Hircan, who knew that Amarylis had not undertaken this gallantry but for his sake, took it for such an expression of her affection, as pleased him extreamly, so that it inflamed him more and more towards her, and his discourses to her were the most pleasant he could think on. As for Lysis, who was not then so much taken up with his Loves, but he could attend other things that presented themselves; he told Carmelin, that he wondred not much he had left him, and that he conceived it was the affection he bore Liserta, had forced him to that escape. I am a conscientious man, saies Carmelin, 'tis true, I love that wench, yet I had no designe to lodge at-Amyritlis's, had I not been kept there. It shall be seen what the Gods will decree upon thy inconstancy, saies Lissis; hadst thou still loved the rock Parthenice, she might haply have recovered her former shape, and conscious of the obligation, would have bestowed her self on thee. But let's talk of somewhatelse, this pleases thee not. Give notice to all that are here, that shey hear me. Gentlemen and Shepherds.

herds, cries out Carmelin, and you Gentlewomen and Shepherdeffes, be pleased

to hearken to my Mafter.

Gracious presence, saies Lyfie! the Triumph of Bacchus puts me in mind, that it were fit there should be order taken I might ride in Triumph too. I havenvercome Gyants and Monsters, I have accomplished an incomparable adventure; 'tis for this that I defire to triumph, riding in a Warlike Chariot, in my Heroical accourrements, with my Crown of Lawrel on my head, as Lnow have it. This Chariot shall be drawn by four white horses; there shall Souldiers march orderly before me, carrying Pictures, wherein shall be represented divers things :. In one shall be seen the flying Horses, in another the enchanted Castle, and so of other things that make up the History; but fince I cannot have those I have overcome neither dead nor alive, there shall be some sturdy rusticks to represent them, and shall be festned with iron Chains behind the Charion, as if they were There shall be the Conqueror Anarimander, the two Gyants, the my flaves. hulchback'd Souldiers, and after that shall come the Effigies of the Dragon, Can it be thought that the Romans who were so great Captains, did not sometimes make use of such shifts, and gave not money to poor people to be their flaves for one day, to make their triumph the more magnificent? Let this be put off for a while, faies Philiris, till the Parifian Shepherds are come. Tis well advis'd, replies Lyfis, for there will be more to fee me, and my glory will be the

greater: I will have as much patience as can be expected.

Those who had never feen Lysis before, and had only heard of him, found him a more egregious fool then they imagined, and above all things wondred at his extravagance in his cloaths. It hapned just then that he himself took notice of them, so that he spoke further thus; Now, saies he, that I am clad after the Grecian mode, I think on all the Grecian sports. Their Olympick games were an excellent diversion. I should wish there were as well in this Country all forts of Games, we should renew the ancient Running, Wrastling, Leaping, and other Recreations: when I am fully established, I shall bestow some thoughts that way, Besides, fince it is my resolution to govern altogether according to the ancient Customs; it shall not suffice to Crown the Conquerors, but there shall also be Odes fung in their praise, and Hymns to the honour of the Gods. Now to doe this there must be excellent Poets, which we cannot have if we have not Mafer to inspire them; for the Poets discover by their Invocations of those fair Goddesses at the beginning of their Works, that their spirits languish without their affistance. We shall therefore endeavour to have that Novenary Company, which is no hard matter, fince all good Poets bring them over to their own Countries, I think I have heard fay, that Ronfard went to Mount Parnassu, and brought them away and planted them in the Province of Vandofme, but that they returned to their former habitation affoon as he died. Are not we able to make them re, turn hither again? We need only fend Philiris, who, to divert him in his journy, may have Carmelin with him : They are very fit for the defigne, for Philiris already as good in Verse as Prose; and as for Carmelin, he is also a lettered man; fometimes be speaks nothing but Sentences. You must take your journey one of these daies, my friends: the enterprise will be to you reputation. Then shall you be able to do miracles in Poerry, and the seven Liberal Sciences; for the Goddeffes you shall bring with you, will teach you all things: You shall take shipping at Marfeilles. I do not believe the Mufes will come hither by Sea, faies Philiris, they would be afraid left all their Learning might be shipwrack'd. Hirean shall then lend you his Coach and flying horses, replies Lysis. We shall be overcrowded if we take in all the Nine fair Ladies, answers Philiris, I will rather between this and that time bethink me of some better invention, 'Twill be a brave thing to see the Muses in this Country, saies Meliantes: but if they would oblige us, they should endeavour to give us a spring of Hippocrae, instead of that of Hippocrem. I believe they will have a many more visitants, and that their Fountain will be preferred before any waters in France. Since their Mafter

Apollo is the God of Phylick , he will also enable them to cure all diferfed bo dies, as well as divert melancholiek minds. Some then shall go to visit them to learn their Art, others for remedy against their indisposition, and most out of curiofity; and this is it makes me believe it will be hard to make them keep in France, for they must ever be on some Mountain, where every one must have her Gret to fludy in, as your Hermits do in their Cells; whereas here they'll be perpetually disturbed by importunate visits; and though they were troubled with none but fuch as defire to be Poers, yet would they have enough to divert them from their meditations; Nay I believe if they will permit all to drink at their Fountain, it would be dry in one day. There is yet another inconvenience they are subject to, if there be not order taken, and it is this, France is well stored with a fort of people who make it their business to cajoll and corrupt young Maids: it's to be feared they may do these some injury, and so that honourable Chasting which they prefessed so much before, will be destroyed; and you know that affoon as a maid is loft once as to honefty, in Paris, the is prefently betrayed to the devotion of a fort of Pimps, and fuch other props and pillars of Taverns and Bawdy-houses, and it may be the misfortune of the Muses to fall under the mercy of fuch infamous persons, so that to the scandal of all the world, they must profitute all their knowledge to them: and where there should be men of good reputation, making Verses in the shade of a Lawrel Tree, on the brink of some Fountain, or else in the filence of a private study; there will be only a fort of vagabonds that compose with a glass in their band, or a pipe of Tobacco in their mouthes, and will be delivered of more biccocks then Verses! They will also be as base and lascivious as Satyrs, which is the reason that commonly their Works come out under that name. I am obliged to you for these considerations, saies Lyfis, you shew your tenderness of the honour of the Mufes; but is your judgement fo weak as to believe I had not prevention enough to provide for all thefe diforders? When they shall have chosen some little Mountain in this Countrey for their abode, I shall easily keep away the lewd Robin-good-fellows of Paris to come and fee them: They shall be kept in with good Walls, and there shall be afrong Guards at the Gates.

As Lysis ended this discourse, it hapned Charite had somewhat to say to Angelies, so that she came into the Hall to acquaint her with it; but she went out as gain immediately seeing so many people, and especially Lysis, for she was ashamed to appear before him, and was afraid somewhat might be said to her as she passed by. The Heroick Shepherd shifted off his discourse when he perceived her, so abruptly, that all wondred at it. O God! saies he in himself, I have seen her, and she hath seen me, now I have my desires, she hath at length shown her self,

notwithstanding her solitary humour.

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But after this, perceiving that Charite was gone, he was fad as might be . fo that he entred not into any further talk with any body. Hircan in the mean time having spoken to Amaryllu more clearly of his affection then ever, she told him that the thought her felf much honoured, if he loved her only on honourable grounds; and thereupon an ancient Gentleman, a kiniman of Amerylin's, coming near them, faid that the Assembly was so great and noble, that he imagined himself at the contract of a Marriage. It shall not be my fault if it be not so, faies Hircan; I wish the things I have spoken to your fair Niece bere, were already effected; and if you please, you shall know what they are. He thereupon told him his fuit to Aamaryllis, and the advantages of her marriage with him; to that the old Blade liked all very well; and having understood that his Neece, who was the most concern'd in it, confented, he went and proposed the business to Oronses, and the other Gentlemen. The matter was so advanced, that they sent for a Notary to pass the Contract, and a Priest so make them fure. Twee faid that a divine permission had brought this Assembly together, since that if they had been to be betroathed upon previous affiguation, they could have invited none other but what were prefent, for the chiefest friends of Hiram and Amaryllis were

there. Lysis was almost out of himself to see the business so soon effected, and because he was for its going forward, he signed the minutes of the Contract as well as the rest. While all this was in agitation, Anselme had the oportunity to speak to Angelica? and their passions were so violent, that though they had sufficiently declared one to another their minds, yet they resolved on a visit at night as they had designed the day before. Angelica told him that the interview might be about ten of the clock in a Bower of the Carden where she would be suite to be, and that she would order the back-gate to be lest open for Anselme to come in at.

The complot being made, they separated, to avoid suspicion, when in the mean time Lysis, whose mind was burthened with excellent designes, went out of the Hall and set upon facquelina the Kitchenmaid. Fair Companion of my Mistress, sairs he to her, shall I never obtain of you that favour which you may grant me without any hurt to your self? Tell me what hour I may entertain Charise freely. Tis so long since I have spoken with her, that it even grieves me to death. Come at night between nine and ten into the Garden, replies the maid, there you will find her; the commonly tests her self on a green Platin one of the Alleys, so much is she taken with the coole of the evening; when she is to go to bed, we must ever go and fetch her thence. Lysis thank'd the maid for this notice, and

promised her not to fail at the time assigned.

The Sun being already somewhat low, Anselme and Montener retired, so did the Gentlemen of Amaryllis's quarter; and as for her part, she took Coach with the Gentlewomen her Gatherers. Hircan being unwilling to leave his Mistress, went along with them in the Coach. As for the Countrey-people whom Bacchine had brought with him, they had before taken their leave. Fonteney and the other Shepherds seeing their Host had lest them, returned nevertheless to his Cassle, and carried Lysis and Carmelin along with them. Now that there is a fresh gale of wind stirring, would you not gladly be a little warmer about the head, saies Philiris? this single Lawrel cannot keep off the inconvenience of the weather. Theel nothing I swear to thee, replies Lysis; and I would not by any means have been Crowned otherwise in so honourable an Assembly as we have been in; besides, that Charite hath seen me in this posture, which comforts me above all: Not will I be otherwise cloathed then I am now, at Hircans Wedding. 'Tis true, that when it is once night, I should not think my hat any inconvenience.

With fuch discourse the Pastoral Company came to their ordinary abode; and while Supper was making ready, Lysis addressed himself thus to Carmelin, Thou haft known the best part of my noblest adventures, courteous Carmelin, and I believe there is not any one which thou doft not admire, and relebrate to the heavens, as the eloquent Philiris does, who hath promifed me to dispose them into a Romance, that shall go beyond all have been yet seen in the world. But I am not to diffemble or difguife my felf to thee : I am not yet fatisfied, though it may be faid I do but dream when I think to effect any great matters to make my Hiftory the more remarkable. I never spoke to my Mistress imany secret place, and I never had any defigne to steal her away; yet it may be found in Books, that a many Lovers that were not comparable to me, have done all this. Tis true, they are not the more to be efteemed for any of all these things, for these were all the adventures they were ever guilty of; whereas I have run through ten thousand: yet must I not omit this. I am resolved this night to speak to Charite, and endeavour to deliver her out of Oromer's: for indeed the is not in a condition worthy ber perfections. She hath fometimes told me that the was abused, and that the was kept in great subjection. If thou wilt but affift me in this occasion, I will do as much for thee in another. I cannot deny you, faics Carmelin ; but if I love the great Stone you would have me, would you undertake to bring away fuch a heavy piece? We shall try, replies Lyfu, Love will furnish us with force and artifice. Let's for the present think on what I propose: Know then that I have had notice from facquelina, to come into Orontes's Garden, there to fee my Mistress.

My Mistress. But I pray tell me, saies Carmelin, what shall we do with her when we have her all We will carry her into some strange Country till our friends shall agree to the match, repy'd Lyss: But in the mean time, saies Carmelin, will you take nothing of her by way of advance? What a propolition doff thou maker laies Lyfis, that's a thing Pamphilus would never do to Nifa, Perfiles to Sigifmenda, Lifander to Califta, Polexander to Ericlea; and to go alittle higher in the Chronology, what Clisophon never did to Lencippa, nor Theagenes to Chariclea. All these Lovers had about them a modesty which kept them from asking any other favours of their Mistresses then kisses; They lived together like brother and fifter ; I do not mean as Jupiter with his fifter Juno: besides, thou art to know Carmelin, that Chanite's thighs are two Pillars of white Marble, which I compare to those which the great Alcides erected at the end of his Travels. There will be found written that there is no going beyond, and that to do it is a thing forbiden our hands, nay our very desires; it is not yet time that the spring of that Beauty should be rob'd of its rose. You are so honest a man, saies Carmelin, that you shall not need swear that you desire the preservation of Charite's challity; buethat which croubles me is to know how we shall be transported into those far Countries where you defire to go: It will cost us much to carry all necessaries with us; I know not at present whether your purse be so heavy or no. Must we not go to Bertrands for our Sheep, and take them along with us? That were too great a trouble to us, replies Lyfis, that imagination of thine is very ruftick : Can people that run away carry a Flock with them? yet I am obliged to thee for what thou haft faid, for thou haft often put me in mind of my poor theep, whereof I have had no great care fince we came hither, because our Comedies and other recreations have made me pass away the time the more pleasantly. I know I am to blame that I have not brought them hither to feed with Hircans; But to fatisfie thee in the rest, know that we need not be so rich to undertake this defigne I now have. We will take Charite with us into Hircans Coach, and To we shal be transported immediately into far Countries. We shal want nothing by the way, we shall meet with Magicians that will entertain us, and if there be but Hangings in their Chambers, we shall never die for want of meat. But if they be hang'd with Mats, thall we like Affes feed in the fraw? Thou are too diffruftfull replies Lylis, know that if we please we shall need take no Inn by the way, for we shall be in Italy or Spain in an instant, and there we'll put on Pilgrims weeds, and to shall be magnificently entertained in the Palaces of some great Lords; for it's feen that in all Romances, Lovers have fomewhat charming about them, which makes them be effeemed and fought after by all they meet with, so that they never go into any place but they fare well, they baving no occasion somuch as to open their Purses. Let what will come on't then, faies Carmelin, I'll feethe effects of your enterprise,

As these Shepherds were engaged in this discourse, Fontenay, who commanded all in his Couzens absence, caused Supper to be brought up, and all sate down. Supper ended, Lysis of his own accord put off his Crown and took his hat, thinking it more convenient to wear in the night. He went out secretly with Carmelin, and suffered the rest to go to bed, who thought he had been abed

too.

After a many discourses in the fields, Carmelin told his Master, it might very well be about the time appointed; Lysis thought so too, so that he took his way towards Orontes's with his faithfull Companion in Love and Arms, who was so desirous to see what he would do, that it was curiosity rather then duty obliged him to follow him.

They found the Garden dore open, Angelica having given order it should be left so, to keep promite with Angelme. This seemed such a fortune to Lylu, who was glad to avoid the scaling of the Walls, that it put him into great hopes his designe might have a happy issue. As he went about the Garden to find that grassy place where Charite rested her self, Angelme who was carefull of his hour.

comes in at the same dore, and went directly to the Bower where Angelica was to expect him; she was already there, and waited for him with some impatience. Anselme courted her with all the Love-Complements that a favour such as she had done him could deserve, and as she promised him far greater, if he continued a faithfull Love to her, so he made a thousand protestations of an eternal constancy. He was presently paid again by her in the same coine; and this gave him the considence to kis his Mistress, as if he wished that their lips pressing one anothers, should seal with a Love-signet, the promise they had made.

Carmelin in the mean time, who had a better fight then his Master, told Lysis he had found a Walk wherein there was a bank of Trifoly, and that he perceived somebo dy lying down thereon: Lysis looking towards it, thought it had been Charite, but it was only a Faggot dressed and swath'd about, which facquelina had put there to deceive Lysis; he makes towards it very softly; and as he thought he had Charite by the Coat, the apparition retreats a little: How's this? sailes Carmelin, your Mistress slides along the grasse like a Snake; Speak lower,

faies Lyfis, or hold thy peace left thou frighten her.

Having so said, he came nearer and nearer, and took hold of a sleeve stuffed with rags, which was fastned to the Faggot, thinking he then had his Mistress saft enough; What do you here so solitary? my Fairest, saies he, do you not fear the Mildew? that you prefer this place before Orantes's house, is it not because you are more distatissied then ever? Tell me without dissimulation, for I am come hither to deliver you out of your misery; you shall henceforth be with

him, who is more carefull of you then himfelf.

As he had ended these words, his fair Charite made a great struggle to get out of his hands, for the Kitchen-maid, and some other servants of Orontes's being at the end of the Walk, held a Cord that was fastned to the Faggot, which when they pulled, drew it away; Come and help me Carmelin, said Lysis, there is some rival takes away Charite by the other arm: I must needs think so though I can see none, the night hinders me to perceive it; but yet do not come, lest we should by that means pull this tender bodie in pieces. Thus was the fair Aristicle dismembred by her Lovers, who would all have her. Here he paws'd a slittle, where poin the servants having given another good pull, brought away clearly the dressed Faggot. Lists had nothing lest him but an old glove stuffed with paper that had been sewed to the sleeve for to make a hand. Wo is me! saies the poor Lover, what have I done? wretch that I am, is not this Charite's

hand? my violent pulling of her hath now left her but one hand, This he spoke somewhat lowd, and the servants made no small noise with laughing, so that Leonora who was not yet asleep, called her daughter to know what was the matter below; the perceiving that the answered not, though the were alwaies eafily awoken, concluded the was not abed; her Chamber being near hers, the put on her coat, and out of curiofity went in, and not finding her, would needs know what she did; she comes down into the Garden, at the entrance whereof the found the maid and fome of Orentes his men: What do you here, what noise you make? saies she to them. 'Tis only to put to a trick on Lysis, replies the maid, who took a bush for his Mistress. You want somewhat to do indeed; Tell me where my daughter is : are my brother and fifter abed? is the not with them ? They are abed Madam , replies the man , and fure my young Mistress is abed too: But she is not, saies Leenera, almost out of her self, I must find her out. Having so said, she went directly to the Bower where her daughter was with Anselme; and the two Lovers knowing who it was, were infinitely surprized; and she assoon knew both Angelica and Anselme too: Finding him there at an unseasonable hour, she could not but speak these words to him, Is it thus then Sir, that you abuse my goodness? Are you not content with the honourable Liberty which I have ever granted? Does it not suffice you to speak to my daughter every day in my presence, but you must bring her to this place? As for her part, I shall punish her impudence; the must have a great deal of confidence to leave me to come hither at such time as I think her abed . Where was it ever feen that Gentlewomeu of quality have ever taken so much

liberty ?

Leonors was thus chiding both the one and the other, and Angelica answered her already by her tears; when Lysis, who went all about looking for Charite in an extream affliction, as thinking he had pulled off one of her hands, came into that place, where on the one fide there was fo much cholor, and on the other fo much amazement : The first he perceived was Leonora, whom his extravagance made him take for his Mistres, so that he ran to her with his arms open, and having embraced her faid to her in a fad accent, Pardon me the outrage I have done you my fairest, there may be means to make all good again; my friend Hircan can do any thing. Who hath brought this fool hither again? faies Leonora; thrusting him from her; is it you Anselme? I believe you have brought him purposely from Paris, to amuse me with his extravagances, so that I might not heed your ill designes; you are to blame for it, and you have done what misbecomes the reputation which you have in the world. Anselme desirous to appeale this angry Mother, spoke to her in these words, I am yet ignorant, Madam, saies he, of that wherein you should think I have committed so great a fault, for I will fwear to you that I have done nothing with Angelica which I should not before you : all that you can fay is, that I have spoken with her at a time when you thought me far hence; but can you find no excuse for that, and will you not receive that true one which I shall give you? I am so much a lover of solitary walking, that in some melancholick thoughts I came thus far, and finding the dore open, came into the Garden; your daughter being walking for coolness, I could do no less then salute her; and our first complements ended when you surprized us. This is a fine tale to feed fools with, faies Leonera, I am not fo light of belief.

Lysus hearing this discourse not without amazement, perceiv'd Charite was not there, and not desiring to be informed of the occasion of this debate, he spoke thus, 'Tell me quickly where my Mistress is, and suffer me not to languish so long. Alas I have pulled off one of her hands which I have here; it must be sew'd to the arm again, and the wound anointed with some Balsome, that while it is yet green the slesh may knit again. Make this fool hold his peace, if you will, Anselme, saies Leonora, I can no longer endure his impertinency; he hath no other designe in it then to abuse me. I was as ignorant, Madam, as your self of Lysus being here, replyes Anselme, he comes from Hircans Castle,' and not from

Monteners

While Anselme discoursed thus, Carmelin came and told his Master that he had no occasion to be troubled, and that he thought he had heard Charite laugh, fo that it was to be conceived fhe had had no hurt . But have I not her hand here, replies Lysis; I pray let me see it, saies Carmelin. Lysis gave it him to hold; and Carmelin finding presently it was but a glove, acquainted his Master with it, who coming somewhat to himself, began to see the truth: he took back the glove with admiration, and taking his fervant afide, fee, faies he, there's Anselme in the Bower, he is with Angelica, and questionless he had a designe to carry her away. Thou maist infer from this, I am not the only Lover that hath fuch intentions; but take notice that Leonora is there too: I took her erewhiles in the dark for Charite; The is extreamly angry with Anselme: all this have I observed, though my mind was in an extraordinary agitation; wherefore we were best begone, lest we be taken as accesaries, and be endicted as ravishers of young maids; tis true, if things be taken as they should be, I am not so much in fault as my Mistress; for whereas I had only the designe to ravish her, but have effected nothing, the hath effectually ravished me; and if I would have ravished her fair body, she hath ravished my poor foul: But these subtile reasons haply arenot so easily understood, therefore it's best provide for our own safety; I have already suffered for it. Then, Master, let's begone, replies Carmelin, you shall not need speak to me twice : I have ever feared dangers.

Hereupon they took the same way they came, without the notice of any body, and when they had recovered Hircans Castle, they both went to bed well satisfied; for though Lysis had not brought away Charise as he intended, yet was he glad he had not pulled off her hand, as he imagined, which made him resolve ever to preserve the glove he had gotten instead of it. As for Carmelin, his comfort was, that he was not beaten, because he imagined that enterprises, such as he had engaged in, were seldome attempted, but at the hazard of the shoulders.

While they were going their waies, Orontes having heard a noise in his Garden, asked one of his Lacquays what the matter was; he was loath to tell him that it was only a trick put upon Lysis, but chose rather to tell him that Leonora was angry with her daughter: The strangeness of that accident made him presently get up, and putting on a night-Gown, he came down into the Garden; he sirst of all asked his sister in law what was the occasion of her crying out, she in sew words told him the cause of her disquiet: I believe your complaints may be just, said he to her, but there are means to remedy all: and thereupon taking Anselme by the hand, he took him aside to tell him, that if he loved Angelica, he should openly acknowledge his pretentions to her, and not make use of these amorous shifts, as being not a little prejudicial to the reputation of young Ladies. Anselme reply'd, that if he thought Leonora did not slight him, he should think himself much honoured to serve her daughter before all the world, and that he could never dispose of himself into a better allyance.

Orontes being satisfied with this discourse, went to appease Leonora, affuring her that Anselmes intentions were honourable: and that he had no other designe then to marry her daughter. This she gave ear to, knowing that Anselme was rich, and that she could not meet with a better match: She asked his pardon for having been so rough with him, and told him that on the morrow they would talk further of the business. Now since it was too late for Anselme to go back to Monteners, Orontes kept him at his house, and sent for one

of his Lacquays, who staid for him in the fields with his horse.

Montenor was somewhat troubled for his friend who returned not; but betimes in the morning, his Lacquay brought him an account of him, and desired him from his Master, to come to Orontes's associated. The passion of this Lover was more violent then to suffer any delay; so that Orontes and Leonora having drawn up the Conditions of the Contract, he granted all they desired, one only thing provided, that there should be no further stay in the business; Leonora made some exception, and would not be so hasty, saying that she must first return to Paris: But Florida advised her not to put her self to that trouble, so that Anselme and Angelica were made sure that morning.

In the mean time Lysis being got up, the first thing he did was to contemplate Charite's glove: he took out al the rags of paper that were within, and when he had unfolded them, thinking they had been Love-Letters that some Rival had sent to his Mistress, he found occasion to quit the jealousie, for he found nothing but pieces of accounts for the Kitchin; those he valued not, supposing they were thrust in there by chance: but as for the glove, he folded it up in white paper, to shew it some day to Philiris, as an evidence of the designe he had to carry away Charite, which would have been as great an ornament to the story, as if he

had effected it.

He and Carmelin being alone talking of divers things, Fontenay and the other Shepherds came into the Chamber. He wondred to see them clad like Gentlemen, and that of the bravest: What, saies he to them, will you for sake me, my dear friends? will you continue no longer in the happy condition you had engaged your selves in with me; Alas! who is the author of this disorder? but if any leave me, let Philiris stay, the incomparable ingenuity that promised me to do such great matters: Do not imagin we shall be guilty of such a signal unfaith-

fullness as to forsake you, replies Philiris, that we are not now clad as Shepherds, but as the Country requires, 'tis because Hircan is married to day, and that we must be gallant to fet forth the solemnity of the Wedding: Nay then you give a good account, saies Lysis, and for my part here's my Heroical habit which I have put on with my buskins as doubting much such a business; I will also put on my belt and Sword, and will wear my Crown of Lawrel on my head, to do all the

honour I can to the incomparable Hircan.

Lysis having spoken thus, took all his equipage; and being he was invited to the Wedding with the rest, as also Carmelin, they took Hircans Coach for to go to Amarylia's, where the solemnity was kept; There they found Clarimond and his mother, who were in like manner invited: They had been married betimes in the morning, and sew people were present; but at Dinner there was a fair Company: They now staid only for Orontes and those of his house, with Anselme and Montener, but they came in good time, and excused themselves for having staid so long, because they had been busie at a betroathing: You jest, do you not? saies Clarimend, or is it only Orontes his man that marries a Countrey Lass he's fallen in love with? 'Tis notably guest, replies Orontes; no, 'tis between persons of greater quality; ask Arselme and Angelica what they know of it.

Montener hereupon related the whole truth of the business, whereat they were all very joyfull; and yet Lysis could not but break out thus; Since all the world is refolved to be married here, without staying till I marry, to make a fair conclusion of all amorous adventures; why are you not all marryed together? Why was not Anselme made fure yesterday, that he might have been married to day as well as Hircan? that had been according to the mode of the most famous Romances, where all the Marriages happen on the same day, and in the same place. Would you not also have them lie all in the same bed? saies Clarimond, interrupting him, you give us indeed fine examples by quoting your Fables to us. Do you not yet perceive that they are absurdities imagined at the Authors pleasure? can there be fuch a concernment and relation between the affairs of feaven or eight several Families, that they shall in one day agree all on Marriages? Is there not ever some delay of one side or other? And as for the Weddings of divers persons all in the same place, where hath there ever any such thing been seen ? In fuch a confusion, how can each Bridegroom observe his duty to his friends, and place them all according to their qualities?

Lysis would have made some lewd reply to this, but his designe was prevented by assigning him his place at Table, where he was so placed, that he had a hard task to answer al! that should question him on divers points of his Loves. When his mind was any thing at liberty, he fell into a very deep consideration. It came into his mind, that when he was disguised like a maid, he was called Amaryllis; and seeing now another Amaryllis marryed to Hircan, who was the person she most loved; he knew not whether he might thence presage any thing to his advantage, and that it should signific that he should one day by the Knot of Hymen, be joyned to her whom he adored above all things. Besides, this Amaryllis was somewhat like the Nymph Lucida, of whom he thought he had been loved, for whom also he had some spark of affection; but seeing this Lucida had represented Charite to him, and that this Amaryllis had represented to him that Lucida, and that he now saw this Amaryllis between Hircans arms, he ever and anon suffered a viciscitude of imagination, and stood between hope and fear. Thus out of too great superstition, he restected on particulars of no consequence.

thinking thence to prefage what was to come.

In the midst of their dancing after dinner, comes into the Hall the Worship-full Adrian, with his wife Pernella; all that knew them were very glad to see them, except Lysis, who forgetting all other considerations, went to hide himself in the Chimney-corner: You are welcome, saies Hircan, I wish you had been here sooner to have dined with us; Truly Sir, replies Adrian, I thank you for Ccc 2 your

your good wil, I come hither only to fetch away my Confin; I have bin at a Castle, which I think belongs to you, where I asked for him, but I was told he was here, so that I have caused the Waggon to come thus far out of the way. I had told you I should stay in this Countrey somewhat longer then my Pilgrimage required, for I have been with a Gentleman that ought me some money, he hath paid me, I thank God, and besides he hath entertained me well till now, which, without offence to you, is a quality seldom sound in such people; but it may be he did it to draw me in to trust him surther another time: That may very well be, saies Hircan, but I pray rest your selves alittle, while somewhat be made ready for your dinner.

Adrian hereupon faid he had din'd, and that he defired only to speak with his Coulin, which obliged Meliantes to bring him into the midft of the Hall: Adrian feeing him accoutred as he was, was extreamly angry; What, faire he to him, wilt thou never give over thy follies? thou every day takeft up new fashions : At St. Clon thou wert clad like a Shepherd; the other day thou wert like a Witch, and now thou art like a Player: Well Gentlemen, continues he, turning towards those that were present, you are to blame to make your sport of this poor lad : 'Tis true, your Coufin finds us much sport, saies Inselme, but it shews his ingenuity greater then ours to invent new pastimes : That he is clad as you see him, is only out of gallantry. How now Coulin, (faies Lyfis, not heeding what had been faid in his excuse) are you amazed to see me clad thus? know that I am not simply a Shepherd, but that I am an Heroical Shepherd; you shall find me one day painted in Books as you fee me now. Adrian thought not these reasons good payment, and fwore he would carry away his Ward with him to Paris : You shall flay here two or three dayes, faies Anfelme to him, this is but a Wedding : you shal fee it is so, and withall consider whether our actions are so much to be found fault with, as that there should be any danger to leave your Ward among us.

This discourse somewhat appeased Adrian; and though he had a pair of riding Boots on, yet a Gentlewoman went and invited him to dance a Galliard; he durst not refuse her, and took it as an occasion to shew what he could have done in his youth. After that they danced a Roundelay, wherein both he and his wife were ingaged, as also Lysis and Carmelin, so that it was no small pleafure to see their several postures. The Company decreased by little and little, because some that were invited to dinner, were not to stay supper: There were in a manner none but what belong'd to Hircan, that staid. Adrian and Pernella having staid the Wedding Supper, though they were strangers, yet were they lodged in another house, for they had need of rest, being quite wearied, both

with dancing and travel.

Awhile after the Married Couple went to bed, and Philiris with his Compa. nions having fung an Epithalamium at the dore, as they were to come down; there were Nuts fo feattered on the stairs, that they came to the bottom fooner then they defired: Besides which there were a many thrown at them, which made a Arange noise; however they had no hurt, and took all in jest; but it made better sport when they understood all proceeded from the Illustrious Shepherd, who had not been with them to fing, but had been on the top of the stairs to shew them this trick. You have done nobly, faies Meliantes to him, I believe you have ranfacked all the Town, to what purpose is it to cast away so many them this trick. Nuts? Ah I fayies Lysis, with a difdainfull smile, how little are you acquainted in the Greeian and Heroick affairs ! Tis to be learned out of all good Authors, that the Wedding night, Nuts were cast all about the house, that the noise was made in gathering them again, should stifle the crying out of the Bride . 'twas my delighero imitate that good Custome. Having by chance found a quantity of Nuts in the Cockloft of this house, I put them into bags, and cast them at you as you passed by : And thus ought we to observe the excellencies we find in the Poets, and ancient Authors. You never mind these things , and that I now appear, is lest you might omit any of the nuptial rites: Have you sung Hymen, Hymen,

Hymen, Hymence? Have you invocated Juno? have you lighted the Sacred Torch? We have done all this, faies Fontenay, but for your part you have been much out: You have cast away abundance of Nuts, for Amarylin does not cry out, there's no Maidenhead to lose; did you not know she was a Widow, and that her first husband had the first fruits? You should have kept your Nuts till to morrow that Angelica is to be married: There you might have bestowed them according to the ancient Custome. Whatever's done, saies Polidor, we must admire Lysis's ingenuity, to be so ready to put in practice a thing so ancient as that no body thought on't, it being a thing of no necessity in the times we live in, when both widows and maids are so tractable, that they never cry out the first night. For my part, saies Meliantes, I am not sorry for my fall, were it not but to

learn this Custom of Lysis.

Philiris hereupon, who was more pleased with this humour then any, went and knocked at the Chamber-dore where the married couple were abed, not defiting it might be opened, and bid Amaryllis cry out as lowd as the would, telling her no body would hear her, because Lysis had taken order to the contrary, having sown Nuts all about the house, according to the ancient Custom which he finds in his Books. Hircan who had heard the noise, whereof he would gladly have known the reason, was very well pleased at this news, which made him laugh heartily; and as for Amarylis, the was no less satisfied, as having now shared with him the greatest pleasures of this life. But in the mean time the Dairy-woman hearing the noise of the Nuts cracking under their feet, began to remonstrate the loss the fuffered, because all belonged to her. Lysis who was free enough, would have given her money to hold her peace, and let him alone; but his Heroick Coat had neither money nor pockets. So that Fontenay could not but tell him that the Heroes were poor people, fince they never carried a half-penny about them, nor had any bag nor pocket to put in their necessaries, as may be a knife, fome fweet-meats, or notes, In the time when thefe habits were ordinarily worne, faies Lysis, a man needed not carry any thing about him; all he met were so courteous as to furnish him with all necessaries. As for Handkerchiefs, were there none worne? faies Meliantes, I believe not, for the Histories nor Fables mention no fuch thing: 'Twas handfom to fce a Heros wipe his note with his fingers in a full Assembly, and cast the filth of his brain on the Marble of some Temple, to make it more flippery. Yet it was fo then, faies Lyfis, and it was not abfurd, because it was the fashion: We do now things that are more ridiculous, which yet no body wonders at, because every ones does them, and that we have seen them done ever fince we came into the world. As concerning the convenience of an handkerchief, I shall only tell you what Montagne saies of a Gentleman, who thought nothing so absurd, as that a man should carry about him the filth of his nose pocketed up in cloath, and thought it more convenient, it were presently cast to the ground.

While this discourse lasted, the Dairy woman caused her children to gather up the Nuts, and seeing there were but sew spoiled, she took comfort; there being still some scattered about, it chanced Lysis got a fall, as if his heels were as quick as his mind. His fall was so violent, that his guard-coat opened, and his shirt that was tyed up between his legs was unbound, which because it discovered those parts which civility would have secret, gave occasion of general laughter: They also abused him for the inconvenience of his Heroick habit. This gave him occasion to tell them that it was no such offence that a man by chance should show his privy parts, and that the most part of the Golden age knew not what cloathes meant. I believe, saies Philiris, you are of Doctor Charron's opinion, who in his Book of Wisdom, would perswade us to go naked, proving as muchas he can,

that nakedness is no shame.

Philiris said no more, and made the rest give over laughing, lest Lessus might think he was openly abused. They thereupon took Coach, and though it was late, yet returned to Hireans.

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The next day Anselme married Angelica as he had resolved; and as they had been at Hircans and Amaryllis's Wedding they also came to theirs : they brought along with them Adrian and his wife, who though they much observed civility, yet never fared better then when it cost them nothing. Their Cousin Ly/is came with Foncenay and his gang, but he had not his Heroes habit on. He was so sad at his Guardians coming, that he would not cloath himfelf magnificently; he chose rather to put on his Shepherds cloaths. Adrian thought that Fashion not so extraordinary, and therefore chid him not; Clarimond came also to this Feast, but quarrelled not at all with the Shepherd, because he was engaged in some other

There was no great dancing after dinner, fo that Hircan and his wife returned to the Castle, and his friends brought Adrian and Pernella, and their Cousin Lylis thither afterward. The poor shepherd was the saddest man in the world, to fee that his Cousin was come back to fetch him away in a time when he hoped to be most merry with the new married : Had it not been for him, he would have found out a thousand waies to pass away the time jocondly, and would not have parted from Orontes's without speaking to Charite, or so much as seeing her. His Companions discoursed the best they could to cheer him up at supper. but he took no pleasure in any thing they said.

Awhile after all went to bed; Hircan was now a lover of the night rather then the day. When he was up the next day, he defired his friends to put on their Shepherds Weeds again, and to play the fools more then ever, to make

Sport with Adrian.

When the honest Citizen was up, he was for his return to Paris immediately; resolving not to go to Orontes's to take his leave of Anselme, because he would not disturb the enjoyments of Marriage: He went only to see Hircan, and gave him thanks for the honour he had done him and his Coufin, telling him he would be no further troublesome to him, but return to Paris, whither if ever he came, he would entertain him the best he could. As he was in his shallow Complement, Fontenay, Philiris, Polidor and Meliantes came into the room, and Fontenay spoke the first; What, saies he, Seigneur Adrian, you will rob us of the dearest treasure we can ever posses; will you take away Lysis from us, who is the Frince of the Shepherds of France? you would carry him into a dirty City, which is not his element; 'tis here he takes pleasure to be, you do him as much injury as us: If he go hence, all the Divinities of the Country will bewail his departure, and will endeavour to punish you for it : I understand nothing of your Shepherdry, faies Adrian, and my Coufin should know no more then I: His father was no Shepherd; he was a good honest Silkman; as I am; let him follow the way we have gone before.

Lyfu hearing this contestation out of another Chamber, went down presently, where he found Carmelin, and bidding him take his sheephook, as he had his, told him he would go into the fields to hide himfelf from his Coufin, who would carry him away: Carmelin thought it the best course; he began to be in love with a Country where he had so long fared well; he did not imagine he could meet with a better fortune in Paris : Hetherefore cheerfully followed his Mather; and Lysis meeting in his way one of Hircans Lacquays, defired him to bid Philiris return to his Flock, and come to him fecretly in his ordinary Pastures, if he had any thing to fay to him. Adrian in the mean time being refolved to carry him away, whatever they faid to the contrary, fought him out every where, but not finding him, grew very angry, faying they were much to blame to keep from him a youth that was committed to his Tuition: You know not where you are, faies Foreray to him, if you had spoke to your Ward of this Castle, he would have told you it belonged to a Magician that hath great power: If you do not hearken to our admonitions, do you know how he will punish you, and that justly? He will take such order that you shall never hear any thing again : I care much indeed for all your follies, faies Adrian, I defie you all, whatever you are, to do me any hurt.

The Shepherds having resolved with Hircan what they should do, began to open their mouthes one before another, as if they had spoken; sometimes they came near Adrian, and speaking as low as they could, said to him, Well do you hear us now caitise that slightest the power of the sage Hircan? We are afraid

to burft a vain by forcing our felves to cry out.

Amaryllis having had notice of this pleasant adventure, came into the place, and moved her lips a long time before her husband: fome Larguays that came in did the like; Adrian seeing all this, and not hearing ought, was extreamly troubled . He went into the Kitchin to fee if he could hear any thing there : but they had given the watch-word to all there to do the like ... They came neat him bawling in his ears, and sometimes moving their lips very fast; that put him into fuch a vexation that he stamp'd again, and told them it was out of spigle they spoke so low: For their part they seem'd to be as mad as a dumb man, who by all his fignes cannot make people understand him. Adrian cry'd out sometimes as lowd as he could, What do you fay? fo to invite them to speak as lowd as he: He would fain have met with his wife, to fee if he could hear her; but she was gone out with the Waggoner to feek Lysis. At last he was almost perswaded that he was deaf for all his life; but Hircan coming near him, spoke softly in his ear, yet with the same action as if he spoke very lowd, My good friend, saies he to him, you see you are deaf, ask my pardon for having slighted me, if you will be recovered; I cry you mercy with all my foul, faies Adrian, oblige me fo far as to restore my hearing to me, and as long as I live I will be your most humble

Upon that, Hircan brought a little oyle on a plate, and with a feather he anointed his ears, to observe some ceremony, which done, he said to him in an ordinary tone, do you not hear me now? O Lord! yes, replies he; VVhat a gallant man are you; I also hear the noise of a Threshers Flail, and the Turky-Cocks which are in your Court: I should never have heard the Musick of our Parish; I should never have heard all the clocks of the City; and I had been an undone man as to my Trade, for I should never have understood any thing but by fignes. You should have had this convenience in recompence, saies Philiris, that if your wife had been untoward, you should not have heard her scolding: and if our Magician had been pleased to deprive her of her fight, as he hath done you of your hearing, you would have made a fit couple according to the Philofophers, That is, A deaf husband, that he may not hear the tatling of his wife; and a blind wife, that she might not see the ill carriage of her husband; VVe live so quietly together, replies Adrian, that there is no need of these expedients, I am glad I am not deaf, that I might not fall into that mifery of having worse then hanging spoken of me, and I not hear it . Acknowledge then the power of the Master of this place, saies Fontenay; know also, that had it not been for him, instead of finding here a Cousin that you look for, you had only found a Tree of his name. This illustrious Shepherd the Gods had once Metamorphos'd; he lived within a bark as the Hamadryads do, but Hircan restored him to his former shape; and hath done the same courtesie for a maid of his wife's, called Liserta, who had been chang'd into a Cherry-Tree. I do not mention how he made Lysis put on the form of a maid; that's not so great a miracle; but who will not admire his power, when seeing the Shepherd Lysis and his man Carmelin prepared for strange accidents, he made them invulnerable, as I believe they are still, so that they fought with Gyants and Monsters, and received no hurt : Here's my Companion Meliantes, that knows all well enough, 'twas by that means he obtained his Mistress, who was kept in an Enchanted Fortress : But observe what is yet most strange in this business; 'twas not in this Country that your Cousin accomplished all these VVarlike enterprises, 'twas in an Isle fix thousand miles distant from this place whither they were carried in a Coach by flying horses. its but four daies since they came back; I speak to you of a fresh adventure. The equipage he was in the day before yesterday, when you came

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hither, was accordingly warlike. If you think I abuse you in all this, I give you leave to inform your felf from his own mouth, you will find he will tell you much more.

Adrian was aftonished at this discourse, whereof he understood not much as being of no experience in Romances. The Larquay who had met Lpfis, had a little before, told Philiris his meffage; but Philiris having no mind to go to him alone, told his Companions that they must break fast so as to need no dinner, and that done, go to the place where he should find their incomparable Shep. herd, and earry Adrian with them, to fatisfie him at least in somewhat, Upon this his wife returns, who said she could hear nothing of her Cousin: They bid her not trouble her self, for it would not be long ere she should see him: The Shepherds after they had eaten, took every one his Sheephook, and leaving Hircan with his Amaryllis, who was the best company he could defire. They took along with them Adrian and Pernella.

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The End of the Seventh Book.

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THE

Anti-Romance;

OR, THE

HISTORY

Of the SHEPHERD

The Twelfth Book.



LL the way-long Philirs and his Companions entertained Adrian and his wife with the wonders of Lysis his life, and his strange adventures. They knew not whether they should take all for true misfortunes, or for sictions; and that which troubled them most was, to see the serious fashions of those from whom they had those sine relations. They went on till they came near the little house of the Vine-dresser Bersrand, whence they saw Lysis and Car-

melin come forth. Associated perceived Lysis, he cry'd out to him, Do you hate us so much Shepherd, that you would be gone and not bid us a diew? My journey hath not been far, replies Lysis, and besides. I use no ceremony towards you: But alas! can I call my self a Shepherd and not shed tears? Carmelin will tell you I am a Shepherd without Sheep! Tis too true, saies Carmelin, Our Host, seeing we came not back in a long time, and that we ought him some money, hath sold our sheep to the first Drover that came by; nay he saies we are still in his debt; the poor dumb creatures being so out of ease that he could make nothing of them: My Master was much the better to tell him again, that he should have kept them for us, and have sent them abroad every day: He told him he had not the leasure to do it, that they would have grown worse and worse, and that he had a Vintage to look after. That's the true account of my

misfortune, fairs Lyfe with a fad countenance; this is all the fatisfaction I could get of the ruflick beaft. The worst on't is, that being unwilling to be at the charge to keep my deat Musedore, a loving our I had left with him, be hash beaten him to, that he is run away to get a condition somewhere elle; If I knew where he was, I would go for him: and if I thought my sheep were yet alive, I would bny them again, though they cost me so much apiece as the whole Flock flood me in. Here's my Coufin, who once before did me the like discourtefie; but for that time I was comforted by Anselme, as being resolved to leave the place I was in then: As for this Country, the case is not the same, for I intend to live here alwaies, and in the mean time I shall have nothing to do, having no flock to look after. You fpeak as if there were no more sheep in the world, saies Philiris, I undertake you shall find enough; you must not be troubled for such a small matter: That which adds to my grief (saies Lysis to him softly taking him aside) is that thou hast not done as I desired thee by the Lacquay; thou are not come privately to me that so no body might know where I was, but hast brought Adrian along, who is the only man in the world that I fear, and whom I delige not to be near. I must tell you the reason why I did it, replies Philiri, tis because we have prevailed so far with this your troublesome Cousin, as that he is not to eager to take you away: Nay it's more likely he and his wife will flay with us : O God! what good news is that, cries out Lyfis, if it be fo, I will never be fad, for this adventure will furnish me with joy as long as I live. It is then true my dear and sweet Cousins, that it is not your desire I should return any more to Paris (continues he, turning towards his friends) all these Shepherds will be obliged to you because they esteem my company; but I am moreover affured that you will enter into Shepherdry as well as we : O what a commendable thing it is I you shall be added to the number of the Parishian Shephards that are to come hither; can you tell any news of them? I will not contradict you for the prefent, faies Adrian, do me only the favour as to tell me what kind of life you have led fince you left Paris, for these Gentlemen, whom I have born company hither, have told me strange things, whereof I would be assured from your own mouth: You desire what's most just and reasonable, as I am an Heroick Shepherd, faies Lyfis, fince you are he among my friends, to whom Authority hath given me in charge, 'tis fit I give you an account of my actions. It's only necessary we go into the shade; Here we have it, saies Polidor, shewing him a little thicket; but is there no need you feed your own body before you entertain the minds of others; I and Carmelin have just now been at a banquet where a manifears neither poyfon nor excess, replies Lyss, bread, nuts and grapes which we bought of the Countrey-people, have been varieties wherewith we have faulfied nature, to reduce our felves to moderation after the sumptions Fea Marriages of Harcan and Anlitme. A little water taken up in the hollow of the hand out of the floid Criftat of a Fountain hath afterward banified out thirth. in commemoration of that happy time of the Golden Age, which knew no other drink, not other cup. There needs not much to latisfie the man who bridges his apperite with his reason; but he that suffers himself to be carried away by the flattery of his fence, though there were a thoughn't worlds, yet 'twere not enough to fatisfie him. There indeed are golden words, faies Adrian, who was a lover of Temperance, if you fresk thus alwaies, I shall have a better opinion of you then ever I had yet. He having said so, they made towards the thicket, where all being sate down on the gras, Lyja spoke thus.

Since you are already acquainted with a good part of my life, Coufin Adrian, you defire not I should lose time in long relations; I shall only tell you briefly the sum of my affairs: Being come into this Countrey with Angeline and Montepor, the first thing we did was, to go and see Leonera and Angelica at Orontes's house, where I must confess to you, I love to be above any place, because Charite lives there, which Charite is that incomparable Beauty by whom I have long since bin enchanted: The amorous discourses we had together, are unleasonable as

to the present occasion : It shall suffice to tell you that when I parted thence. I made acquaintance with Clarimond, who lives here hard by, one whose disposition pleases me extreamly, were it not that he bestows his wit in abuses. The next day I gave my fair one a Serenade with much reputation, for I did wonders on the Gitarre; but in purfuing a Hamadryad that plaid on the Lute, I lost my way, fo that I lay that night in the fields, which was an adventure rather pleasant then troublesome. The next day I met with a Hermit who put me into my way, which I lost again, but so fortunately that I met with the Magician Hircan, who entertaining me very courteoully, did me the honour to let me see his Nayad Synopa; He afterward changed me into a Maid, and I lived in that condition at Orontes's with all the content in the world. He after that unchang'd me again , because they would have put me to death upon a falle-accusation: And awhile after I met in the fields this Carmelin, whom you fee, who told me I was in Brie, and not in Forrefts; upon which confideration, as also because of his great learning, I took him into my fervice; and went my waies to Clarimonds, refolv'd to have no more to do with Anselme and Montenor, who had put such an affront upon me. I fent to buy Sheep, which done, I went to Hircans, where I had almost quarrelled with Fontenay. I was once like to be imprisoned by the Vineyard-keeper: I received a unfatisfactory answer to a love. Letter I sent to Charite; and at last my afflictions obliged the Gods to change me into a Tree: I could not become a man again for all Ctarimond could do; he did nothing but water me to make me bud forth, and when it was once night, I play'd, I danc'd, I collation'd with t e Divinities of the Country. Carmelin would not believe any of these miracles, but I made him tafte part of our entertainments : After this Hircan restored me to my former shape. I returned again to Orontes's being as much a man as ever I was, I fent a Letter and a Bill to be posted up and down, to Paris, to invite the Wits of the times to come and see me, which hath already had its effect. About that time I received a heavy Comman! without Command from Charite, and was fick in imitation of her: I met with Philiris, Polidor, and Meliantes, who were newly arrived into this Country, and I faw two converted Shepherdesses, Parthenice and Amarylis, one is married to Hircan, and the other was chang'd into These brave Shepherds here present have all related their Histoa great Stone. ries to me, which are most admirable: They have seen the Ambassadors were fent to me from the Shepherds of Paris: We have afted Playes before them, to shew them how pleasantly we pass away our time; you came hither when we were at one, but since that, Hircan sent me to an Inchanted Castle, whence I delivered the fair Pamphilia; but the dangers I ran through were fo great, that the very relation is enough to cause horror: I was fifteen daies in the air with Carmelin, much higher then the region wherein the Meteors are formed; I have bin in places blacker then the abode of Pluto: I have fought with Gyants, fo high as that they might have scal'd heaven without Ladders, and with crump-back'd and breaked fellows, who seemed to be made to disgrace nature. I overcame also a Dragon, which rose up out of the soam of the Serpent Python, which was killed by Phabus. And these are my principal adventures, which I am very glad I have had the occasion to relate, both that you may believe, and to rub Philiris's memory, who hath undertaken to dispose them into a Book. When it is perfected you will find these things better described and more adorn'd; for being to speak to you in hafte, I have not had the leafure to scrue my felf up to any imbellishments of discourse.

Lysis having spoken thus, Adrian was quite beside himself to find that what he said, answered to what the other Shepherds had told him. He knew not what to think of it, and yet he told his Cousin that he did not half understand his language, because his terms were extreamly Poetical. He thereupon takes Carmelin aside, and there being no other of whom to enquise the truth of what he desired, said to him, I see thou hast the countenance of an honest sellow, and therefore am I glad my Cousin hath entertained thee, for he must have one to help

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him in a place which is not his native Countrey. I will do any thing lies in my power for thy preferment, thou that in requital only tell me whether all thy Mafter hath related be true of no : I shall tell you no more then I know , teplies Carmelin; as concerning his transformation into a Tree, twas not fo much as he thought it, for his face could be feen; but for the Divinities which vifited him, to pals away the time. I have known by experience but too much of the certainty thereof, as a punishment of my incredulity. As for our Combats with Mon-slers, they are as true as that I am Carmelin; though we got the victory yet did we receive good blowes, but I cannot shew you any marks to verifie what I say, for Hircan had made us both, as he cals it, invulnerable, that is to say, that we

could not be wounded.

Carmelin having faid thus, Adrian turned to the reft, and faid to them , this honest man doth also confirm what his Master told me; but though I should believe all more firmly then I do, yet it but obliges me the more to take him with me to the good City of Paris, for there's not so much danger there, nor any Monsters to fight with. If any one have done you wrong, there's justice to do you right; and if a Witch should change one thing into another, the may be burnt in the Greve. What simplicities do you speak, good man? replies Meliantes, if your Cousin hath run any danger for me, he hath done the greatest work of charity in the world; and besides that the Gods will reward him, he hath gotten eternal renown thereby: fuch a reputation as his, cannot be too dear bought. That he hath undergone a Metamorphofis in this Country, and suffered much affliction, it hath been on occasion so noble, that there's not any but could have wished the same fortune. 'Tis for love that he fighs, 'tis for love that he weeps, and which is yet more remarkable! 'tis for the love of the fair Charite : would you forbid him so noble a passion? would you put off humanity to commit such a fignal act of brutality? Since you have married the Gentlewoman your wife, is it to be questioned whether you love her? If it be so, would you forbid another man that you could not be without your felf : But is it in your power, or any mans in the world, to hinder Lyfis to love, fince Nature hath furnished us with the precepts thereof from our infancy ? All this is well and good, faies Adrian, I know well, that as one hand washes the other, and both the face, fo the husband and the wife help one another mutually, and may afterward do good to their whole race: and this is the reason why I married, and I should not be forry if my confin were fo too, nor confequently can I find fault with him for being in love; but there are many things to be wished in his person, before we entertain any thoughts of that business. We have it from Plutarch that Lycurgus put a note of Infamy on those that did not marry, saies Carmelin. They durst nor appear at the publick Festivities, and in mid-winter they were forced to dence naked, finging a certain Song made in abuse of themselves. Besides all this, when they were old, the younger fort of people went before them, and did them no respect. Thus you fee how the ancients detefted Calibare, and defired nothing fo much as to propagate man, who is the King of all the other creatures. Moreover, happy marriages make us enjoy on earth the felicity of heaven. Tis all the comfort we have against the miseries of this life : There is no affliction so grievous which the hearts of a husband and a wife joyn'd together, cannot support. Thus the wife of Mithridates, having caused her hair to be cut off, bore arms as well as he, which comforted him infinitely.

Carmelin having ended his discourse, scratch'd his head a little, as if he would have made somewhat more come out by the stirring it received from his nails: This start of Carmelin is not to be wondred at , faies Philinis , we know he hath his common places as a Sergeant of a Company his Halbards. If all his ancient Lectures came but into his mind, there's no Subject on which he is notable to entertain us: Truly, faies Carmelin, when I heard Marriage spoken of, I could not but out with what was at my tongues end. There's somewhat else in the wind, faies Meliantes, questionless thou hast a great mind to be married, and

wouldst

wouldstrain have us find out a wife for thee, . But not to quit the discourse we were in before; let's speak to Adrian . We delire him to tell us what fault he finds in his Coufin. He wants many things, replies Adrian, especially that he knows neither Trade nor Fraffick to get his living by : How thall he maintain a wife and children? what quality shall be be of in the world? He will be flighted every where, and taken for an idle person! Tis true, faies Carmelin, that fince man finned, God bath condemned him to get his bread in the fweat of his brows: 'tis faid that he that doth not labor that not est, and that to do nothing is to do ill: Solomon fends the idle person to school to the Ant. Hold thou thy peace Carmelin, faies Lyfis to him, no body asks thee any thing : Thou will anon fpeak more against me then thon canst for me, for thou powrest out thy fentences as they come without any confideration. Be not thou among those that are trou-blesome so me; I am sufficiently afficed to be far from my expectation; as also to fee that my coufin will not be a Shepherd, not fuffer me to be one, as I had been mede believe. Do not impose silence on your man, who speaks fo well, replies Adrian, I am glad you are with such a brave Doctor; you have in him a good preceptor; he would shew you that you ought not to spend your time here in acting of Comedies and dancing with young maids. Twere better be in some good imployment, that were the way to find a good match, fince you are fo much in love, for it is faid at Paris, That Offices are the Porters that let a man into the Palace of Marriage. Will you never give over doating, faies Metianter? Is not Lyfis in the nobleft condition in the world? Is he not one of thele illustrious Shepherds which we find in the Arcadia? That we are elad in white, is only in imitation of him; he bath undertaken to restore the felicity of the first age of the world. If you will participate with us, you must be a Shepberd as well as he : Otherwife you must still live at Paru, where all vices are in their thrones; and where you are lock'd up to the mercy of afflictions and difquiets. The infections are so great, that the Physician often dies before the Patient, and those that carry the dead to the ground, leavethem at half way. Tis true, faies Carmelin, Multitude is never without contagion, and what is work of all, there is a plague of fouls as well as of bodies; I defire my Mafters pardon for this word : I'll fpeak no more. When he speaks only of Shepherdry or Metamorphofis, I feem to be ignorant enough; but when it comes to morality, I'll make it known I am no small Clark, and therefore tis not to be wondred if I lay hold on any occasion to thew my Learning. Every one is glad to thew what he knows priss I know not how long fince I have spoken so much : I pardon thee fince thou defireft it faies Lyfis, but do not interrupt any body but to fom purpose. Carmelin observes his time to speak very well, faies Polidor, it puts me in mind of those pickerers in an Army, who charge, and fall off, then charge again, so doing for a many times together.

Every one was taken with that conceit, and as the Shepherds went on fill in discourse, Pernella takes her husband aside, and told him she knew no reason why he should talk so long with people, who seemed to be as great sools as their Cousin; and that if Lysis would not return to Paris, they must were it but to acquaint the rest of his friends with it. He answered, that since the day was fart spent, there was no thinking of going till the morrow, because he would not lie

by the way, and that then they fould fee what were to be done.

In the mean time Clarimond who had been abroad upon some occasions passed by, and alighted to salote the Shepherds. We are here in a great contestation, saies Fonteney to him. Here's Adrian who would take away from us, the Shepherd Laffe, who is the honour of this Country: He will have him by all means take another course of his, and get into some Othice in the City, the is in the right, replies Clarimond, with a smile, and you that would hinder it. I must tell you you are all fools: That's it we would tell them Sir, effect out Persona, ab! you are a brave Gentleman. For my part I have been these three hours with them, but I dorst not open my mouth, lest they should speak to me, for their strange

ftrange discourses do so amaze me, that I think my selfe in another world. Pl promife you Mistress, continued Clarimond, to make them find their wits, before a few dates be over. They are persons at least of, as good quality as Lysis, and yet they will do no good in the world . They entertain themselves with Poeticall extravagances, and because they find your Coulin fick of the same disease as themselves, they love his company. I am now come from a great man in this Country who bath promifed me to found an Hospital purposely for them; there shall they most charitably be whipt till this humour be over. May that Gentleman have his hearts defire, faies Pernella, he must needs be a very devout man, I would I might feesk with him , that I might get him to do somewhat for our Coufin . We'll talk of it when we meet next, replies Clarimond, at the prefent I am fomewhat in hafte.

Clarimond in faying this went his way, and the Shepherds would fill make Adrian and his wife believe that they would live in a Paftoral way, and that they were not out of their wits. They therefore looked very modestly, and swore that Clarimond himself was mad, and that it would not be long ere he should put on the fools Coat. They advised Lyfe not to walk any more near his Castle, nor

take any Pastures that way if ever he had any sheep.

He shought their councel very good, and so returned cheerfully to Hir cans with his Companions and his Coufins too, fince he could not avoid it. Funtenay told Hircan what discourse had passed, wherein there wanted not matter to laugh at. Adrian comes to see Hircan, to whom he said, that he could not but wonder how a man so wise and so learned as he was, would entertain into his house such people as Lyfis and his companions, and that he had met a Gentleman who told him they were all out of their wits, which was eafily discovered by their actions and words, though fometimes they firived to be very ferious. Hircan reply'd, that that Gentleman was deceived, and that he would give him the lie wherever he met him So Adrian was fent back again with little fatisfaction : He and his wife retired to confult what they should do, and Lysis and Carmelin did the

Thou mailt easily perceive Carmelin, saies Lyfis, that this Cousin of mine who cals himself my Guardian, is a most importunate fellow: Though I were not gefolved to pals away my time in the Country, yet should I hardly be brought to live with him in the City. As for his wife, the is no better then he; I must therefore find out some way to get them hence, without force or noise; but the mystery of all will be at the same time to accomplish somewhat that may recommend me to Charite and all posterity. 'Tis there I must make appear the very edgofingenuity. Without any long preambles, I will in a word tell thee the best expedient Lknow and that is to counterfeit my felf dead for awhile : Adrias will presently return to Paris; as having no more to do here: But you do not consider, saies Carpelin, that he or your heirs will possess themselves of all you have, and you shall be forced to beg : I can re-enter into my possession when I please, replies Lyfu: I shall soon make my felf known; and besides, though I had nothing of all my father and mother left me, must I be cast down and fare ever the worle, fince that in all Romances you will find divers in strange Countries having nothing in the world, who yet were Princes or Knights, of better bonfes then I am of. They lived only by what they borrowed of good friends whom they found every where a does that feem strange to thee? Do the Romances speak any thing incredible as to that point? Sometimes Montenor hath entertained us, fometimes Orentes, fometimes Hircan, nay fometimes Clarimond, though he feem now to be my greatest enemy; and this is a thing not to be passed by without admiration. As plainly shewing that all true lovers are favoured by heaven. Thou feelt also that Polider and Meliantes who are of a Country further diffant hence then ours, and have nothing of their own, do yet live plentifully enough, by the courtefie of those friends they meet, who are their benefactors. There are in fome books Lovers mentioned who have lived only upon Roots in the deferts like Hermits,

Hermits, and divers have been hirelings to Shepherds to get a livelyhood : What should hinder but we may do the like if we be brought to that entremity, fince 'tis no more then we have done for our recreation? You are wifer then I, replies Carmelin, and therefore all the answer I make you is, that I will not contradict you in any thing, but will be alwaies of your opinion, Hear then what my defigne is, faies Lyfis, I will feign my felf dead, both to get away this Adrian, and withall, to find out whether my Miffres will have any compassion on me, and that's it I aim at principally. Now there's a great difference between deeth and a Meximorpholis; for I suffered my felf to be metamorpholed into a Tree withour any relistance, because there was some hope I might one day be restored to my former shape; but as concerning death, when we go that journey we shall never return .: That makes me resolve to die only in jest, for if I should dispatch my felf as many have done that I could name, 'twere a strange folly, fince 'tis not beyond hope I may one day be happy. There are a many in your Romancer that have killed themselves because of the cruelty of their Mistresses; and they again, some of them having notice of their death, have mudered themselves after them, or at least have all their lives repented their cruelty and diffain. It may be feen by this, that if those desperate people had had the wit to feigue death, they might have been extreamly happy. My invention thereof is so much the more excellent, and there is now no more to do then to bethink us of the means to put it in execution. There are some that hide a piggs bladder full of bloud between their skins and their thirts, and give themselves a stab there; they fall and feem to be quite gone, till every one runs to help them; but I do not like that way; a man might hurt himself if the Ponyard went a little further then it should; but there are other accidents franger yet; besides, that when they came to search your wound, the cheat would be discovered, which would be scandalons and laught at. I will therefore play my game better if I can. I will take a glass of Wine with somewhat in it which every one will conceive to be poison, and when I have drunk it off, I will be as stiffe as an iron barre, and will keep in my breath as if I were dead; awhile after thou shalt make as if thou hast buried me, and the business is done. Now I will lurk somewhere till Adrian be gone, and Charice being acquainted with my death, shall have time enough to bewayle my loss. When thou shalt perceive her grief excessive, and that she wishes from her heart I were alive again, that the might bonour me with her affection, which the had denied me before, let me know it immediately, that I may go and take her at her word, and receive the recompence of my afflictions. Now when we are come thus farre, there are inventions enough to make the world believe I have bin rais'd again; and thus I shall so much the wore ingratiate my felf with Charite, who will look on me as a man highly in favour with the Gods. Thus will I compale my delire; and what will most comfort me is . That I have run through all the adventures of the best Histories, and that my own will be the most accomplish'd in all the world. As for the stealing away of Charite . I think no more on't; 'tis enough I once had fuch a designe. My thoughts are now all taken up with my feigned death; perhaps twill be generally believed that I was dead in. deed, and was raifed again; fo that Philiris shall not mention it as a fiction in his book, or if he do, he shall speak of it as an opinion of some few, but which he shall condemn as erroneous, affirming my death to have been real.

When Lyfis faid this, he thought little of Polidors being behind him, and hearing all his discourse. This Shepherd having heard Lifts his designe, retired as if he had heard nothing, and resolved to give notice to his Companions, that they might act their parts well when the business came upon the Stage. As for Carreylin, his Masters enterprise, to him, was very indifferent, for he thought better to do so then lose him quite, which haply behad done if Advian had taken him away to Parin. He therefore promised him his utmost assistance, and so they want both to Himam. Advian and Principle came thinher at the same time to know whether they might be gone with their Cousin the next day; Hiram told

them that after three daies they should have him away, defiring in that time, to fatisfie himfelf with his conversation; Pernella told him they could not flay fo long, that it was a good while fince they had been from home, and that they had left in the Shop but one Prentice, of whose fidelity they were not over-confident Hircan regarded not much these remonstrances, and while Pernella was thus taken up, Fontenay who had bethought himself of a new invention to make sport fate down in a chair, whence he pronounced these words with a languishing voice. What my bright Sun, faies he, will you leave us already? Would you shine in another bemilphere, whence you will never return? Alas, 'tis fit the world be all ferved by degrees: Why will you forfake me fair Pernella, the ornament of this age ; life of my foul, what will you return to Paris, there to be the Pearl of your Quarter? Continue rather in this Country, where you shall receive greater honours; I will make Verles of you shall make you famous over all the world, and you will be more talked of then Petrarch's Laura. If the fair Cytherea be sometimes drawn by Swanns; I would have you like that Goddess; and I will be your fweet finging Swan to draw your glorious Chariot. What do you think on dear Cousin, saies Hircan, bave you for got you are married? have you lost all remembrance of the fair Theodora your wife ? You must love her eternally, you must not be inconstant . When I married her , I was not acquainted with Mistress Pernella, replies Fontenay, had I known her, I should have loved none but ber : 'tis the that is destined for me, let Adrian turn her over to me, I earnestly increat him , and let him look after Theodora , he shall have her in exchange that he may have no occasion to complain: What trick is this put on me? cries out Adrian, am I come among a fort of Adulterers? what vilany is this to propose to me the greatest basenese in the world ! I will have my wife and my Coulin together; if I shall not be suffered to take them away. I will bring the power of justice to do it. You do not confider where you are when you speak this, saies Meliantes, no Officer dares come within three miles about of this place. There are in this house charms that can reduce them all to dust; There came hither one once and took one of Hireans men by the chollar, his hand presently fell off, and some Sergeants being somewhat incivil, were all fastned to stakes, and after they were rubb'd well with oyle and brimstone, they burned a long time to give light to Travellers in the night.

While Meliantes faid this, Lysis asked Hircan whether he and Carmelin were still invulnerable, and whether for his own part, he had not lost that priviledge by putting off his Heroick Coat : Hircan affured him he had not, so that he resolved to defend himself couragiously, if any Sergeants presumed to touch his body to carry him away to Paris. There came up on this occasion a fresh imagination into his mind, which he never had before : he would needs know how Hirean could affure him he was invulnerable, fince he was wounded every day by the darts of love : Himean told him it was true indeed, that love had wounded him, but that it was before he had made use of his charms, and that besides, he had promifed only to fortifie his body against the Arms of Mars, but not against the Arrens of Cupid, which are fo small that they are invisible, and pierce insensibly through the eyes even to the heart. This fatisfied Lyfis, and being retired with Carmelin, he told him he was very glad to know he was as invulnerable as when they were in the Castle of Anaximander; and there's one thing, saies he, will much promote my defigne, which is, when I have taken the poison, it will be faid that in regard I could not be hurt in any part of the body, and that fwords and daggers could do no good upon me, I could not possibly die but by a drink.

Carmelin approved this, and in the mean time Hirean feeing Adrian was almost mad for anger, mentertained him with this discourse. You are to consider, my good friend, fayes he to him, that you are now among Shepherds, whose principal profession is to love: All their books speak of nothing else, they know nothing else, and therefore be not offended at their too free discourses; they are a fort of people that are much given to the exercise of the passions.

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fions, and will be in the pursuit of a woman ten years, so that at the end of such a term she require them with a piece of old ribbond wherewith she have tied up her hair: They are not impudent as you think them; their laws are against it: they do not speak so their Mistresses but they tremble; and if they defired to touch her bress, fear would so benum them, that their hands would grow stiff at half way. I have a wife as well as you but if fifty Shepherds, such as Fontenay, should be in love with her, I should base never a worm the more in my head, because I know he is the fearfullest man in the world; and besides, that he hath the reputation to be impotent; you must in your self laugh at such a mans passion, yet make as if you were angry before him, that he may not take you for an arrant fool: if you carry your self so, I believe you cannot do amis, and you may afterward tell stories of your Lovers affections:

Adrian was not satisfied with these reasons, nor indeed did Hirean endeavour much to appease him; what he had said to him was by way of abuse. Adrian therefore was extreamly troubled, and though his wife had turned over thirty, and was black and lean, yet did he think her handsome, and was a little jeasous: 'twas an infinite pleasure to see him ever and anon look towards Fontenay, to observe what countenance he made on Pernella. This seigned Lover having setcht three or four deep sighs, sell down all along upon chairs as if he had swouded, whereat his companions seem'd much troubled, rubbing his temples, and cast.

ing water on his face.

When they had brought him to himself again, he for a long time stared on all that were about him, Alass ! my dear friends, said he, why have you so soon interrupted the sweet extasse? My mind pleased it self in the Ideas of all worldly pleasures, and now it knows nothing real but its own affliction: I burn witout hope of enjoyment, for an ungratefull woman, that hath not vouchsafed me so

much as a look, fince I have declared my affection to her.

Hireas upon this, faid that fince he was fo ill he were best be had to bed, which made his companions lead him to his chamber, making a thousand extravagant postures. Thus these Gentlemen, since they became acquainted with Lysis, were so accustomed to abuse him, that they abused one another, and would not spare Adrian nor his wife, supposing their minds of the same mettal with their Cousin, and that simplicity was entailed on the whole race from generation to generation.

There was only Lysis that staid with Hircan, who began to bring afresh into his mind the pleasures of their former life, because Adrian was present, whom he would also perswade that the shepherds life was the most happy. In the mean time Carmelin took occasion to go and see Amaryllis, who was alone in her Chamber, where the asking him what the other Shepherds had done fince they were returned? He answered, that he knew not what to say of them, and that they knew not what they did themselves, they were so in love. And is it possible Carmelin can be, and not be in love? Truly Madam, reply'd he, fince I have ever found you my good friend, I will freely tell you what my heart thinks. A man must once in his life at least, discover what his inclinations are. 'Tis possible I may be in love, but not with Parthenice: Were I a stone like her whom my Master will have me love, 'twere not amiss I were joyned to her; but then should I not love her neither: and thus would I reason; I would say, that in such a condition I could neither receive nor return any thing of love. Let every thing love what's like it, let stones be in love with stones, grass with grass, plants with plants, and let the vine if it will, clime up an elme : I have often heard it faid that this is done by a certain sympathy of nature, whose designe is to joyn all things together : But it makes for me, whatever my Master saies; I should fin against nature if I should not love what were of my own species: It fignifies much indeed, that Lyfis tels me that Ivie scales the walls to shew it loves stones, and that I should do so too, as having some relation to the Ivie, since I represented Bacchus. This was the subject of our discourse this morning, where we were alone; but my full and final answer was, that I was a man, and could eat and drink, and not Ivie, good

for nothing but to clap on issues. He thereupon told me, that to punish my contempt of the Ivie, the Gods would change me into that plant, and that he thought the part I plaid in the pastimes of the Vintage, was a great presage thereof, fince I was then compassed about with branches which I should one day really bear. At last, quoth he, 'tis the most convenient Metamorphosis for thee, and quet he, thou art to hope no less. I have given over, quet he, the designe of changing thee into a Fountain, as I once thought, quoth he, when I thought it fit thou shouldst water the bottom of the beloved rock. It will be more proper, quoth he, that thou be Ivie, that quoth he, thou maift climb up the rock of Parthenice, and embrace it, quoth he, with thy branches. Your discourse indeed is not amis, I must confess, saies Amaryllis, interrupting him, but I must tell you one thing, if you did not use that quoth he, so often, you would do better : I have often heard you use that kind of expression, which is not good, for that repetition is superfluous; but yet I would not tell you so much till now that we are a-I am obliged to you for being so tender as to the ornament of my language, replies Carmelin, for it is a figne you will shew me favour in things of more importance : but I must tell you it is not without reason that I repeat the word queth he, so often; for 'tis to let you know that it was not I, but my Mafter faid fuch a thing: if I durst, I would not close up every period, but second every word with it, that you may not be mistaken; and know that all I tell you, is by way of allegation. I should be very forry you should think I my felf faid

that it was convenient for me to be metamorphosed into Ivie.

Amaryllis laught at this very heartily, and confessed that Carmelin's excuse was extream pleasant, and thought that no other body could have had the wit to imagin such a one, though many in their relations used the like repetition, and that as frequently: However the told him, that if he was troubled to make appear that his Masters discourses were not his, it fignified he did not esteem him much : You'll pardon me there, faies Carmelin, but I must tell you freely, that my Master speaks many things which a man must not believe, which proceeds from that disturbance of mind he is in by reason of his love, and in this he will not contradict me, for it were not for his credit. Since you will not believe him, faies Amaryllis, what is your designe then? 'Tis only that I dare not declare my felf, lest I should be thought unconstant, reply'd Carmelin; as for your part Madam, you know partly what I would fay . I would to God I had feen Lifet. ta before Parthenice! I say no more. You would tell me, saies Amaryllis, that if you had fallen in love with Liserta before Parthenice, you should have been fent to the former, which you would have been glad of, because she were the better company. I have found out an expedient in this business of yours, for Hircan having related to me all your adventures, told me how that one night, being with Lyfis, while he was a Tree, there was a Nymph called Lucida, who faid that you should have for Mistress the greater of the Hamadriads which were in the Company; She that was spoken of was Liferta, who is now restored to her former shape. Now it must be said that you have been in love with her ever since that time; and that all the hurt you have faid of her fince, was only to shew how far you were fensible of the smart of your whipping.

Carmelin was almost out of himself at this good councel, which he was the gladder to receive from Amaryllis, because 'twas she had been the Fountain Lucida: She was thanked with almost as many conges as words, whereupon Carmelin left her and returned to his Master, to whom he said that he had conceal'd a great secret from him out of a certain searfullness, but that he could hide it no longer. Lysis told him he should be glad to hear it, so that Carmelin acquainted him, that he had been in love with Lisetts, since the time she was an Hamadryad, and that he had obeyed the command he had received from Lucida to love her: Why didst thou not tell me so? replies Lysis, why didst thou profess love to Parthenice, committing an inconstancy, and an insidelity wherein I consirmed thee, as not knowing thou hadst before loss thy liberty? I did no sur-

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ther inform my felf, because I thought thou hadst had it still for when I spoke to thee of Synopa, Lucida, Lifetta, and her companion the Apricock-tree-Nymph, thou faidst they were all witches, and that thou wouldst avoid their affemblies, as those of the Sabar. I beg your pardon for these faults, saies Carmelin, my mind was then full of bad opinions: I believe it and pardon thee, faies Lyfis, it was eafily judged that thou never hadft but a feigned passion for Parthenice, since thou didft fo foon forfake her, and didft disclaim her assoon as ever that misfortune of losing her proper form hapned to her. 'Tis said, that he who leaves off loving, never lov'd; I did much suspect that there was some reason for thy aversion to that poor Rock: Let's think on't no more, Carmelin, fate hath decreed that thou love Lifetta: Thou art now the happiest among the happiest Lovers in the world, thou livest in the same place with thy Mistress, thou canst speak to her at any time, or thou maist see her at least: O how would far more illustrious Shepherds then thou art, wish such an adventure, nay even the disgras'd and disfavour'd shepherd Lysis who must die anon, because he cannot enjoy that happiness Alass! my tongue, discover no more, lest you be over-heard of some who are strangers

to what hath been refolv'd in the councel of our thoughts.

Carmelins joy at this time made no harmony with the fadness of his Master, fo that he only thank'd him in common expressions for the favour he did him by fuffering him to love Lifetta. Lysis in the mean time, whose thoughts were very changeable, resolved to speak thus to Hircan who made towards them. I have been awhile fince in thy Kitchin, where I observed the killing and dreffing of a pigg, faies he to him, which put me in mind of the ancient facrifices; wherein they consulted the entrails of the Beasts: 'Twere requisite my Cousin should be be defired to facrifice, to know if he ought to oppose my being a shepherd. I should also desire to be resolved of it by the slight of birds, and such other waies of presaging: Speak no more of it, saies Hircan, I shall use no more perswasion to him, you shall be a Shepherd in spight of all his foolith conceits: Yet would it at least be a noble thing to facrifice and observe all the ancient Ceremonies, replies Lyfis, we should have brought victims for the prosperity of your Marriage, as also to thank the Gods for their assistance to me in divers dangerous adventures. Some Shepherdesses should bring baskets full of Flowers, others Wellels with fire and a romatick odours, and then the Shepherds should lead up the Crowned Victims: Thus should we gain admiration by that excellent order, as a thing that had not been seen of a long time. Men sometimes are not pleased with novelties, if their minds are not prepared to receive them, replies. Hircan, and therefore let us not so hastily introduce those enstoms you speak of : 'Tis' true they are ancient, but they would be new to us because they have been so long difcontinued.

Hircan having faid this, retired, and Carmelin prefumed to ask his Master what were the most certain and remarkable presages besides the slight of birds; He told him that when a man undertook any business, he must observe the persons he first met, and what discourse he had with them, or some other circumstance, and thence make some conjecture at what may happen. Carmelin thought himself able enough for this; and so leaving his Master to his melancholick thoughts, he would go and see his Mistress, but before hand would trie some presage, thereby to know the end of his loves: he went into a place where he found a maid hearing the oven, which having acquainted his Master wish, he told him that that maid represented Liserra, who had put fire into his brest; and as for the bread she put in to bake, that shewed that the fair one should participate of his slames, and should give him her heart to heat. This good presage could no less then the up Lysis to seek such another; but he would go more ceremonially to work, and the many other designes he had to being about, diverted him from thinking on

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Carmelin being over head and ears in love, would needs trie once more whether he could meet with his Mistress. He came down into a Parlor where he found

found Amarylis talking with three Countrey-people, who had brought her fome wheat which they ought her for rent. There was a napkin laid at the Tables end, with a piece or falt pork, the better to make them tafte a glass of wine. Amarylis bid Carmelin do as they did, which he would not be entreated twice to do, such

was his fear to be troublesome.

Being all four at Table, there was a Lacquay filled them some wine, and laid every man his glass at his trencher; Carmelin seeing the others did nothing but eat, and were not yet disposed to drink, as being not so bold before Amarylin, he who had a greater gift of confidence, took his glass that sate next him, and drank it clearly off. This it may be was a missake, for that glass stood as it were between them; but awhile after he took anothers glass and did the like, so that for this there could be no excuse; it is to be supposed that he seeing he came off so well, no body saying ought to him, would needs try to shew the same trick for the third: He took therefore the third mans glass, and dispatched it so neatly,

that there remained not so much left, as to make a ruby on the nail.

Amaryllis, who in the meantime looked out at the window, turns towards them, and seeing that the Country-men had taken off their glasses, and Carmetins only stood full before him the thought they had all drunk but he . Why do you not drink Carmelin, faies the to him? you are too bashfull. Upon this the Country-men began to murmur, and Carmelin to laugh, What would these good people say, continued Amaryllis; the Lacquay who had seen Carmelin play the trick; went and acquainted his Miffres: She thought it a very pleafant one, yet asked the feigned modest man, why he would drink others mens wine? he answered. That he thought they would not drink any, and that for his part who had much need of it, he had taken it without faying ought, because he was loath to trouble any body to fill so often. Having satisfied himself, rose from the Table, and the Countrey-men had other wine. If Amaryllis excused Carmelins drunkennels, the Lacquay who had feen it did not; nor had he fuffered it but to fee his impudence, and he made it his bufinefs to relate this action to his Comrades, to enrage them the more against him : Nor was this all they had to fay to him, forthey could not but be envious to fee Carmelin, who was but a fervant no more then themselves, speak as confidently to their Mafter as if he had been his companion; befides, they could not brook to fee him at Table every day with Gentlemen of quality; and their greatest regret was, that they were forced to ferve one that was no better then themselves, and presented him with wine as the rest. Upon this occasion they all entred into a league against him, which may teach us not to wonder fo much to find envie in Kings Courts, fince it can find room under the roof of a Country-Gentleman.

Being therefore at supper, the servants minded not Carmelins drink, whereas at other times they were wont to present him before he asked for it. He shak'd his head as the looked on one of the Lacquays, to tell him he wanted somewhat, but the Lacquay looking on him as seriously, shook his head as the other did: If Carmelin made any signe with his hand, the other made the like, and all the other Lacquays did the like whenever he made any addresses to them: For they were resolved to punish him now, for having drunk too much at collation. When the fruits were served up he was so drie, that he would have cry'd out for drink, but that he was loath to make any noise: He therefore rose from the Table, and went and drank at the side-Table himself. Hirden taking notice of it, said that he would have him waited on as well as the rost, and that he would not have his men think themselves his sellows, because he was neither waiting man nor groom, but might be rank'd among Gentlemen dependants, as being received into an af-

Iodiation of Shepherdry with Lyfin

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This troubled the servants extreamly, but for the present there was no further tumult. Adrian and Pernella sate at Hircans Table, and Fontenay, who still plaid the discontented person. After a short walk in the Garden, Lysis and Carmelin were dismissed to bed, and for Adrian and his wife, they might when they pleas d

have

have done the like. Adrian had all supper time observed whether Fontenay did not out of affection drink out of the same glass as Pernella, or trod not on her foot to appoint the time. He had all the while been in the like disquiets, such was his jealousse, and as they walked, he was almost resolved to tye her to a lethern girdle he wore on his doublet, lest any body might take her away from him. Having therefore seen hera bed in the chamber assigned them, he searcht under the bed, and on the bed-stead, nay under the very feather bed and mat, behind it, and in the chimney, to see is some body were not hidden there. Finding nothing, he made fast the dore with a bar, and besides put a Cupboard against it; and yet he did not think himself safe enough, as fearing there might be some body locked up in a great chest which was near the window, who might force his wise, for he was not only jealous of Fontenay, but of all the other Shepherds. At last finding the Chest emptie, he laid himself by Pernella's side.

He was no sooner a bed, but Fontenay who was resolved to make what sport he could with him, comes to the dore and sings a Court-air with a languishing voice, as if he had been ready to dye for love. Hircan helped him with his Lute, and a while after, the other Shepherds and Amarylia, desirous to share in the sport, made an excellent consort with them. They sing all manner of songs, and that in such abundance, that Adrian and Pernella were almost stunn'd with the noise. When they had given over, Fontenay setch'd three or sour sighes, and made this

complaint.

Must then another be master of her whom I cannot be servant to? Must another body enjoy my soul? Ah my Fairest! why do you slight me? There is such a Nymph of Diana that loves me better then her Mistress. There are those that run after me, and offer me all that I offer you; but I reserve my self for you alone. If you will grant me nothing, yet refuse not my heart, which I present unto you. Do me the favour to accept it, and assure me only by one word of your mouth, that you do it: Let your fair lips, whose motion is the rest of the ear, neatly pronounce what they ought to say to me. Though you lose nothing thereby, yet I shall think my self a great gainer.

The Shepherd Fontenay uttered a many other amorous discourses, and sometimes sung with the rest. Adrian in the mean time swore he would be gone the peat day, though he lest Lysis behind him; and that he would sue for reparation for the affronts done him. The more he spoke, the greater noise did they make.

that it might encrease his madness that he was not heard.

This diversion having lasted above an kour, the company of Musitians permitted him to sleep. The good mans ears was so stunn'd, that he thought he should be deaf, as he had been before: however these disquiets were not so great but they suffered him to take some rest. Being gotten up the next day, as he came down to see if there were any means to be gone, Carmelin comes out of his masters chamber, and told the other Shepherds that he was very sick. Foncenay and his companions went thither immediately, and Adrian with them, but his wife was not with him; for he had locked her in the chamber while she was a dressing. A while after, Hirean comes in; and Lysis seeing all that company, sate up in his bed and began this discourse.

The Gods have at length had compassion on me, and delivered me out of Adrians tyrannie. See they have sent mea sickness which I shall never recover. He that having sometime been a tree, ought to have hard sless: He who hath been invulnerable, who hath quelled so many Monsters; and he lastly, who thought himself so reserved to restore the earth to its first selicitie, behold he is beaten down by the first approaches of a seaver that have assaulted him. Fear not that sayes Hirsan, he of good courage; what ails you? will you have any thing to breakfast? I have an extreme head-ach replyes Lysis, but I think that when I have drunk a little wine, I shall be able to suffer my pain more patiently and more chearfully.

Twas hereupon confidered whether any wine should be given him, for Adrian

faid, that if it were a feaver, it would encrease it; but Hircan having felt his pulse. faid he had yet no feaver, and that he might have what he defired. Carmelin had wine ready in a littlebottle, he brought him a glass of it. Lyfis drank it off so hastily as if he avoided the tafting of it, and when he had done, he made fuch wry faces as if it had been physick, and after that, he continued his discourse thus :

My dear friends, be not amazed that I have with fome trouble taken down this wine though I gave it no long time to flay in my palate: it is because it hath such a lewd tafte, that if all the drink in the world were fuch, you would dye for thirst rather then tafte any. 'Tis not but that the Territorie of Brie is favourable enough to the wines, for the wines of this Country, is in its nature good : but it is because I have made it otherwise on purpose, and having a design to dye, I put in the last night a certain posson which I had carryed about me a long time to make use of, as I have, when any occasion should present it self. And if you desire to know more particularly why I would at this present dispatch my felf, it is not only to avoid going to Paris with Adrian, but also to obey the command of my Mistress. When I asked her a while since, what Laws I should observe under her Empire, the answered me roughly, I command you not to obey me any more. I had much adoe to understand this command, and therefore proposed the difficultie of it to Carmelin and Clarim nd. All I could gather from their answer was that I should not obey Charite in that command which charged me not to obey her, and contradicted it felf; and that I was only to regard her former commands. taking this to fignifie nothing. This fubtle explication hadfome appearance of truth and I was fatisfied with it for want of a better. But it being not in my power to speak with Charite, to have one from her own mouth, I had a day or two since, a certain inspiration which hath given me all the satisfaction I defired. Methinks I hear it still in my ear, telling me that all those who have offered at any explication of Charites command, understood nothing in it, and that there is no doubt but to have commanded me not to obey her any more, was as much as to bid me dye as foon as I could, and not be any longer subject to her laws. Let him therefore, that is unworthy to ferve her, dye; and in his death will be found the fulfilling of that violable Commandement. I command you, fayes Charite to me, that word tells me I ought to obey her, and that according to her good pleasure I should dye. That is asthing soon doon, and as for the other part which will have me to obey her no more, that will be executed when my foul and body are feparated. This argues not but that I must still love Charite even in the other world, but because I shall be nothing but an unprofitable shade uncapable to do her any service, it may be conceived I shall obey her no more.

Lyfis having ended this discourse, began to roll his eyes in his head and to feign tremblings; fo that Adrian was in a pittiful taking, and asked Carmelia whether it were true his Master had put any poison into the wine he had drunk: I am fure fayes Carmelin, that I having brought this bottle hither last night, not knowing what occasion there might be of it, Lyfs put I know not what into it: But wretch that I am I was not so careful as to ask him what it was, and yet it will be faid that I am partly a cause of his death, by reason of my negligence. Besides that it breaks my heart, when I think he took that mortal draught from

my hand, () heavens! why would you fuffer it?

Thus did Carmelin feem to be extreamly troubled according to the directions of his Master, and Adrian amazed as much as possible, turned to Hirean, entreating him to apply some remedy to his poor Cousin, and to send for an Apothecarie that might give him somewhat to make him cast up what he had

Hircan and all the shepherds who had been acquainted by Polidor of the diffimulation of Lysis, made as if they were extremely troubled; and one of them tells Adrian that he knew not of any means to give his Cousin an Antidote, though the Apothecary had brought any, because he being resolved to die, would nevertake it. Yet Hircan made as if he would fend a Lacquay to the City for that purpofe.

In the mean time Lysis having trembled a great while, pronounced these words with a dying voice. A certain benummedness begins to seize my noblest parts; I am gone my friends. Farewel Shepherds, choose out one from among you, who being the most illustrious, may give you lames. If my advice be of any weight with you, take Philiris. I believe the Parifians that are to come, will be much aftonished not to find me; but there is no remedy, I must obey my Mistress one moment, that I may obey her no more : I will execute her command without command. As for your part Coufin, you are partly the cause why I embrace death, for seeing that you would needs carry me to Paris, it should be my endeavour to dye, though I received no occasion, as being destrous to end my dayes here, that I may have the honour to be buried by my com-

panions, and in spight of your teeth remain in this happy country.

This discourse ended, Lysis slides down into the bed, as if he had fainted; and after he had fetched some fighes, he turned to the other fide, and spoke no more. He kept himself so much from moving and taking his breath aloud, that the shepherds concluded he was dead, who was the dearest friend they had in the world. Carmelin casting himself on his bed, cryed out, Alas my poor Master ! why would you dye in the flower of your age? you might have yet a good while enjoyed the pleasures of life. Ah I since he is dead that comforted us all in our afflictions, fayes Fontenay, it is fit I dye too. He hath shewed me the way, I am not less miserable in my Lovesthen he. I love a cruel one whom the relation of my sufferings can make never the more fayourable to me. Give me poison as thou didst thy Master, Carmelin: I will take it off presently, and lye down by him that I may dye in his company. Am I a common Executioner fayes Carmelin? Am I an administrer of poison? Had I known that the wine I had given my Master had been poisoned, do you think I would have suffered him to take it? Go seek poison somewhere else, there is no more in our bottle: I would to God there never had been any. If I cannot get poison, cryes out Fontenay, I will take a knife and cut my throat; and if I am denyed weapons, I shall find some other shift to dispatch my self: I will cast my self out at the window, I will hang my felf, or fwallow burning coals, and will keep in my breath till I am choaked. Take away this desperate person, sayes Hircan, you Polyder and Meliantes, carry him into some chamber, where let him be chained up as a mad man. O God! how does Love let us see this day the strange effects of his mighty power.

Hircan having faid this, Fontenay was conveyed away, and Adrian having himself felt his Cousin, was so simple as to think him dead. He went pre-sently to his wife and told her this sad news. They were both extremely troubled, confidering it would be faid generally that they were the cause of this poor lads death, for want of having a better care of him; and were too blame to let him goe into the Country among strangers, who had so confounded his imaginations, that he dyed out of despair. Their recourse was to discharge their fury on Carmelin, telling him he was a Rogue, a Traytor, and a Mutherer, and that it was he had put poison into his Masters wine. He reproached them with being the cause of all this unhappiness, and that Lysis had confessed at his death, that he dyed to avoid going with them to Paris. Hircan came and told them it was irreverent to quarrel in the place where the dead body lay; and that there was as much respect due to the dead as to things facred. He thereupon causes all to depart the chamber and locked the dore, not permitting any to go in, and then takes up Adrian after this manner. Let us speak a little with reason good friend, sayes he to him: What do you mean by making fuch a noise here? Will you have all the world take notice that Lysis is poisoned? If that be once known, his body will be taken hence, and justice will proceed against him as a self-homicide. He will be hanged at a Gibbet by his feet: he will have a brand of infamie, and his goods will be confiscate : You that are of his kindred will get neither profit nor eredit thereby. All you have of Lysis's in your hands will be taken away, and the children will point at you as they goe to school, as being of near kin to one

that was hanged. You must therefore conceal the truth, and give out that Lysis

dyed a natural death.

These considerations filenced Adrian and his wife: They had some part in Lysis's inheritance, which would have fallen to them very feafonably, for they had already two children, one tabling abroad, and the other at nurse, and they were nor over-rich. As for Carmelin, nothing could make him give over his complaints. these and the like were alwayes his words. I who have so faithfully affisted my master, shall now be no more thought on He that hath laboured shall go without his reward, and they that have done nothing shall carry away all. Who hath been with Lysis night and day? Who hath fasted with him for companys sake, when there was a necessitie? Who hath broke his sleep to entertain him with love discourse ? Who made clean his cloaths? Who told him fine tales? Who taught him sentences taken out of the choicest Common-places? Alas! It was his faithful Carmelin: Yet he shall inherit nothing of his. Now he is dead, he must be thrust out of dores like a Rogue. Had he but made his Will, I should have feen whether he had loved meme or no; I should have been content with what he would have left me. Must the next of kin whom he loved not at all, and to avoid whom, he is departed the world; be his absolute heirs? Tis as much as the bestowing on the murtherer the goods of him he hath murthered. Here are his freinds who pretend to be very fad for his death, but they have not the fiftieth part of my affliction. 'Tis a good author hath taught me, that if heirs have tears in their eyes, they laugh in their hearts; and as for that invention of Close Mourning at the burial it was out of a distrust they might not constantly observe the same sadness in their countenance, and that their joy might not be discovered at their eyes, which would be a thing of ill example to the peo-

Thus did Carmelin continue his complaints, which I believe he had studied, but Hircan told him that he would order things so, that his services should not be forgoten, and though his Mafter had ordered him neither wages, nor confideration, yet should he have what would satisfie him. He bid him not trouble him. felf that his Master made no will, for that would have been only a seminary of fuits, and Lysi's heirs would not have paid what had been bequeathed. To give you an example of these inconveniencies, continues he,a rich man making his will. left all he had to a company of his fellow Citizens to dispose of it, and to let his right heirs have what part thereof pleased them. The heir suing the communitie, the Judge told them: Well, if you are desirous to accomplish the Will of the Testator, you must let this son have what pleaseth you. What division will you make? he shall have a tenth part; and we will have the other nine replyed the company. Take then the tenth part to your felves, fayes the Judge, and leave the rest to the heir, for he is to have what part pleaseth you, By this querck the lawful heir was restored to his right : but all Judges have not such good judgments as this had; fo that it would be very doubtful pleading, both for the Inheritors and Legataries. What ever Lysis had left you, Sir Carmelin, Adrian would have gotten one half, and the Law another. What course shall I take then? faies Carmelin, were it not better be in hazard to get somewhat, then to be affored of nothing? What shall I stay for? wretch that I am, fortune never smiled on me in my life. Do you wonder Fortune never smiled on you, replies Hircan, did you

ever fee one smile upon the wheele?

Carmelin understood not this scoffe at the first, but at length he remembred that that unconstant Goddess was represented on a wheele: He prayed Hircan not to add to his affliction by deriding his misery; and though Hircan knew he was not so sad as he pretended, yet he swore to him, that in case the heirs would give him nothing, he would satisfie him out of his own.

About this time comes in a Lacquey from Anselme, who said his Master was much troubled about Lysu, having heard nothing from him since the last time he had seen him, and that he was sent to know whether he had been so ill bred as to

return without bidding him adiew, or asking whether he would any thing to Paris. My friend, faies Hirean, tell your Master that Lysis is just now departed this world. The Lacquey would not have believed it, had not Carmelin with a sad countenance confirmed it. He therefore returned with this answer to his Master. Anselme knew not whether it was only a trick put upon him, or that it was true, so that however it were, he thought best to go immediately to Hireans. At the outer gate he met Meliantes, who acquainted him with the whole business. To comply with the brave Shepherds that were there, Anselme counterfeited the disconsolate as much as could be.

In the mean time Adrian and Pernella asked Hircan what he intended to do with the body, and defired it might be buried, and put into the ground : He shall not be interred to day, faies Hircan, his fellow Shepherds will not permit it; their Custom is to keep the bodies two daies at least, and then wash them to see if they are quite dead; for there are some who being only fallen into a lethargy have been thought dead, and fo buried, they recovering again have died mad. Besides that you are to know that the bodies of Illustrious Shepherds and Heroes, such as your Cousin was, are never interred, that's a thing was never seen. Read all good Authors, and you will find it was never done : We think it a base thing to be thrust into the earth; you cannot do worse with those that die as Malefactors : is there any thing more ignominious then to rot, and to be eaten of worms? Is it not a despicable thing to be bestow'd into the grossest of all the Elements? 'tis better chuse the purest, as a thing more noble and more definable. We persons of quality, have our bodies burned after our death. The fire which feems to afpire to the highest sphere, seems to carry thither with it our Reliques, and that our bodies are conveyed to the Gods as well as our fouls. Lysis's body shall therefore be burn'd on a heap of fagots, in the midft of my Court; but there are some necessarie ceremonies to go before Hercules was burnt alive before he went to heaven; is there any danger to burn a dead man? the bodies of all the Cafars have been fo.

Adrian who understood nothing of History nor fables, was beside himself-at this proposition of Hircan, and protested more then ever to apply himself to Ju-Rice for satisfaction for all the injuries he had received. He said they were to blame not to suffer his Cousin to be buried after the ordinary manner, since it did not appear he died a Heretick, nay contrary to Hireans opinion, he maintained that it was an ignominious thing to be burn'd; nay worse then to be cast into the common shore, since they were the most wicked that were condemned to the fire, as Witches, and Traitors. Philiris flood up to make good what Hirran had faid, and would have brought his reasons out of the subtile Wisdom of Dr. Charron; but Hircan told him he must keep within the limits of Poetry, and that they ought not to engage themselves in things over serious. Adrian not being a-ble any longer to keep in his vexation, turn'd to Anselme, and quarrelled with him in this manner; If I come to any trouble for my deceased Cousin, I declare to you now as I did then, and I shall declare to you then as I now do, that I will be righted against you. You have taken this poor youth from under my hands, and though you promised me to treat him well, yet you have brought him hither among a fort of people that have made him run quite out of his wits. Tis quite contrary to what you fay, replies Anselme, for if they are mad as you fee they are sometimes, 'tis your Cousin is in fault; they were discreet enough when he came hither, but he hath perverted them, and filled them with his corrupt opi-If I had not had a great care of my felf, and kept at a distance from him, he would have brought me into the same high-way of madness: I have sufficient witness to prove that he would have perswaded me above a hundred times to turn Shepherd These are cheats, faies Adrian, you are all of you old enough to look to your felves: tis not to be conceived that one young man alone should cor. rupt so many; my cousin could not be worf in any place of the world: these are Ruf. fians & Atheists that fear neither God nor devil; fince I came into this place I have

not heard one word of our Religion. How is it that these Apostates are suffered

in France, who are worse then Nero's and Julian's?

him that it were not his best course to use such language, and that he had already felt the greatness of Hircans power. You are an ignorant Cockney, saies Hircan very roughly to him, you know not what belongs to Heroick grandeur: Know that Heroes, such as we are, have priviledges which other men have not. They live after another manner, they are clad otherwise, they speak otherwise, and they die otherwise. Adrian had an itch to ask whether they had not a Paradice by themselves, but he kept it in for sear of further offence. Consider with your self if you have a mind to see the Ceremonies we use to the dead, continued Hircan, we will not do any thing the less, or more secretly for you; if you will not appear there, hide your self where you please; nay the truth is, you are too profane to be present at such sacred Funerals.

This discourse made Adrian and his wife retire to their Chamber, and in the mean time Hircan opens Lysis's, whereinto the whole company entred, not excepting Fontenay, who having overcome his despair, thought it sufficient to be sad. Carmelin went and cast the sheetover Lysis's head, who discovered no more motion then before; and the Gardiner having brought such flowers and sweet hearbs as could be found in that season, all the Shepherds cast of them upon the

dead body.

Hereupon comes in Amaryllis linging an aire had been purpolly made on the death of the Shepherd. Her voice was so sweet and languishing, that Adrian thought at first she had sung some good prayer, or hymne; but when he understood the sence of what she sung, and the other Shepherds answering her, he was stark mad, because the subject of it was some amorous passion. See here my duck, among what a sort of people we are fallen, instead of praying to God for the soul of the poor dead party, or sending for Priests to do it, they go even into his Chamber singing French aires, whereas the hymnes of the Church are in Lazine. In the mean time I doubt not but my Cousin hath more need of good pray-

ers, for he died without confession.

The Musick having lasted a good while, he still complained, and in the mean time Carmelin being come out of the Chamber for more branches of Cypress which Hircan wanted, a Lacquey met him, and fell on him in these words. Thy glory is now in the dust, poor snake, thou shalt play the fool no more, thou hast lost the Master for whose sake thou wert entertained every where. I shall now see there a poor rogue again. Carmelin was so peaceable a man that he made no return again to these abuses, but sell a weeping to shew how great his grief was; but you in himself he took comfort, when he considered that those who domineered over him, as if he had no dependance of any man, would be one day deceived, when they should find Lyss still alive. He went therefore to the Carden and gathered some Cypress, and carried it quietly to Hirean, who strewed it all about the Chamber, according to the sustom of the Ancients, who held that Tree mournfull.

Carmelin hereupon reflecting on what he had heard Hircan fay, that Lyfis's body should be burn'd and not interred, sell into strange disquiets; for as to the effecting his Masters designe, it was necessary he should be interred, to the end that there being nothing to detain Adrian in Bris, he might return to Paris, and Lyfis get out of the Sepulcher in the night, and go into some private place, whence he might afterwards return to his former way of life; whereas on the contrary, should they burn him, the poor man knew not whether he were not obliged to declare that he was not dead, less they should commit such a cruelty as to burn him alive. At last he resolved to be patient awhile, less the should have incurred the displeasure of his Master, who would have been angry so find him no better a keeper of his secrets, so that he resolved not to declare the truth, till extream necessity should require it.

While

While he was thus confidering, Philiris being gottenup into a chair on his knees, and leaning his hands on the back of it, began to hem, as one that prepares himself for a long speech. All the Shepherds sate down knowing his intention was to make a Funeral Oration on the death of Lysis, and every one keeping silence,

he fooke thus.

I am not able to tell you, fad and disconsolate Shepherds, what we have left us we can call good, if we confider what we have loft, unless it be the reflection of our memory on the content and fatisfaction we had to peffess the incomparable Lyfis; for we are rather to continue our thanks to the Gods that we enjoy'd him some time, then censure them that they have now taken him from us. They are possibly our crimes have caus'd it, in that we deferve not to have among us so rare a Masterpiece, to whose excellence heaven and nature had contributed equally. Whether we confider the features of his countenance, and the proportion of his body, or represent to our selves the delicacy of his disposition. and the excellency of his mind, there was nothing the earth could be worthy of. Nevertheless this common mother of men being desirous to enjoy him eternally, had obtained of Jupicer that he might be received into the quality of Trees, which she nourishes by their roots; but the sage Hircan opposed the decree, and delivered the illustrious Shepherd out of captivity; which though it was hon urable, yet could not but be inconvenient. But heaven not being long able to be without its own work, hath prevailed so far as that it hath taken him hence, and it might be easily judg'd it was resolv'd to have him, since it was the decree of fate he should expose himself to all manner of dangers to deliver a Lady out of the Prison of an Enchanter, though his principal profession was far from that of a Souldier. Notwithstanding all this, 'twas no violent death fnatcht him from us; but methinks the first fruits of those delights he now enjoyes, should not have been so burdensome to him; a natural death came and gently closed up his eyes, and hath not broken nor cut the knots which fastned his foul and body together, but hath most dexterously and without any violence untyed them.

These words moved Lysis so far, that he almost forgot he was departed. He was ready to speak, and to tell the Shepherds they were to blame to say his death was natural, since it was violent. He thought that if it was not said he had poisoned himself, his hopes would have been frustrated, and he should deserve nothing of Charite. He never imagined it would have been ignominious to him if it should be said he had dispatched himself. The agitation of his mind was so great, that his body moved a little, which Meliantes perceiving, acquainted the Oratour with it; but they perswaded him it was an illusion, so that Philiris pro-

ceeded in his Oration.

I should then have told you, Pastoral Assembly, that it was necessary Lysis should die, since it was the pleasure of heaven, but yet there was no consideration should oblige us to receive his death otherwise then with the greatest afflictions that men are capable of. There's none among us ought for ten years be guilty of the least smile, and if any such thing happen it shall be a forfeit. How can we disclaim sadness? since love himself, though a God, is not exempted; and I believe he will no more go naked as he was wont to do, because he must now put on mourning: Nor indeed could he not but be extreamly obliged to this Shepherd, as who made it his daily employment, the dilatation of his Empire while he lived, and at his death commended and consign'd his soul into his hands to be conducted into that place, where all faithfull Lovers are eternally rewarded. I should not tell you all these things, did I not herein obey custom, who will have it so; for I conceive you are all ready to do Lysis all that is due to him, without any excitation from my words. However I shall presume to desire, you against to morrow to prepare your selves for the solemnity of his Funerals, then I shall have more to say then I have now, and then I shall make a particular relation of all his persections, and the noblest adventures of his Loves, not for your sakes

who are acquainted with them; but to fatisfie fuch as are firangers to them that may happen to be then prefent, and would be glad to understand the life of the Heroick Shepherd, whose deligne was to introduce among us the felicity of the first age.

Philiris here ended his discourse, whereof Lysis missed not a word, being extreamly elevated with the honour they did him. Hircan caused all the Shepherds to leave the Chamber, and left Carmelin alone to watch the dead body. They dined a while after, and they brought him what he wanted; but though there was not too much for himself, yet was he so charitable, as having lockt the dore, to present his Master with half, who confessed he never had a better stomack then fince he was dead.

Anselme returned to Orontes's, there to give an account of Lysis's pleasant adventure, and to fatisfie all as to the report they might have received of his death. In the mean time Adrian and Pernella would needs eat apart, and not go any more among the Shepherds, whom they took for excommunicated and abominable people: Their resolution was not to return till they had feen their Coufins body put into the ground in fpight of all Hircans oppositions; though they

had business that much required their hastening to Paris.

The day being spent in divers entertainments, as every one was pleased to pass it away, it was thought fit Carmelin should lie in the Chamber where the dead body lay, though he feem'd to be somewhat unwilling, and the rest were disposed into their ordinary Chambers. Lysis seeing himself alone with his saithfull Carmelin, talked with him a good while, and would needs know what was generally faid of his death. Having understood that every one bewailed it, he believed it might be some affliction to Charite; and as for the consultation was had about the burning of his body, it troubled him more then all. At last he desired Carmelin to bind a faggot about with cloathes, and to put it upon the heap in his stead. Carmelin promised to do whatever lay in his power. The morning was not far spent, but Orontes and all his house came to Hireans, being extreamly desirous to see the iffue of this feigned departure of Lysis. Montenor and Clarimend were also present, the report it seems having spread so far. All the Shepherds were already entred Lyfis's Chamber, when Adrian comes thither once more to relate his afflictions, telling them they were to blame, not to have bestowed Christian burial on the poor deceased party. Clarimond comes in just as he was speaking, so that having known him to be the man he had spoken with in the fields, and finding him more staid and discreet then any of the rest, he entreated him to stand his friend. Clarimond who was of a very good disposition, went and spoke softly to Hircan, telling him, that he knew not what pleasure they took by perfecuting the poor Citizen in that manner, and that he was fufficiently abus'd. You may perceive well enough, faies Hirean, that it is his cousin Lysis hath begun, we have only promoted the business a little; when an humour took him to counterfeit himself dead, would you have us say immediately that there was no such thing? Not so neither, replies Clarimond, the humour was too pleasant to let it die; but let it now have an end.

Hircan made no other answer to that, then with a nod approve what he had faid; and feeing that Charite was come with the rest into the room, he led her by the hand toward the Shepherds bed, and faid to her, Confider fair Charite, what are the effects of your cruelty: You have given this illustrious Shepherd a Command without Command, which hath been the cause of his death : you are to be commended that you are come hither, to water his body with your tears; It shall be washed with no other; but yet, O cruel one, before you darken the fair Suns of your eyes with the clowdes of fadness, be so favourable as to dart some of their rayes on this breathless body. It may possibly be, that since you have had

the power to make it die, you may by the same power revive it.

Lysis perceived by this discoutse, that his Mistress was there, and being unwilling it should be reproacht to her in time to come, that she was not able to raise pher Lover, he resolved to return immediately into the world in her presence. He therefore rais'd up his head by little, and having uncovered it with one hand, he rub'd his eyes a long time together, as if he had had a deal of trouble to get

them open.

The Sheplerds cry'd out presently a miracle, a miracle, a miracle of Charite's eyes, this beauty hath not only restored life to Lysis, but even to all his friends who would have died with him. Let us give her thanks, let us adore her, and erect Temples to her as a Goddess. On your knees Sheplerds before this fair one, submit your selves to her. Charite seeing that they came to embrace her knees and kiss the border of her garment, was so bashfull that the repented she had come along with her Mistress, and would have run away, had not Hirtan held hier very fast.

Lysis beheld her with a languishing look, and after awhile said to her, Is it you fair Charise that commands me from the other world after you had sent me thi-ther? What new resolution have you taken? Will you have me stay and languish here for ever? Do not you imagin any such thing, saies Hircan, 'tis to re-thore you to happiness, that you are restored to life. O! if it be so, saies Lysis, how much better is it for me to be on earth, then to be in hell, or the Elisian field's.

whence I am now come, and where I have feen wonderfull things.

Adrian, who was in the Chamber with the rest to see what should be done, was extreamly overjoy'd to sear Lysis speak. He went and cry'dout to his wife that their Cousin was skill alive; but Polidor told him that he was mistaken if he thought that Lysis had not been dead at all, and that he had not seen him depart, but that he was raised again both through the charms of Charite, and those of Hirean. Adrian who understood nothing of such miracles, answered not a word, to avoid further dispute, but with Pernella returned to Lysis's Chamber.

The Shepherd would have rifen to have cast himself at Charite's feet; but they told him he were better keep his bed a sittle, because a man could not die without being very sick, and that there was still some reliques of the disast. However he listed himself up a little higher then he was before, and having a pissow under his

head, he began to fpeak thus to all that were prefent :

It is but reasonable, dearly beloved companions, that I tell you from what place I come, and that I give you an account of those things I have seen. My foul was no sooner out of my body, but Love came and seized it to carry it to Hell: I would not have my Cousin Adrian nor yet his wife, whom I see there in a corher, ftart back at that word; they are not to think that going to hell in the expressions of Shepherdry is to be damn'd, as it may be they have heard their Parfon teach; but it fignifies only translation into the other world, which is called hell, because it is lower then this. It is certain that in that place there is a prison for those that are found guilty of any crime, but that is called Tartaria. All men are obliged to go into those subterraneous places to do homage to Plate, who is the King thereof, unless it happen by especial favour to some to be deified assoon as they are dead, and that some God plunge them into a tiver to purifie them, as This honour being not due to me, Love carried me Venus did her son Aneas away into hell; for you are to observe that though they are the good or bad Angels which do this Office for all other mortals, yet this little God did it for because the fates never commended me into the custody of any other Gehius then him. When we had paffed down through an obscure valley, we came to the banks of the River Acheron, where Love left me, and I met with the Ferryman, who was going to transport certain souls: I would needs have gone with them into the boat, but he thrust me back with all his might, faying he would not carry me over unless I paid him his fair before-hand. I have no other mettal then that which is within me, that is my felf : thou feelt there are remain'd in me certain grains of the first age, and that by my vertues I have guilt the iron of the present. Consider if I may not be able to serve thee in somewhat may recompence

recompence thy pains; for as to the piece of brass which others give, I have not brought it with me. All this would have fignified nothing had not there been a charitable foul that had a double piece, and faid it was for us both, confidering the had no further use of money. When I had crossed over and was got ashore, I went to Hell-gate, where Cerberus could do me no hurt, because he was at that time tyed up with a great iron chain. Being come into the midft of that great Palace, I perceived all the other fouls flying before me. whereat I was extreamly troubled, for I would have been glad to have discoursed with them, and have asked them how they passed away their time in that place. At length there were two more confident then the rest, who took me and lead me before the three Judges to whom they represented, that Pluto's Kingdom was decaying, if there were not some order taken; for whereas a soul incur'd greater torment if it endeavoured to avoid the darkness, I had at once brought so much light with me, that I had frighted all the inhabitants of that low Region. I well perceive the reason of it, saies Radamanthus, 'tis the soul of a Lover, whose fire is as pure and as clear as the Sun, it must be plunged into those frozen Rivers, wherein we quench the flames of Ambition, Avarice, and other passions. Let it not be sent thither, replies Aacus, it deserves far otherwise, we were unjust if we did it : You have not maturely confidered the business. Minos was of the same opinion, who having a long time confulted with his brethren, it was ordered I should be conveyed to the Elysian fields. I saw, as I passed by Tartarns, where the sinfull are so tormented, that their cryes are heard a league off. Tantalus is there, Ixion is also there, and a many others that have offended the Gods. After I had travelled a great way with a spirit that was my guide, I saw the aire grew by little and little more clear, and in a moment I found my felf in a Countrey which had light enough to discover the excellent things that were in it. There was a Medow cheequered with an infinity of flowers, which could not be seen otherwise then by travelling over all the Countrys of the world, at the end of that there was a Grove which had as many different trees, and there I met with a many happy fouls who began to receive me with complements for the fatisfaction they found I had not left my civility behind me here, so that I answered in my company. them in as courteous expressions." They were all clad in white, and their ordinary recreation was to recite Verses, to play on the Lute or the Gitarre, and not at Cards nor Dice, which was the diversion of evil spirits. As they were shewing me all their pleasures, it came into my mind to ask them why we were called by no other name then Souls, and why we were put in the feminine gender, fince divers among us had been sometimes men? There was one going to answer me, when I perceived Love hovering over my head, who took me in his arms, and carryed me so swiftly through the air, that the greatness of the agitation soon lulled me afleep, so that I found my felf in this place ere I thought on't.

Lysis having thus ended his discourse, which was a knot of lyes invented on the sudden, all admir'd the fruitfulness of his conceptions. Philiris told him, that as to the doubt he was in, that we were but souls only after our death, 'twas not because were were women rather then men, but that not being of one sex more then another, we had been called by a name used in the seminine gender, without any designe. Be it as it will, saies Lysis, but I am glad that my soul is seminine, for then it shall be of the same sex as the object of its love; since it is the only desire of the Lover to be changed into the thing loved. See fair Charise how great the affection I bear you is, continued he, nay when I was in the other world, I had no other regret, but that I had lest this too soon, and had not staid to see you, that you might not have doubted but that you were the cause of my death: But sate hath laid this obligation on me, that if I dyed not in your pre-

fence, it was in your prefence that I was raifed up again.

Charite knew not what answer to make to these fine words, so that when she perceived Hircan loosen his hold somewhat, she made but one stride of the chamber, into the gallery, and as she went down, being sollowed by no body, she considered

confidered of her returning to Oronte's to avoid further abuse.

Adrian in the mean time was extremely comforted at the arrival of those who were come in last, who seemed to him to be of more staid minds then the Shepherds. He therefore approaches his Coufin, and asked him whether he would net return to Paris; whereat the Shepheard was extremely troubled, imagining his diffimulation had been all to no purpose, and had not lasted long enough to fend away that troublesome Guardian. As he was studying what to answer, Hircan prevented him, faying, he was too importunate in diffurbing a poor man, who was but newly returned to life, and that it was sufficient if Lysis had so much

freneth as to get up and walk about the house.

This check roughly delivered, made Adrian retire, and Hircan having promis'd Lylis on his word, that his Coulin should not dispose of him as he pleased, entreated him to rife and come to dinner with the company. He was at that time in fo good an humour, that he fuffered Carmelin to help him put on his cloatlis. Hircan had retained to dine with him all that were in the house. As they were ready to fit down, Lyfis was like to make an ill meal of it, because he faw not Charite whom he had fought all over the house. He thought the expressions of Love he had made to her, were come to nothing: but Angelica having overheard some of her complaints, would give him some comfort, making him believe that the reason he found not Charite there; was not because that she had left him out of difdain, but that Leonora had fent her to Orontes's about fome bufinefs.

On the other side Adrian, who imagined his Cousin would be no better then be was before, had not quitted his defire to carry him away; and his recourse

was to Anselm though he had quarrelled with him, but a little before. He asked if he might not be permitted to be gone; to which Anselm replyed, if you are in such half you may go your wayes presently : but as for Lysis I promife you, that as I brought him hither, fo I will bring him hence. Within 15 dayes at farthest I must be at Paris, there being some occasions that call me thither. It is not so long that there can happen any great afterations in your Coufins mind, that you should much fear. Adrian was loath to subscribe to this, but Clarimond interpoling, advised him to accept what was proposed. He was forced to it out of the good opinion he had of that Gentlemans faithfulnels and finceritie. However, fince it was too late to get to Paris that night, he deferred his journey till the next day, and Hircan being acquainted with his resolution, made him very welcom, because he gave him that further time to make sport with Lyfis.

While all this was working, Carmelin knew not whether he ought to be merry or fad. As foon as his Master was gotten up, he went to fee Lyferta, to whom he had not proffered his service fince he had Lyfis's permission. His Masters death had taken away all such thoughts. The first proposition he made thereof to her, the only laughed at him for his pains, fo that he was very ill fatisfied. The worst on twas, that he durst not declare it to Lysis, because he would have given him no other advice then to play the mad Lover like Fontenay. He could not him to entertain her with Serenades, and could play upon no other Instrument then a Flute. Belides he was a man that would not abate any thing of his rest, to obferve your Lovers laws He returned therefore with these disquiets to dine with

persons of honour and qualitie, as he was wont to do.

As they were washing before they face down, Hircans man acquainted him that there was below an ill favoured fellow, and as ill accoutred, who had a great defree to come up. How came he to thee fayes Hircan, faid he nothing of any business he had with me? When I saw him alight, replies the man, I asked him what he would have. I am lately come out of Champagn, replied he, and deliging to return thither again, I am gotten out of the way, so that I have him therto in vain fought out an Inne for to bait in, in these Quarters, You are very ill directed, faid I to him, Do you think to lodge here? Do you not know that

this is a Gentlemans house, and not an Inne? Notwithstanding these words, he flicked not to tye his horse up to a Lattice and give him some hay, which he gathered up and down near the stable; and very faintly made this reply, Since it is a Gentlemans house, it is better for me then if it were an Inne. I am every day honourably received at Princes tables, and therefore your Master will be glad of my company, and I desire you only to acquaint him that Musardan is here, that name is sufficiently known all over Europe; they that know it not must needs be such as have not forgotten their pap. Having told me so I thought best not to dispute with him any further, but rather to make haste up to acquaint you with his coming : but because he followed me very closely, I entreated him to flay at the stair-foot, as I believe he does still. You will find it is some Master Fool I warrant you, sayes Clarimond. Do not say so, replyes Lysis, art thou come hither again to spight me, and quarrel with all good people that shall come to me? If this Musardan be he I mean, he is one of the most excellent men of this age. I will go and entertain him upon your commendation, fayes Hircan. He went presently to this man, who had a cloak and breeches of black Serge, with a doublet of Dowlass, foul enough in conscience, so that the person feemed not to be of any great qualitie.

This Musardan seeing Hircan coming to him, made a low congie, and saluted him with this complement, which he had studied before. "I crave your pardon "Sir, said he to him, that I have presumed to give you a visit so privately; for I "beleive, that since you may not at any time see those labours of my mind "which I have put forth a while since, I may also be permitted to see you.

He thought he had done wonders in discovering himself by this discourse, that he was an Author of the Times; but Hircan made him this return. Tis true indeed Sir, that you have a priviledge to visit when you please all those that have seen your excellent Works, and that they are every one obliged to entertain you once at least, so that if you will you need never eat at home; and I must acknowledg that though the Books I think you speak of, never came to my acquaintance, yet shall I be one of those who think themselves not the least honoured

to fee you at their table.

Though this answer was full of secret Satyre, and touched this Parasite with his impudence, yet he resolved to accept what was proffered him. He told Hircan also that he was out of his way, but that he was happy in the missortune that had procured him so noble an acquaintance. Hircan without any farther ceremonie, desired him to walk up, and sent a Lacquey to the stable to see his horse provided for. When he was come into the dining room, he was somewhat put out of countenance to find so many there. Here is a man knows you very well by reputation, sayes Hircan to him, pointing at Lysis; he hath read the Books you have put out. This is then the Musardan I spoke of, sayes Lysis presently, let me embrace him, let me kis him; he is my dear friend though he say nothing of Shepherdry in all his books. In saying this, Lysis embraced him about the neck, and Musardan told him he was much obliged to him that he had vouchfased to look on his Works. After this Lysis turned to his companions, and said to them, run Shepherds and salute this excellent wir. There are above eighteen books that bear his name, and they are all Love stories. O the rare ingenuity! cryed out Phyliris, he teaches us to govern our selves amidst the violent stames of that noblest passion, which seizeth our souls. Why are not all that live in France like him! I gnorance should then be banished the Kingdom.

The other Shepherds made some such like exclamations in faluting him, so that it beightned him into an insupportable vanitie, and made him believe he had already obtained the general approbation. Hircan commanded a cessation of these complements, and that all should fit down to table according to their several qualities. Lyss whose memory was very much taken up with the customs of Antiquitie, said he did not think fit they should sit all about the table, but only on one side, and leave the other for the Steward and waiters. He wished also

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they were laid on beds to eat, and not fit on chairs; and his design was that they thould not go to the table, but that it should be brought to them, and taken away when they had done. Tis very convenient indeed to lie on a bed and eat, says Hircan, for a man bath this advantage at least, that if he be drunk, he is in a good place to sleep. But if we should now get Workmen to make tables and beds as Lyss would have them, we might starve before they were done. Wherefore let us now fall to dinner, another time we'l think on't.

Lyfis made no reply at all, because be insensibly felt into another thought. He thought Masardan to be a very good Author, and was in doubt whether it were not better give him his History to compose then to Philing, of whose ele-quence he had experience only in his discourse, and had no tryal of his Elegance, which is a thing requifite to write well. At length, to look further into the man . then be could discover by his books, he thought it not amis to ask him whether he had not feen the Letter he had fent to Paris, directed to all Poets and Roman-Musardan replyed, that his friend the Fabulistus had spoke to him of a Letter fent from an unknown Shepherd but that he had not shewed it him. Then it feems you are not come hither purposely to see me, replyes Lysis, and as concerning that Fabulistus whom you speak of though he be as great a Poet and Romancist as your self, as his works speak him; yet it seems according to what you fay, he thought very indifferently of my Letter, fince he hath not communicated it. By this I perceive you are not of that company of Parisians who are to come hither and turn Shepherds; you should have shewn others the way, and you give me occasion to remit of that good esteem I had of you. You see all that are about me clad in white, they are Shepherds, fuch as I would have you to be alfo.

The Shepherds to comply with Lysis, confessed they were all of that happy condition he attributed to them; and to make the better sport, they sell into the most extravagant discourses they could imagine. Their talk was like that of their late comedies, unless it were that they changed their stile oftener, and that the same Shepherd spoke sometimes by Hyperboles, and sometimes Gallimathias. Philiris, who read bad books as well as good, had had the patience to read Mn-sardans, and picked out the ridiculous absurdates; so that having a good memory, he spoke only in the expressions of that Author, which was the best humour of all. Twas not to give his words any other sense, they were ridiculous enough of themselves, without any addition. Musardan was nothing moved at it, whether he took no notice of it, or was proud to hear himself quoted.

As for Foncenay, after he had a long time beheld Pernella with a languishing eye, he renewed his discourses of the desperate Lover, whereat Adrian and she were not well pleased; but yet suffered all, as being fully resolved to be gone the next day. Clarimond having observed the divers postures of those Shepherds, thought them such as he could not bear with, so that he was not able to contain himself any longer. He told Higean that he thought their design was to play the fools perpetually at this house, but that it was now time to break up the enchantment, fince they both abused those that knew them and that knew them not; and that for conclusion of the Comedie, Lyfis must be convinced of his er-What errours doeft thou mean? fayes Lyfis: ever fince I have known you I have done nothing elfe but told you of them, replyes Clarimond, I mean those imaginations which the Romances have infused into you. Its now time you shake hands with them. Thou art then it feems the fame Clarimond who contemnest the inventions of good Authors, replyes Lysis, I am glad Musardan is come hither so seasonably. He shall maintain his companions quarrel and his own. I have often promised thee that when we met with any able wit of the age, I would give thee leave to faywhat ever thou canst against the books which thou doest so much hate, that thou mayest be confuted and confounded by one that can tell how to answer thee. I do now take you at your word, sayes Clarimond. I will set upon all your Fabulifts both ancient and modern, we cannot choose a fitter time then

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now that we are in the most honourable Assembly in the world. For my part I take Anfelm for our Judge. Be it fo fayes Lyfes, he is an indifferent person, he

is not prejudiced for either partie.

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Every one having heard this controversie which was newly rifeh, all endeavon red to advance it by approving it, that that excellent refolution of a fair and regular dispute, might not be loft. Clarimond endeavoured nothing so much as to thew his reasons why he hated Romances and Poetrie: and as for Musardan, they bid him prepare himself to answer what might be said against his Profession. He was fo vainglorious as to promife full fatisfaction in all things: and as for Anfelm though he would not confess himself able to discharge what was laid upon him, yet was he forced to undertake it. They dispatched dinner out of eagerness after the pleasure to hear the pleading of two such famous cases as now presented themselves.

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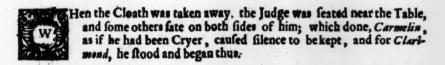
OR, THE

HISTORY

Of the SHEPHERD

LYSIS.

The Thirteenth Book.



The Oration of CLARIMOND against Poetry, Fables, and Romances.

Fre there remaining in the world but a conful'd memory only of all the fabulous Books which antiquity brought forth, and that there could be feen but the Titles of them some where, I should have no cause to quarrel with a thing whose mischief expired with the age that bred it, and did not survive to injure this: But when I consider that the most absurd imaginations and resulting ries of the world have outlived those that believed them as articles of faith, and have been transmitted to us though our Religion condemns them, I cannot contain my self, but must open a discover how little reason men have to hold so many impertinences for Oracles. The mischief they do, ought to make the greater impression on us, when we find that these ancient sollies do

not only gain efteem, but men make it their daily imployment to invent others in imitation of them. And this is the reason, why (out of a defire to ferve the " publick, and especially some particular men who please themselves in reading or composing such things) I have undertaken to acquaint them how they misfpend their time, and what impertinences they are to meet with in Romances and Poetry. He who would discourse of all the ancient Poets, would not in one day see the end of his labour; I must therefore encounter only with the most famous among them, and in the first place bring Homer on the Stage, who is called Prince of the Greek Poets: A man needs do no more then read his . Iliads and his Odyffes to find all the fopperies imaginable amais d together. I will not taxe him with the overturning of the whole History, and whereas it , is held that the Trojans overcame the Grecians, he hath feigned that the Grecians overcame the Trojans, to honour his own Country; but there's fo much " to be said against him, that that may be abated : Let all his Works be read. and there will be found less invention in them then in those of your old Knights of the round Table. The whole subject of the Iliads is briefly this. "That Brifeis being forced away from Achilles, he staid all alone in his Ship, and would go no more to the Wars, during which time the Trojans made leveral ce fallies upon the Grecians, wherein the Grecians being put to the worst, they addreffed themselves to that son of Peleus, who would not bear arms till his friend " Pairoclus was dead he after this kils Heltor in a duel, and having fastn'd his body , behind his Chariot, drew it up and down through the Camp. Though this name , of Iliad feems to promise an entire relation of the siege of Ilium, which is a . Fort, by which was meant the whole City; we find in Homer neither the begin-" ning nor ending thereof; and if we had it not from other Poets, we should c, have known nothing Twas a strange want of judgement not to put down neither the causes nor progress of so great alterations: 'twould not have cost "him much; he had no more to do then to bring it in by way of relation from . Some old Captains to one new come into the Service : So that whereas we .. now can hardly understand what was done in two or three months of the War. we should then have been acquainted with the actions of ten years and above, for he saies the siege of Two lasted so long, which so embroyles our minds, that we cannot imagin how both sides should stand it out so long, and what no-"ble adventures past between them. It had been better Homer had made it his « bufiness to tell us that, so to leave a perfect work, then to have undertaken "that of the Oat fest. But all this fignifies not much, for it may be faid be died in his delignes, or that fome of his works have been loft; we must receive se be content that he hath left us any thing worth our notice. Instead of bring-" ing into Olympus the war of his imaginary Gods fighting among themfelves, he brings them fighting amongst men. He makes them rail at one another, " and commit fuch palpable impertinences, that I know not how the Grecians that did adore them, could possibly suffer him. He makes the Gods carefull ic and tender only of the Trojans and Grecians, as if there were no more people " in the world. They never speak of any other Nations, whereof there were no " fmall number on earth, and whom they were equally obliged to protect. " though they are only troubled to make those two peoples fight, and ever and anon have their Affemblies to that purpose dand are as many for one side as se the other, yet have they not the wit to reconcile the difference, and prevent the " ruine of the most fignal Heroes in the Camp. Do you think it a good exam: of plefor men to fee Aupiter and June quarrelling every foot when they were bro-"ther and fifter; husband and wife ? Isit not a fine tale that Jupiter tels that "Goddels, when to threaten her, he asks her whether the had forgotten the time "that being angry with her, he hanged her in the air with two anvils at her feet? Was it not a fine light to fee her in that posture, was it not an invention. "worthy a God? Twas indeed an expedient to make his wife longer by a politic clair unit boll aw or ar in the profiling as a ver

pearch. She was also much given to drink; when she was angry, Vulcan to appeafe her, presented her with a drink, and she had a trick to put her husband a-" fleep, and in the mean time execute all her deligns; for though he were King of Gods and men, yet he knew not what was done in the world while he flept. As for the Ornaments of this Iliad, you will find them all of a barrel, and that Homer convers'd with no other Poetical figures then similitudes; fo that he could not express the least engagement or scuffle of the Army; but by one; but that which is most ridiculous is, that they are all of a fort. You will find that a man that's mortally wounded and falls to the ground, is every where compared to a Tree blown down by the wind, or cut down with an axe; and what is yet more tedious is, that in every page almost, you shall find some Heroes furiously assaulting his enemies, ever compared to some wild beast ravaging among a flock of sheep, or a bird of prey, pursuing or devouring the lef-fer ones. If such comparisons through the book do not amount to the sum of four hundred and better, I'll desire no credit be given to ought I say. Befides these there are others which are not so frequent, yet are they the most impertinent in the world. The Grecians marching in battalia are compared to Cranes which flie in Troops; and in a certain place where they make a great noise about Sarpedon who had been put to death, they are compared to flies " buzzing about the milk-pans and the cheefe fats Alittle after there is the naftieft and loathfomest comparison that could be. Those who drew one against ano-" ther who should have Patrocliu's body, are compared to the prentices of a Cur-" rier liquoring an oxe-hide to make it supple, and pulling it with their nails to "Aretchir. As for Homers language, it must be conceived the Greek is not too " pure or elegant, for that feven Cities strove whose Citizen he should be, was " only because he made use of so many different dialects, so that it could never " be judged what Countrey-man he was; and I only leave it to be judg'd what grace it were in one of our Poets, for to make up his rimes and cadences, to " huddle together, with the pure French, the expressions and phrases of Gastony, " Picardy, Champaigne, and Normandy. And yet this Prince of the Greek Po-ets who hath done what's as bad, must yet carry away the general esteem a yet "I shall be told that some very famous Authours have thought their discourses "fingularly adorned when they made use of somewhat of his; whereas if, a " man ask them why they commend him, they will tell you, because he is fraught with fentences; but what fentences are they doe you think ! They are to ex-"ample, fuch as thefe.

That it is not reasonable a Prince, to whose care others are committed, hould sleep away his time or be idle; That Jupiter does easily make known his power to mortals, by ordaining whom he pleases to resigne; And that it is a great honour

for a man to die for his Countrey.

Is there any Countrey-fellow fo simple as could not say as much? any man " that can speak can do it as well, for reason dictates as much to us, word for word, without feeking to Philosophy, though a mans language know nothing of the flowers of Rhetorick. There are a many that make use of examples drawn out of Homer as moral and political discourses, as to fay that Agamemwow wished he had ten Nestors, that Diomedes had but one companion to acwhat commendation can arrie to him hence? Is there any thing so miraculous in all this? Are not the least things in the world applicable thus? It will be inculcated again, that if Homer be not to be esteemed for his language, the should be for the excellent precepts he gives Souldiers; and that the Lacedemonians who were a warlike people, faid he was their true Poet; but that Hessel, who created of Country assairs, was only a Poet for the Helor, there saves.

I shall not scape the baiting of the Pedants, who will be sure to speak for him who makes them Lord it in the Chair, and will tell me that there being found

among Darine's Gods a rich Cabinet, Alexander thought nothing worthier to be put into it then Homers Iliads, which he had ever under his pillow; but fuppoling this story to be true, I say the book is never the better for it, and that if that Prince made such use of it, it was for want of other books : For is there any likelyhood that he who was fo great a Captain, should so highly esteem discourses of Warr written by a man that was never in any, and speaks of Arms with as much impertinence, as that a School-boy that were at this time to write a Romance, could not possibly commit so many faults of judgement : Can there be any greater then to make his Heroes relate long stories on their Genealogies, or some other as trivial discourse, in the heat of the battel, when it should be conceived they had not time to breath, and that the rest who were in the scussile had not the leasure to hear them? Is there any thing in the world more ridiculous then that combat between Ajax and Hefter, which was fought with a great preparation in fight of both Armies? These two valiant Champions having broke a Lance or two, fell to throw stones at one another, and presently the Herald came and separated them, fearing they should come to dispute the business with their swords: Is it not a pleasant combat to make fuch a noise in the world as it does ? Is it not another fair impertinence in anoother engagement, to make Helenus who perceived that the Trojans had the worse, go and bid Hettor charge Hecuba to pray to the Goddels Minerva ? why did he not go to her himself, he who was a Prophet? Wasthere any reason that great Captain should leave his Souldiers to go upon a message which any boy belonging to the Army might do as well? and yet Heller was fuch a cockscombe as to return to Troy, where he trifles away a deal of time to talk with his wife, and play with his fon, while the Grecians committed a great flaughter on their enemies. Alexander was too great a wit to think well of this, and I could never imagin he could efteem himself more unhappy then Achilles, because he had not so good a voice to sing his praises, since he could not but know that if his conquests had been as fabulously described as the fiege of Troy, the world would not have believed the least part of them. That he caused a City to be built to the honour of Homer, there's not so much glory in it as is conceived, fince he built another to the honour of his horse, Poet hath nothing that can any way entertain great minds: He makes Heroes do things mean and unworthy, they turn the fpit, boyle the pot, and they are fuch gluttons, that to ftir them up to their duty, their Captains are to remonstrate to them that they shall have the best bits at the Feasts, and their Goblets full. It may be also easily observed that honest Homer hath not observed any decorum at all; and if we will pass into the Odyffeys, we shall find that when Uly fes was to depart the Island, where Calipforetained him, that Nymph makes him build his own thip, as if the who was to powerfull could not have found some other to bave taken that pains instead of her Lover. But 'tis true, he was not only a Carpenter, but a Joyner too, for he had made in her house a fine bed-flead, having no other tool but a pair of Ciffers, as he makes the re-

These Odysseys are fraught with nothing but absurdities, and that Uly ses whose travels are described in it, is such a simple fellow, that hearing a certain Poet fing the Wars of Troy, at the relation whereof he should have rejoyced, fince he had gotten great fame there, he could never refrain weeping; and yet his Host Alcinom is so well satisfied with his person, though he had been found naked as a wormat the river fide, that the very first day he asks him whether he will be his son in law : But 'tis true, he makes the proposition very pleasantly, and shews how little he desires it should take effect; for he tels him at the same time, that if he have no mind to stay any longer, he

will give him a Vessel to be gone.

There are the like visible lownesses all through that Book, sothing that's noble or generous. This Ulyses tell foolish tales to his Swine-herd: be asks

an alms of his wife, and fights with a beggar. One of Penelope's Suiters tel-" ling him be should have his share as well as the rest, he cast an oxe-hoof at his " bead; and if the good man be to relate any thing, he weeps excellively; and " the deafon why he gives over talking, is (fairs he) that it might not be thought it Was the wine that made him weep. I know no reason why that Pallas, who was so frong of his fide, should not reflore him to his possessions, without suffering him to commit fo many simplicities. From all this it may be well conse ceived that Homer who was the author of all this was but a Baggiper, that beg'd his bread from dore to dore, and would needs describe some part of his own beggery, under the name of a Prince. But if you think I pass over any noble " inventions that may be found in the Odyffer, let us now confider if they are " worth the mentioning. b ban ss

Utyffes was in Sicily when Polyphemus devoured three of his companions, he told him his name was Nobody, so that having struck out his eye, when Polyphemin cry'd out, and the other Cyclops furning to him, had asked who had done him that mischief, he could make them no answer but Nobady, whereat they laught, thinking he had made himself blind. This is a tale so fond and im. " pertinent; that Country people are able to make as good; and I affure you " that ancient servant-maids of this Country have one in imitation of this, that is " far more ingenious. As concerning Circe the Sorcerels into whole Palace Ulif-" fee comes, I wonder how he could meet with men fo blunt, as to make them be-" lieve this fable had any thing in it, because by the Grecians chang'd into Iwine, " are represented the voluntuous; and by Uliffer, who kept himself from that charm, the vertuous and discreet person, but there is a secret in this which rever " any Author was troubled with Homer faies that Ulyffes lay with Circe a whole " year together . Is this the rare example of continence that your Mythologists " find here; Were those who had but drunk of a pleasant pollon, more blamable then be that had committed adultery with a forcerels? The Poet defirous af-" terwards to take occasion to make the thades of the dead, do fomewhat in their " turn, makes it be told Circe that Uliffes must go to hell to feak with the divine "Tirefiae, to know how he should preserve himself as he went into his Country, as if the who was daughter to the Sun, and a knowing forcerefs, could not have done him a courtefic in that point; but there is besides herein a notable impertinency: for without all these ceremonies the filly fool might have as easily return'd to Ichacia, as traverse a spacious Sea that brought him into the Countrey " of the Cimmerians, a horrid and folitary passage, through which he was to go . it is to be believed

Thus are there an infinity of superfluous things in the Odiffer, as well as in the " Itiade, where Achiller is forewarned of his death by his horse, which might have

been brought about some other way, without making a beaff speak.

As for the adventure of the System's, was it necessary that this Virsles who was fo wife a man, should be bound to keep him from going to them? As for the principal occasion of the History that mentions the young Lovers of Penelope, who wooed her with fo much heat; I find that too, extreamly impertinent; for " The having a fon of age to bear arms, and twenty years being paffed over linge, must needs be at least forty years of age, so that the could not raise such passion " as Homer would make us believe.

The same thing may be in a manner said of Helen, when she had continued ten years in a City full of desolution, her beauty must needs be decayed and that might take away much of the eagerness of having her in posterior.

Now I have told you all that lies open to censure in this Poet; its time I " speak of Virgil; who without dispute is more polite, as having converted with great one, yet is he no more consider proof then the other. I find die not with " his Aglogues, nor yer with his Gedrgicks, for tis not there he hath most flew'd " himself a Poet, and fallen into fabulous marrations." We muff pass immediately to the Eneids, and to thew you it deferves not the reputation it hath obtained,

" furprize an ordinary mind.

Enem being tossed up and down at sea, June promises Aclus a wife on condition he perform her will, as she promises one to Sommus in the list. Americal set to Dide the taking of Troy with the stratagem of the woodden horse, which was an invention absurd enough; but we must excuse this Author, since it is borrowed of Homer, who mentions it in his Odysse. He afterward gives an account of his Voyage, and how he escaped the Gulfs of Scylla and Charybais, as Olysses had done. It that Grecian took a journey to hell, this Trojan must do the like; all that I wonder at is, how

" they met not there.

" The exercises which were at the Anniversary of Anchifes, were the same " which were at Patroclus death, Juturna helps Turnus in the fight, and " Venne affifts Enem, for the Gods are no less concerned in all these affairs " then in those of the Trojan War. To quote yet a more studied imitation, " as Thetis gave her fon a buckler made by Kulcan, Venus gives her fon one. I forgot erewhile to speak of this buckler, though it be one of Homers most " egregious impertinences, because I would mention it with that of Anen, "that fo I might compare them together. In the Buckler of Theris's fon, the " heavens were represented, with all the signes of the Zadiack, Valcan had gra. " ved therein two different Cities, in the one there was nothing feen but feathing, " dancing, and marriages; and in the midft of the Affembly might there be feen " two Councellers pleading before the Judges: one faid he had fatisfied the debt. " the other protested he had received nothing; and at length they agreed the but " finels should be referred to arbitration, and the people cry'd out that they de-" fired it should be so. The other City was all in arms, by reason of the many "factions among the Inhabitants; fome lay in ambush near a River, where the berds came to be watered, faies Homer, and as two Shepherds came near playing on their pipes, they rushed on them, and having killed them, carryed away their oxen and their sheep. This tumult being heard, there came others on borseback to fight the enemy; Vulcan had besides made on this Buckler a " Harvest and a Vintage, with some other conceits which I mention not. But was not this an excellent piece of sculpture? This comes nearer a true History then a Picture; and as Homer describes it, it is to be believed that albthe per-" fons he speaks of marched in the buckler, and fought one with another, and " talked fo loud that you might have heard them. There was no lefs want of " judgement in that of Enews, Virgil would perswade us that Vulcan had inclosed in it the whole fate of the Roman Empire; and thus he represents it to " us : He faies there was feen in it the thee-Wolfe that fuckled the twins, and " Rome at a little distance, where the Sabine Virgins were ravished. There was " also represented the Warre between the two peoples, and then their agreement " before the Altar of Impiter; Porsenna there besieged the City; Cocles causes " a bridg to be broken under him. Clatia croffed the Tyber on boxfeback : Manlins Stoutly defended the Capitoll; the Geele awoke the sleeping Sen-" tinels.

The Poet describes all these things as if they had hapned all of a day. It would fain know how all this could be represented in the same place. For old Rome who Romalus sounded was nothing like what it was in the time of the Ganles: Besides that, it must needs be very hard to represent a City sometimes full of mirth, sometimes of war, sometimes besieged by the Esrases, sometimes by the Ganles. All these divers saces of affairs cannot be at once described; and Virgis speaks of someny particulars, that to make them be understood clearly, as he relates them; there must of necessary have been above fifty di-

visions

visions in the buckler, like so many several pictures to represent the different conditions of the City of Rome, and some other affairs which passed at some distance; but Virgil never troubled his thoughts with any such order. It may be now seen how well he hath thrived in imitating his predecessor; and if there were an exact inquisition made, it will be found that other places he as open to censure. He saies Vulcan forged a Thunderbolt which consisted of three parts of rain, three of a moist cloud, three of fire, and three of a south-wind. Is it not a huge absurdity to make a Smith work in moist things? This cannot be pardoned him, unless it be answered that he is conformable to the other Poets who speak diversly of Vulcan, that the Gods have nothing which comes not through his hands. He makes their Arms, he makes them Jewels inriched with divers precious stones, he furnishes them with Chariots, and he builds them houses, so that at this rate it can never be discovered whether he be an Armorer, a Goldsmith, a Carpenter, or a Mason?

And thus is Virgil wanting also, as to the distinguishing of things: nor can I learn what age Ascaniss was of when his Father went into Italy, for though the Poet ordinarily speaks of him as a child to be carried in ones arms, yet he attributes (very undecently) as much strength and valour unto him as to his Father. Moreover he finds us more work when he speaks of the Golden branch about which the Mythologists have sweated so much; he saies that that branch is like the Misseltee that grows on Oaks; it must be then no small trouble to know what it is, since it must be conceived to be infallibly the

Misseltoe it felf.

"Ovid shall come next this Poet; as being his contemporary, and I shall only quote his Book of Metamorphosis which is his Masterpiece. His only designe in that Book was, to faggot together all the sables which his predecess for had invented; and if he added any thing not written before, they

"were only old Tales he had learned of the Spinsters in Rome.

I oppose against all the Divinities he there mentions, that little Treatise of mine, called the Banques of the Gods, which I believe my Judge hath read, and divers in this company; and as for his several transmurations, I have already made them ridiculous enough by the discourses I have divers times made upon them in so many places, that there's none here present can pretend ignorance. Yet I shall add thus much, that though the Metamorphosis be nothing but an extravagance, yet it is not so much to be found fault with when there is a pertinent reason given thereof, as to say that such a Lover was Metamorphosed into an hour-glass, because he should have no more test after his death then he had before; but to make a man be changed into I know not what Tree, and bring in no occasion that carries any likely hood of such a thing, then is it a thing below contempt.

Now you shall find that Ovid fails in this particular almost every where; and for to quote his incongruities, a man must quote the whole book. I will only touch at that which seems to be most solid, and fullest of Philosophy. I come to the Metempsychosis, or transmigration of souls he would speak of. He puts down, That Pythagorus said that he had sometimes been Euphorbus, and that in the Temple of June he knew again the Buckler he had used in the Trojan Warr: But how comes it that this impertinence hath been suffered and he not laught at? I will not reproach it unto him, that the transmigration of souls out of one body into another is a falshood; we will forgive these opinions in Heathen Poets; but on condition they bring some colour for their lies, and not suffer them to lie open to contradictions.

Now here's a manifest one, not only in Ovid, but also in all those who is second him in the same opinion. For they affirm that the God Merenry beding to send away the souls that were in hell, to assume new bodies, makes them drink of the river of oblivion, that having lost all memory of the misseries they had suffered in the world before, they should make no difficulty

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to return thither. It may be infer'd hence, that Pathagorm could not callto mind the parts be had plaid before, and if he could have done fo, I would have asked him why others had not the same priviledg. I question not but the " chiefest glory Quid can pretend to is , to have knit together so many several " Narrations . But in spight of all the Pedants from whom I have heard that " faid ever fince I was a child, I will maintain that couching of them, to be " the most impertinent thing in that Poet : He that will fill a book with di-" vers stories, ought to observe some order through his work; as for example. " he should follow the Chronology, or treat of every thing according to the " feveral heads which he divides his books into; but Ovid hath done no fuch "thing. His stories do naturally and insensibly atife out of the Metamorpho-"fis, they are nailed one to another; and 'tis eafily feen he ratherwanders then " follows a direct line, so that there's no memory ever so great and happy, which reading his book, must not lose the occasion of the discourse where it "is once interrupted: Some Metamorphofis having hapned, there chances to "be fomebody that relates a thing as strange as that, and after his narration, " the Author introduces somewhat of his own, and then thinks himself obliged "to speak of what had fallen out before in all that Countrey where this was "done. To be short, his method is so unsatisfactory, that I could never read " his book but I pittied him, and all those blind people that esteem him.

There were some other Latine Poets of his time, but they are not very famous, or they have left behind them nothing but Odes and Epigrams, which

do us no hurt.

I come forward to the Italian Poets. There's Ariosto hath made a Romance that's pestered with most absurd inventions. His Fable is an imitation
of those of the Knights errants, and yet it contains many things taken out
of Ovids Metamorphosis. The slying horse of Astolphon is the Pegasus of
Person, and both those Warriers relieve a young Virgin expos'd to a Monster. Any one may find other relations: Besides, the order is so disjoynted,
that there's above sifty stories heaped one on another. The Authour at seaven or eight times sinishes them, and will leave you two Knights with their
swords listed up ready to strike, to go and see what another does; and then
he returns to them and makes them exchange two or three blows, and then
leaves them again.

Thus does he make us languish after his fooleries, and his Knights are transported from one Countrey into another with as much speed as if their

horses had wings.

As concerning Tasso, we are as much beholding to him as to Ariosto, for having turn'd our History into a Fable. This last hath made it equifitely impertinent; for though he be obliged to speak as a Christian in his fernsalem befored; yet he makes nothing to talk as a Pagan, and bring all the ancient divinities on the Stage. There are a many more who have thus made a confusion of things without any judgement; but its enough to condemn them all at once.

To come up to our own time, I shall bring in play the most famous Poet that ever was in France: Any one may conceive I mean Ronsard; and what reputation soever his works have gotten, I shall venture to encounter them. Let a man consider his Sonnets, his Poems, and his Elegies, they are all full of ancient absurdities; and as for his Hymnes, wherein he is thought to have been most fortunate, pitch upon that of the four Seasons of the year, which is the most esteem'd because the Fables are most of his own invention. The Father and Mother which he attributes to the winter in one, are not attributed in another; and thus does he make the Seasons change parents to accommodate them to his designe. As for his Franciad, the same things in a manner may be said against items against those other pieces of Poetry we have already quoted; for if Virgil hath imitated Homer, Ronsard hath imitated Virgil and Homer

Homer together; but the imitation is to low and poor; that it will never be forgiven him. If Pallar hides Olyffer in a cloud when he goes to King Alcinous; and if Vennu does the like for Enew when he goes to Dido, Ron-" fard mult needs tell us that that Goddels did the fame favour for Francis when he was to go to King Diarni, though he rels us not what necessity there was that that Heros should be so hidden. This Francis ball suffered thip-" wrack at Sea as well as Enem; and his good Hofteffes muft heeds fall in "love with him : He flights them both , though they were very favourable to him because he still reflects on the destinies who affure him he shall be the founder of a new Troy. All this Lineas does and what is yet far more ridi-" culous for a more punctual imitation of Homer, Ronfard cannot make his Heroes go three steps without the command of some God. Sometimes Mercury must difguise himself, sometimes Veniu; one while he sees them in his sleep; ano-" ther when he is waking, and a third time he meets with some auguries and predictions, wherein is contained all should happen to him; fo that when "it comes to pass, it must be repeated once again, nay a third time if there be any body to relate it to, which is so tedious, that it is no small trouble " to read him. Is it not still the same invention for want of other? But be-" fides, would it not have been a rude impertinence among the very Pagane; to " believe that the Gods should shift from one place to another so suddenly to "the relief of a mortal? These Poets never suppose any addresses by prayer to those whom they have undertaken to honour, but they say there was prefently thunder heard on the left hand, to affure them that Impirer heard them. Thunder was very common in that time, in any feason of the year. Ronfard must also make his comparisons and descriptions like those he made his Patrons; but though that be a thing hath gotten much efteem with others, for my part it lofes with me.

He makes it a great business to describe the noise of an axe firking against a tree, the great number of boards were fawen to build Ships, how many nails were employ'd, and the trouble there was to get these great Vessels into the Sea. This is too mechanical, and I should have wished he had rather " studied to describe mens divers passions, and things of greater importance; " it would have been a matter of greater advantage to the Readers. I will not " urge against him his lewd rimes. He is so conscientious in point of rime, that " it cannot be judg'd whether Hectors fon was called Francion or Francus; for, to answer Vanicus, he puts sometimes Francus, and to rime to Nation, he saies Francion I will not tell you that his Verses are ill form'd, and that there are faults in the syntaxe; I am so fair and gentle an adversary, that I will not take the utmost advantage against him. Let us only consider the designe which Francus or Francison had to know things to come, which was not to go to hell of for it, but by calling up the shades thence, by the means of the Sorceres " Hyantha. She brings up to him all the Kings of France his successors, and " thence had Ronfard the invention to bring in all our History in his Franciad, which though it be a great volume, yet mentions only the first race, fo that there must be two books more as big, for to treat of Pipin and Caper: That " had been too too long and tedious, and would have carried with it a remar-" kable inequality; but what obliged him in the mean time, to mingle our " History with his Fables? since so many Authors have written it, we knew it " well enough, and it would have sufficed to say, that Hyantha related to Heet Stors son certain actions of Pharamond, Clodion, Merovem and the other Kings. " Does he not shew himself rather an Historian then a Poet ? If it be objected " that this Sorcerels was able, word for word, to foretell things to come, and " that consequently she must be made tell them; may not I answer, that there " is no likelyhood that a person possessed with divine fury, as this Sorceres was " could deliver her felf in such clear tearms, and that with such a conduct, as if " the had spoken of a thing past, whose parriculars she had by heart. The grea-

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" tell and most credible prophecies that ever were, never had any such order. "chere is ever fomewhat of obscurity, that they which know them, may not forget themselves, but acknowledge those have alwayes need of God, whether it be to explain what they do not fully understand, for affist them to smake that effectual to them which hath been revealed. Befides all this, I can-'s not conceive how it came about that Hyantha who was a gentile, should speaks of Jeson Chrish, the Church, Baptism, and the contempt of Idols, as if the 's had been already a Christian; and I wonder how Francis whom the spoke " to, and who must admire these strange novelties, should never ask her what "The meant a le Ronfard had obtained the pensions he pretended to, certain. " ly he would have done nobler things. He would have obliged us fo far as to being Hellors fon to the banks of the Seine, to build the City of Paris to the memory of his Uncle. Twas an excellent imagination to believe that he " would have called his City by the name of a man who had been the ruine of " all their Country and Family; he would rather have called it Heffer. Ron-" fand had no great reason to promote by his Poetry the ridiculous opinion of " fome foolish Chronologers, who would have the French descend from "this Francise, though the name be rather German then Phrygian, and that it " is not certain that there was a Helter , and that Troy was ever taken. Since " this Poet, there have been in France an infinite number of them of all forts; but " fince their works are but small and inconfiderable, and that without inven-" ting any fable, they have only renewed the ancient ones, I shall need no o-"ther reasons against them, then what I have already alleadged against ficti-" ons, as for example, that we must permit the ancients to be mad after their " mode; and if we should talk idly in our way, and accommodate our selves " to our own times, as they did to theirs, we must make the Gods fide in "Coaches or Sedans instead of Chariots, and we should feign that Cupid " shoots at us with a Pistol, instead of an arrow, and the fiction were much more natural: For since it must fet our breasts a fire, it is much more like-" ly that we are wounded with a flaming bullet, then with an arrow, whose " head were only of iron or some other mettal.

And thus indeed might the new Poets translate and set up the ancient Poetry, against which I am briefly to add this, That I find in it no certain rule,
and that I cannot imagin how the Gods should be immortal, since there are
some of them subject to old age. I am also to wonder why Apollo is still young,
so since Saturn is grown decrepit, and since I have heard talk of Gods and de-

" mi.Gods, I could never imagin how any could be half a God.

The divers Signes which the Poets have placed in the heavens, are no less disturbance to my thoughts; I should only desire to know whether there were any stars in the firmament before they writ their Metamorphosis: But if any tell me I am too capricious in sisting of Poetry, and that I am to blame to endeavour to make it ridiculous, because the sables may haply be so mainly mysteries, and that there's not any thing which includes not some hidden sence; I answer, That a man may find what he please by way of Allegory in any relation that is, and that of the same subject, an inventive mind may make a thousand explications; but this evinces not that the Poet had any designe to disguise such excellent truths under his sables; nay though I should grant that the Poets did purpossly disguise certain secrets, I must still nevertheless deny that any of them did it any thing fortunately. There's too much consultion in their sictions, to draw any thing certain out of them. In the beginning of a sable a man may light of a piece of Mythologie, because a man may give a thing any face at the first sight; but what sollows shall have no acquaintance with it; or if there be any, it will be with a very remarkable violence.

When Homer faies that Inpiter embraced Juno, and that the spring was te-"newed under them; those who endeavour to explain it, say, that Jupiter is the heaven, and Inno the air; and that when the air is warmed by the heat of the heaven, the earth brings forth plants, as the issue of that congress. This explication thus far is easily made, but how shall it be pursued? Why should the air bear such a spight to the Trojans? Why must Neptune too, who is the Sea, be their enemy? Is it because Laomedon did not pay him his hire for building their Walls with Apollo, who is the Sunne? What an extravagance is it to say that the Sea and the Sunne built the Walls of a City, But

let us see whether Virgil do any better.

Aneu is the son of Anchises and Venus; twere blasphemy to take this litterally; for we must grant that a Goddels had profittuted her self to a mortal : But I will give the Mythologists leave to say, that divers mortale have been reputed the children of Gods and Goddesses, not that they were car-" nally begotten of them, but to infinuate that they were given to those things which are in the power of those divinities. Thus the valuent are esteemed the to fons of Mars, able Mulitians the children of Apollo and the Mules, and the honest drunkards the children of Bacchin ; Upon the same account Anens is faid to be the lon of Venue, because he was given to Love. This goes very well thus far for this Goddels brings Aneas to Carthage, where the makes him enjoy Dido, and when he hath done, the promifes him another Kingdom and another wife; but when the must come into fights and relieve him, and does other actions which have no relation with Love, what explication shall "we find for them, fince Venus hath ever been understood to be the pleasure which is found in amorous enjoyments? And thus the sence of fables, given either by Phylicians or moral Philosophers, is very clashing and confused, " unless they take things all to pieces as they please : But though this could be " fo effectually done, as that it might ferve for fomewhat, yet would it not " justifie the extravagance of the Poets.

What I have faid may suffice to shew the absurdity of these explications, and it may serve for a rule to discover all the rest. It's time I speak of the Poets which are now in vogue, who invent not any sables wherein they pretend to any truth, as being not able to advance any higher then Sonnets and Songs. I need say no more against them then what I have said already, when I maintained that their smiles, their charms, and a few drollish expressions, are the greatest ornaments of their works, with the affistance of a few Ansisheses, and some Hyperbole. But I am to assure you that they are new at the highest pitch of their art, and that they cannot write any thing which they must not vamp out of their Companions. All their business is to disguise things, which they do so palpably, that they easily put us into an imagination that their Poetry is like an old pair of breeches, which the Broker hath turn'd and alter'd so often, that at length he knows not which side to set out. Some will say that their Mistresses eyes are Torches to burn over them when they are dead; and others that they are Suns whence they receive their light and life. There are sometimes some petty contradictions in their conceits, which they accommodate after any fashion to come to their purpose.

It may be easily seen that all this is but a pure soolery, and that it is an em.

" ployment much of kin to Love, fit for those have nothing to do.

There is yet among us another kind of Books against which I am refolved to speak. These Books are called ROMANCES; and to speak
properly, tis Poetry in Prose; there are a many fashions of them. The first
that ever were seen in France, treat only of Knighthood, but they are such
Monsters as I shall not meddle with; they are alrerdy quelled, and I am
consident there are not any in this company that esteem them. Instead of
their Enchantments, there are books which treat of things with smuth more
likelyhood, and that in my judgement, whereon they were all begotten, is
the Romance of Helcodorm. That Fable made after the manner of a History, is not free from the sottishness of the ancient Poets. All the persons

he introduces are commonly acquainted in their dreams with what they are to do , to that for to procure good dreams they had no more to do then to whis

That Gnemen whereof Heliodorsu talks, is in my opinion a very impertinent " fellow : he would always represent the things which Calafria relates to him as if they were prefent; and not being content to have faid that the ceremonies of an Anniverlary were not paffed for him, and that the good old man must " needs let him fee them; he afterward importunes him to tell him who got the race, because he is in as much perplexity for Theagenes as any then present. This humour is repeated too often to be pleafant, and that we may have imaginations like those of Guemon, we must say that the relation hath caused us so much trouble as to the Priest Calasirin. But what a contemptible sellow was that young Green. I though Heliodorus makes him the son of an Areopagite, yet we are to believe he was one of a low poor spirit. He ever and anon Thakes for fear, and bath no more courage then a woman; but indeed it was fit he should not be much more valiant then Thengenes, who is the principal "perfor in the story. This man is not guilty of any generous actions, and I know " not to what purpose are introduced the History of the siege of Syenea, nor the " fight between the Persians and Ethiopians, fince he bath no part in fo great " transactions, and is but a poor captive in chains; whereas it might have been as case for the Author to have imployed him in some noble exploits of war, " and fo have given us some true fatisfaction. Heliodorm hath also forgotten " to make his ftory compleat : He should have spoken with Theagenes's parents " as well as those of Chariclea.

" The King of Ethiopia bestows his daughter in marriage on a stranger, who can hear no news out of his Country. This History deserves well to be ac-" companied with that of the Loves of Daphnis and Cloe; the Author makes " thefe young people fo foolish, and so discreet both together, that there can be " nothing more unlikely : but that which puts me quite off patience is, that I be-" lieve that book hath been the occasion that divers others have, written books of Shepherdry, and I assure you they have imitated it so well, that they make " all their Shepherds bastards, not knowing neither father nor mother no more then Daphnie and Clos; and that when they were children, they had been car-" ried away in their cradles by the overflowing of a River, and were afterward " found by some body that brought them up. See if Baptista Guarini in his Faithfull Shepherd be not fuch a fool as to make use of the same invention, " and if a very many others do not the fame still, as if it were of the effence

of Shepherdry to be loft in the infancy.

The Spaniards had Books of Shepberdry before us , Montemajor hath fur-" nished them with his Diana; wherein I find no order at all. Nay what is more, I meet with nothing in it but fables and enchantments concerning Fe-"licia, This Sorceres had a Chamber wherein Orphens was kept inchanted, " though the Poets say he was dismembred by the Priestesses of Bacchin at "Thebes. He plaid on his Harp, and as he fung he acquainted the Shepherds "the Statues of what Ladies those were about him: They were the Princesses " of Spain, whose lives the Author might very well have known; and this is a "huge piece of ingenuity, which a many Authors are beholding to, to relate by "way of prophecy what hath been done in their own times. They foretell "things after they are come to pals. "Tis true, the first of our Shepherds, that " is to fay, Ollenix of Montsaere hath no such thing in his Pasterals of Inlietta, but he had done better to imitate that, then have done what was worse. He divides his books into daies, and brings the Shepherds together out of the fields and thickets, and never tels us whether they retire, nor how they live. There area many Satyrs which lie in ambush for the Shepherdesse, but that may be forgives; fince it may be supposed he speaks like the Poets, who make those rural Gods as frequent in the woods, as if they were but Boars or Stags. It is also no less to be observed what he makes those do whose loves he describes.

"His Shepherdesses are the most impudent things in the world, they do not on"Iy discover their passions to the Shepherds without any modesty; but they
run after them through hills and dales; as it were to force them to their Loves.

"Their discourses and their verses are so abominable, that if I read but a leaf,
"tis enough to putmy thoughts out of order for fifteen daies, if I do not suddenly take some antidote."

All the adventures a man meets with are no other, then that the Shepherds and Shepherdesses avoid, or seek one another; but to make amends for this, when they are altogether in the same place, there's some one relates a story every day. Though they are many times Shepherdesses that are put upon this task, yet they considently cite Greek and Latine Authors, (as if it were to be conceived that rusticall persons, nay and women, had read so much) and which is more, they bring in the choicest examples out of the Philosophers and other illustrious men. Besides the Author not considering that he made them all heathers, makes them quote divers passages and personages of the Bible. As for example, there was one said,

That as Tobias who was blind and destitute of all things, became through the means of the sangel more happy then ever be had been; so that poor Lover of whom she speaks, came to be happy by the assistance of his Page, whom God is stirred up to relieve him.

Tis as true that Ollenix does very much observe the Chronology: For though by all circumstances it should seem that his Pastorals are things as ancient as the birth of Inpiter, since there have not been since that time in Arcadia any such as he describes; yet the sine stories that his Shepherdesses tell, relate to passages of these times, one at Vevice, another at Florence, and a third at Barcelena; nay there are some so late as that they happened in the reigne of the great King of France. The Shepherdess that speaks, commends that Prince, as though she had known him, which is the grossest impertinence that can be; for though this were not a mistake of the Authors, as to the time, yet is it an oversight great enough, in regard such savage people as he brings in, could not possibly know so many particulars of France, which lay at too great a distance from them.

After so many defaults of judgement, and the profanation of so many " passages of holy Scripture as he hath quoted to so little purpose, I believe, un-" der favour, that if this Author were now living, they could do him no less se favour then fend him to the Gallies for having so mispent his time. Nor hath England wanted its Arcadia, whereof it is not long fince we have had the translation. I find no more order in that then in the reft, and there are maor ny things whereof I am not at all fatisfied. At the very beginning you have " the complaints of the Shepherds, Strephon and Clavis upon the departure of " Urania, without telling us who she was, nor whither she went. Now an Author ought never to begin his book, but he should mention the persons or principally concern'd in the History, whose actions he is to raise up beyond any of the rest; yet this man makes afterward no more mention of these two
Shepherds then if he had never named them; and though he bring them in " again at some sports before Besilim, yet that signifies nothing, since a man 44 finds no period of their adventures, and that those verses wherein they speak of their Loves, are so obscure, that they may be taken for the Oracles of a " Sybill. It is true that Sir Philip Sidney dying young, might have left his Work imperfect; but there's no reason we should fuffer by that missortune, " and be obliged to take a thing for perfect because it might have beene made " fo.

There's nothing now hinders me from speaking of Aftras, which I put after the Arcadia, as being a later piece, though we had seen it before the other. I know there are a many defend it, but since I have put my self on the control of the control o

this task, can it be thought I should say nothing of it? Is it sit that Book should be called Afrea, since that in all the volumes of it there is more spoken of Diana, Galathea, Silvia and others, then of that Shepherdels? When Hylas speaks in good earness, and gives greater testimonies of his soul inconstancy, must it not be consessed he is a fool in the highest degree, and that consequently he is not slighted as he ought to be? If I could be perswaded he is no sool, and that he did it in a merry humour, I answer, It is a great omission, in such large discourses not to have let slip one word to tell us so, and withall to satisfie us as to what scruples we might conceive upon

the inequality of his disposition.

As for Sylvander, I am in doubt whether the reasons of his Philosophy are alwaies good, and whether he do not sometimes fall into the subtilest of Plainnical Idea's. All the Histories which are related contern strange peations, but there is but one and the same invention to bring them all into Forrest's; 'tis ever some Oracle sends them thither. There are also in some places, very long discourses, which I wish the Author had never made, and endeavoured to make the work compleat. Then might we have made a more certain and solid judgement of them. But I dare affirm, from what we have in our hands, that there is no likelyhood there were in Forrests any Shepherds so civilized in Merovem his time, since we have the afforance of History that all the Gauls were in those times very savage. I have observed also a horrid fault in the Chronology; for Childerick having succeeded his father, and having been driven out of his Kingdom in the time when all these Loves happened, Closisda had remained a long time with her Uncle, and was at least sixteen years of age, as she is described. Now Childerick was eight years in exile, and he reigned sifteen years afterward, and his son Clovis did not marry Closisda till seaven years after his death, so that by this account this Princess was above five and forty years of age, whereas our Histories tell us, that she was very fair and very young.

If the Author must needs invent sables of Afraa, they might have been so conched into the History, as not to make any disorder of time. Notwith-standing all this, and many other things over tedious to relate, that Book hath gotten so into the vogue, that I have divers times heard Lysis and his

companions fay , that it was the Breviary of the Amorous.

There are other Romances which speak not of Shepherds, but Princes and Gentlemen. We have of this kind the Argenia, a book I am not so ready to grant that reputation to that many doe. You find in the beginning

That the Universe had not yet ador'd Rome, nor the Ocean given place to Tyber, when, upon the Coast of Sicily, where the River Gelas enters the Sea, there arrive din the Port a strange ship, out of which came assore a young Knight,

transcendently handsom.

Who fees not but this observation is too general for so particular a circumstance? Had the question been about the conquest of one of the sour parts of the world, or that an universal change of Religion and Customes had happed over the whole earth, it haply would not have been unhandsome to note the time so particularly; but since it only concerns the time of a Ships arrivall in Sicily, it had been enough to have said what it was of the clock, whether it was night or day, Summer or Winter; or what could have been most presumed, it might have been permitted to relate the condition the affairs of that Island were in at that time. To be short, no man will deny me but that if the Authour had said that Meleander reigned at that time in Sicily, and that Lycogenes who had taken up Arms against him, was upon the point of concluding a peace when such a Vessell arrived into the Haven, it had spoken more judgement. When there is a failing in the first word, I know not what may be expected in the pursuit: You find immediately after, that a Lady finds two young Knights so handsome, that

" fhe made a vow to have their pictures, and though the accomplished not " her vow till a long time after, the Authour diverts from the narration to relate certain verses which she caused to be put under the picture : This is a disturbance of the order, to acquaint us with a thing which was not " very necessary. You will find also all through the book, certain verses "which are thrust in to interrupt the History and I know not any which er are not unfeafonably brought in, except forte hymnes that are fung to the " honour of the Gods : As for the divers'adventures that are in it , there is " not any thing more miraculous then what we find in ordinary Love-stories. "A young Prince is brought up obscurely, for fear he might have beene made away : Certain robbers carry him away, and fell him to a King, that makes as much of him as if he were his own for This King lofing a battel, the young Prince is taken and carryed into his Country, where he is " redeemed by his mother. Awhile after it being discovered what he was, the " fame of Argenio's beauty makes him fall in love with her. He goes in o Sicily difguifed as a maid to live with her. Certain Rebels being defirous to have kil-" led K. Meleander, he defends him, and after he had made himfelf known to his "Mistress, goes away. Awhile after he teturns again in mans habit, and obtains the favour of Meleander and Argenis; but at length his enemies force " him to quit Sicily . He is carried twice into Manritania, and the fecond time he relieves the Queen of that Countrey. She fends him back with Archombrous, who is acknowledged to be the fon of Meleander, who quit-" ting the pretentions he had to marry Argenia, he relignes her to Poliec archus.

.6 This is a fummary of all the flory wherein I find not ought to be ravished u at. On the contrary, I think it should be very unpleasant, since the cu-" stomes of Countreys are not observed, and that there was never any such government in Sicily as you find there. Those who pretend to criticismes, telus " there is a key to the Argenis, but I fear me the lock is so much out of order that it cannot open that Cabinet, where we are promised to see such " rarities. They will have Meliander to be Henry the third, Poliarchua Hen-" ry the fourth, and Argenis to be France; but though the Authour Mould " have meant it so, what ground is there to make an Analogy between our " History and those divers Romantick adventures? You find indeed that the " discourses of State relate to our way of Government, and when he speaks " of the Hyperefanians, all the world knows he means the Huguenots, that " Usinulca is Calvin, and Aquilius the Emperour: but we go no further, and " when we have known all these explications we have learned but very triviall " and ordinary things.

Why should we love truth better under a vail then when she is naked?

Some may haply come and tell me I should not speak of this book as an ordinary Romance, as being sull of maxims of State which prefer it before
all other; doe but read any book that treats of nothing but Politick knowledg and you will find a hundred times as much in it. That this book raisded it self into such an esteem at the beginning was, because in other Romances those things were not commonly so frequent, and the Authours
made it their business to describe the passions. Besides, any other discourse
whatever were as much to the purpose as those you find in the Argenia,
and I wish the Authour had set himselfe rather to speak only things necessary.

When Archombrotus found Poliarchus at his Mothers, these two Lovers became furious at the first interview; they shook again for indignation, and viewed one another from head to foot, as two men that were upon the point to sight. All this is good; but I would fain know whether they fooke or no, and what they said in the presence of Hyamishe, who must

" needs oblige them to some discourse. Two words would have satisfied me; but this was the hardest nut of all to crack. These Authors when they fall into such lurches, pass over them slightly, and I have observed in very famous Books, that when a discourse was to be made on some ticklish cocasion, you only find that such a one said some sine words to bis Mistress, and we are satisfied; but when it comes to an easie conjuncture, you have discourses in their sull length. As for any esteem may be made of the Lactine of the Argenia I am clearly of the contrary opinion, for there are many new words which were never currant at Rome, so that if Salnist returned into the world, he would hardly understand it. A man may lawfully add some words to a language that is in vogue, because use may in time naturalize them; but we must leave a dead language such as we find it in the Monuments of Antiquity, and it is sacriled to meddle with it.

Now I am to let you know what a thing the History of Lylander is, I protest to you that book hath no invention in the world. The Authour having heard that the best Romances should be full of miraculous Adventures, hath no other secret to win us into admiration, then to make a many unexpected rencontres, wherewith he hath filled his book, which is a thing

" very low and extream tedious,

Lysander coming from Calista's relieves her father against Robbers in the Forrest of Fontainblen; the next day he is second to Clarangas against Lidian his Mistresses brother. Cleander leaves his wife to go to Holland with these brave adventurers: There Lysander relieves the husband and browther of his Calista. They return like strange Knights to challenge some french at a Tournament, which done, they take off their Helmets, and discover themselves. Lysander being in Burgundy, sick, is comforted by a Capuchin, whom he finds to be Claranges, and being gone like a Pilgrim to Montserrat, he finds Cleander and his servants clad like slaves, having been taken by a Pirate upon the Coast of Genua as they returned from Istaly. The Sermon being begun, they find the Preacher to be Lidian, whom an amorous despair had forced into devotion, as well as his rivals Claranges. They bring him back to Paris, and discover themselves in these habits one after another.

habits one after another.

After the death of Cleander, and many other adventures, Lylander goes over to a Tournament in England, where he fought against Lidian, and at length knew him, and Alcidon and Berontus who were there upon the same occasion. In the mean time Lucidan having demanded leave of the King to fight with Lysander who had killed his Uncle; his father Adrastus appears for his son, so does Dorylas Calistas's father, and Calista her self diffusived. The Amazon Hypolista makes a fourth; but the combat is staid by the coming in of Lidian, Alcedon, and Berontus who had been separted from Lysander by a Tempest. Not to tell you the whole book by heart, you see by these examples, it contains nothing but meetings and discourses. Some are separated, others return, and then they all meet at an hour, so that the Authour deals by these persons as a Puppet-player by his Puppets, makes them enter and exist off the Stage as he pleases. And this is all the subtilty

mit.

There are other passages farre enough from probability of being so as they are related. Who will believe that Lysander having hurt Cloridan with a Lance, a kinsman and sour of his friends should come to Cleanders to assassinate him? How were they admitted into the house all armed, and what rage could animate them to such a mischief, since Cloridan denied he knew any thing of it? Yet awhile after, the Author wanting an invention to find his Lysander sighting work, brings him a challenge from that Cloridan.

As

As for the Operatour that dreffed the cloathes instead of the body, 'tis a magick I permit in a Komance. But as to the spirit that appears to Cleander. and praies him to bury his body which was in the bottom of a well, methinks it is a tale made in imitation of that of Athenodorus, but not fo good, for certain Pagans were of belief, that those who were not buried, were not admitted into the Elifan fields; but as for Christians, that they are fo care-"full to be put into holy ground, 'tis only out of a devout custome, and " those that miss of it are not accounted the less happy for that, so that it is "not credible a foule can be troubled with these considerations in the other world, and difturb its own reft to come and defire one to bury the body "wherein it had once dwelt : But this spirit is besides very complementall : it asks Cleander whether he will command him any service into that Countrey whither he goes. As for his promise to give him notice of his death three dayes before it should happen, 'tis a question whether God permits any fuch premonitions. For my part I believe they are only Saints have that favour done them : Yet this spirit comes one morning to give Clean-der notice of his death; but the manner is very pleasant. 'Tis thought that fpirits can in an instant translate themselves whither they please, and " can find us as easily in the bottom of a Sellar, as on the top of a Tower : " They need no stairs to go up nor down by, nor yet dore nor window to " come in at; but this knocks at Cleanders Castle-gate till the Gentleman himself came and opened; but it was out of modesty because he would " not take him unawares,

"Tis as hard a thing to believe that a young French Gentleman, such as Lidian, should in a little while preach so famously in Spanish. The Author forgetting at length that he had undertaken an History, insensibly falls into sables like those of Amadis. He makes Calista bear Arms, he makes Hippolica sight with Lysander, as if the delicacy of a woman could undergoe that hardship. Lysander goes from Ronen to Paris all armed, as if "twere the mode of France to goe so in times of peace, or as if we still li-

" ved in the age of Knight-Errantry.

Henry the Great, desirous to do justice by way of arms, permits the accuser of Calista to sight with any that should defend her. She in the mean time is placed on a Scassfold hanged with black, according to the ancient custome. There are other strange accidents, as when Hippolita and her maid Erissa keep the Arms at the Tournament. He should not have put in adventures so easily discoverable for lies, for they are so extraordinary, that if there had been any such thing, many yet alive would have see them, and somewhat might have been found to that purpose in the History of that King. To conclude, at the marriage of Calista, a Nymph stills the Hall with darkness, and afterward made an obelisk arise, whence there issued so much water, that more were in fear to be drowned; at length the water having ceased, they read the Prophesies which were written thereon. The Author tells us not whether this was done by art, or by Enchantment, for he knew not himself, and his designe was to pursue his stile of Knight-Errantry.

"And thus have you an account of Lysanders History, and if you think he deserves any esteem for his language, I tell you there are in it a world of Gascon phrases, and the periods are sometimes so long and so confund-

" ed, that a man hath much adoe to find any sence in them.

"Nor doe I believe that the Adventures of Polyxena are able to make good the cause of all other Romances of this age: 'Tis a book ill begun, and worse pursued. The Author saies almost nothing of himself., Polix. and or Cloriman speak all. Besides, all the successes are so common, that they deserve not the relation. There are a many other books among us.

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"which I mention not, for they having the same defects as I have blamed in the others, are already answered. Those that have read them, know "there's nothing but repetitions without any orders. There is belides gene-" rally in all, an insupportable want of judgement. The Author saies that " fuch a one hath told his ftory, he faies that another hath related his to him as it follows there; and this latter relates the relation of another, fo that the reader is lost, and knows not who speaks. It may be faid, the Au-thor and three or four more altogether. Twere handsome to see a man that should speak to us three hours together, in the same manner as ano-" ther had fooken to him. Should not the audience be fometimes deceived, " thinking it were he himself that spoke? There is yet another huge foole-"ry, which must come into all adventures; and that is, if some secret be to "be discovered, somebody shall speak too loud, that some of his enemies " that are hidden somewhere near him, shall over-hear it. These Authors con-" fider not, that there are few fuch fools, as being all alone, will complain

" aloud, and make open relations of their misfortunes.

By all these impertinences which I have observed in Romances and Poe-" try, you perceive, most just Judge, that it is not without reason that I con-" temn them; And I must tell you withall, that though there were one work of this nature, which were free from all these impersections I have quoted , I should not esteem it so much as the most inconsiderable relation " that were true You learn out of History, things that you may alleadg " for authorities; but of a Romance there's no fruit at all On the contrary, they are the loss of many minds, whereof I shall give sufficient testimony " before I leave this place. Some young people having read them, and feeing all happens according to the wishes of the Adventurers whom they " treat of; defire to lead fuch a life, and by that means quit those professi-" ons which they were fit for : All men generally bave much reason to inform " against fuch Books, fince there is not a Cockney in Paris, nor waiting gen-" tlewoman elfewhere, but will have them, and having read three or four paeges, thinks not her felf able to read lectures to us. This is the reading that " instructs them to be talking gossips, and robs us of the means of innocent " courtships. If you consider all these things, you will order that none in this Assembly make henceforth any esteem of such pernicious books, which may be a means by degrees to deliver the rest of the people of France out of " their errors.

Clarimond having here ended his plea, there were few but were of his opinion, fuch frong reasons had he produced; but Anselm turning towards Mulardan, asked him what he had to say against him. 'Twas expected he would have made an excellent Oration full of Rhetorical flowers; but he began to speak thus. Sirs, This Gendeman, I must confess, hath spoken the truth in most places. I esteem no more then he does, most of the books he hath named; but if I have the honour to see you at Paris within some time, I will thew you a Book I am now about, which shall exceed all this.

This fellows impertinence was insupportable; Clarimond was suffered to speak against Romances, because of his strength of wit and the reasons he brought; but for that wandring few, that blamed what he was not able to maintain, he deserved to be tost in a blanket. Besides, it was thought base in him to speak against what he had promised to maintain; but he could not have kept his word had be endeavoured it, because he had not read all the books that Clarimond had quoted, nor had he the wit to defend them : they therefore made a great hooting at this ignorant writer; and Lysis having caused the noise to cease, fell a checking of him for having for faken his cause: he told him he should not write his History, as he had once resolved he should: He seeing that they openly affronted him, made no answer, but shook his noddle, and sunk behind the rest. Clarimond omitted not to importune the Judge, saying, pronounce the sentence on my side, I beseeth you; Musardan agrees with me, and here's none opposed what I have said. Philiris, who prosessed Letters as well as Clarimond, was resolved to contradict him out of emulation. He knew Musardan could say nothing to the purpose, and his intention was to take his part. Taking therefore oportunity to speak, he rose up and desired Anselm to grant him audience that he might answer the calumnies of Clarimond. The Judge granted his request, and all being attentive to this new diversion, he spoke to this purpose:

The Oration of PHILIRIS in vindication of Fables and Romances.

Know not what confiderations, most learned and most just Judge, I know of Inor what strange humour hath engaged Clarimond into such an Oration as he hath now made, nor can I tell whether he pretend to gain reputation by opposing the common opinion; but whether he have spoken in good earnest, or hath only shewn how farr he could go against his own judge-" ment, there is a necessity he should be answered, lest what he hath spoken may be taken for truth by those that have heard it. And since you have " been chosen to judge who should bring better reasons concerning the mateter in hand, I thought my felf obliged to speak, that the noblest and best et cause in the world might not suffer any prejudice for want of defence. Clae. rimond hath endeavoured to make appear, that in all Poetry, and in all Ro-" mances there's nothing to be found but may be censured; but O ye Gods! of does he not fear, that so many excellent men as he hath injur'd, may not be of forced to quit the happiness of the Elysian fields, to come hither and seem cruel to punish his calumnies, or at least to encourage me in their protection? The latter I am more then confident of; and I doubt not but I fhall of fay whatever makes for my purpose, since I shall not want the suggestions of those excellent Genius's. Ah! Divine Homer, who would ever have " thought it would have been necessary to seek reasons for thy defence in so " great an Assembly as this? Yet it must be done; and since thy Iliad is abused, as containing only the fights which passed in the solitude of Achilce les, with the death of Patroclus and Hellor, it fatisfies to answer that it was on not thy designe to do any more, and as thou faist in the beginning, thou in-" tendedft only to write of the anger of the fon of Pelew : The rest of the " History was sufficiently well known amon the Greeks, so that thy pains were well spared; and as for the name Iliad, which is also condemn'd, it is re proper enough, fince the fights it treats of happened during the fiege of Ili-As for the Gods whom the Poet makes fo valiant in this war, as if the " Greeks and Trojans were the only men in the world, there's nothing to be wondred at, for at that time they were more confiderable then all the world belides; and it was necessary to engage the force of Europe against that of a Afia. Besides, though the Iliad mentions only the care of the Gods over a those people, it infers not they had forgotten the rest, nor yet that Homer . had forgot them; but they could not be spoken of without digressing from the matter in hand. And that those whom these different divinities affect or most, are not alwayes delivered from misfortunes, is not to be wondred at, " fince they are so divided that one power opposes another. As for their trou-

blefome quarrels, they are things pardonable in fables. I come to the com-" paritons which Clarimond finds fo much fault with, because they are taken "from hunting. To what can fighting be better compared then to that exer-"cife which is as it were a noviceship to the War. That Homer makes his "Warriors sometimes like furious beafts; is it not the greater miracle, in so "much as it fo divercifies the accidents by comparisons, that they feem to be " quite different, though they are drawn from the same beast. As for exam-" ple, he often draws his comparison from a Lyon, and if a great Heros be to " fight with some miserable souldier, he faies tis as if a Lyon should fall up-" on a sheep; if there comes some brave Captain to relieve that Soldier, he "compares him to a good Shepherd that will defend his flock; and if one. " Heres fight with another, 'tis as if one Lyon fought with another. And "thus he goes on, and for my part I find it an incomparable grace. For when " he speaks of the same men, he ever uses the same comparisons, which is much "more rational then to make them fometimes Suns, fometimes Trees, and " fometimes Rivers. The feveral natures of fo many things cannot be found "together. As for the other comparisons, they are not so obscene and low " as is imagined. Clarimond finds fault also with the Language, and faies "Homer spoke not good Greek, because so many Countries disputed about him whose child he should be but he is to know that it is also said he is not " any Countryman on earth, but that he came down from heaven. If he use "divers dialects, and some words which are strange to other common authors. " 'tis because Poetry being the language of the Gods, hath a particular file "which is not familiar to men. I will go no further for a testimony of the " excellence of his discourse, then the comon opinion, that he is full of pre-"cepts which generally serve all mankind. His sentences are not so low, as you have been told, but they cannot be otherwise conceived; and if you "find not in them that majesty that is expected, we are to blame Clarimond, "who by his translation of them into French, hath robb'd them of those beauties which they have in their own language. The most learned Philofophers have fought them out to ground their tenents on; and the Painters and Armorers, and the subtilest mechanicks, have acknowledged so much from this Poet, that they confess they have learned their professions of him. He is accordingly called the Master of all Arts, and he is painted vomiting, and all the other Poets licking what he had cast up. As for Military persons, they are the most beholding to him for his instructions, and out of his Works may be learned with what courage a man should affault his enemies. how fouldiers should obey, and the Generals command; and with what masculine eloquence a Captain should encourage his troops. As for the discourses of the Heroes in the midst of a fight, they are not so irrational: They might have been come out of the charge, as being weary of fighting, and in the time of that repose they might discover themselves one to another. As for the combat of and Hestor, that they made use of stones, is not fo strange, fince fury thinks no weapons amis. That esteem which Alexander and others had of Homer, is no fiction; all Historians agree in it, and there was never any imagined that that great Poet did ever doe any thing indecent: In his time, and in that of Achiller's Luxury and Pride did not reigne as they do now, fo that the Heroes might well condescend to dress what they are themselves; and to mention that delicacies should be presented to them at Feasts, shews the honour was done them even to those small circumstances, which haply custom had in those times made the greateR. If Utiffes built a Veffel, necessity forced him to a thing which was not dishonourable to a Warriour, and it was only a great Boat, which needed not a Carpenter so much to help him, besides that the solitude of his Nymph would have been troubled with the fight of so many other men. And as for

the bed he tels Penelope of, he might have done somewhat by way of recrea-"tion, as the pastimes of Princes are divers. In fine, the places and the times might have rendred those things commendable, which now seem ridiculous, As for the lownels of spirits which my adversary objects to Ulysses, I maintain it so be false. That this great Heros wept at the relation of the Trojan Warr , twas not for the hardships he had endured there himself, but those of his friends, and perhaps he wept out of affection, which is a thing "permitted the most generous; it may be he regretted the absence of his wife; Alcinous knew his condition by his majestick countenance, though he "had been found naked, and the proffer he made him of his daughter, is a certain argument of the respect he bore him. If this Ulysses be ill handled "by the Lovers of Penelope, the fault is to be imputed to them, or at the worst " to his disguise, which was so far necessary, that he could not get into his "own house but by some artifice, his ancient acquaintances being much lost." It was the will of Pallas he should go through those afflictions, who would of not presently succour him as she might have done, to shew that the Divinity will not help us unless we also help our selves; and permits the good to suf-" fer, to recompence them afterwards with happiness far transcending their "former milery. I will not grant Clarimond that Homer was a beggar, and got " his living by finging at dores; I know divers have been of that opinion, be-" cause he was blind, and that such musitians commonly are so; but tis not "likely a beggar could conceive fuch rare things. Where should we have " learned the art of War, and the councels of Captains? Are these things re-" vealed to low-spirited persons? If it be true that such a Musician could " fing the Iliad and the Ody fey through all Greece, I should rather believe he " had composed those incomparable Works, then that he did only own them, " having found them in the Authors notes, who was some great person of the " age. Clarimond desirous to discredit the Odysfey, would have us believe there's nothing in't but Country-Tales; but the worthy things of it he omits: Is not that courtefie of Polyphemus to Ulyffes an excellent paffage, where he tels him that he will eat him the last because he gave him good "wine? could the humour of a savage be better represented? As for the name of Nobody which Uly fee took on him, the fubtilty was fo fortunate that the other Cyclops fought not after him to punish him for the mischief " he had done to their companion, because they believed Nobody had struck out his eye, but that he had done it himself. When an action is inconside-" rable in it felf, yet if great effects follow it, tis thought great. The Meta-" morphosis of Uly fee companions follows, and Clarimond scots at this Heros, in that he relisted the chafms which had caused the others to be transformed, and suffered himself to be so carried away by the carefles of the Sorceres, that he openly lay with her; but I shall here find a Mythology shall take away the contradiction, and shew that Homer hath not made Uliffes contiment and luxurious together. Circe the daughter of the Sun, fignifies the Celestial influence which incited the Grecians to follow pleasures; they suffered themselves to be easily overcome; but Ulysses opposing all such inclinations, was not charmed by the same drink, that is to say, followed not the same vices. Circe entertains him into her bed, as being extreamly in love with him. This shews that a wife man, such as he was, rather commands then obeys the Celestial influence, and that when he is confident that it advises him to nothing but what is vertuous, he shuns it not, but joynes himself to it by a happy marriage, that all things it signifies may come to pass to his own And thus we may fatisfie those that imagin there are any absurdities in fables. As for the rencontre of the Syrens, it is also taken for example in many noble occasions, and there are such excellent Mythologies in it, that it's a thing defends it felf. As for Uly fer's journey to hell, twas not fo needless, fince

" Circe would have him go thither, to fee what wonders were there, that he s might be encouraged to live well by the reward of the good, and the punishment of the bad. Thus is there nothing superfluous in Homers Works and "if in the Iliad Achilles's horse prophecies, 'fis to shew is that the Divinity "will fometimes make use of irrational creatures to tell us of our duty. Thave " no more to fay upon this occasion, but that though Penglope had been as old as Clarimond would make her, yet it was not impossible but that many young men might court her, were it only for her means. And as for Helene, "though her beauty might lose much of its glory, yet Menelaus might have tryed all means to have her again, as if the had been as fair as ever, and he " as deeply in love with her, in regard he and all the Greeks were refolved and " fworn to the enterprise; and if they had left Troy without doing any thing, "it would have been a great discredit to them. Clarimond having fufficient-"ly censured Homer, falls upon Virgil; and I am not to wonder he should fight against Poetry in the gross, since he ditacques this Poet. He blames "him for making Aneas go to Carthage, and twas for that he obtained the greatest reputation among the Romans. They thought it a wonderfull piece " of conduct, to have gone so high for the motive of the Warr between Rome " and Carthage, when the dispute was for nothing but the Empire of the The City of Carthage, and June the Patroneffe of it, bore an im-"mortal hatred in his opinion against the race of Eneas, who had forsaken "Dido, and thence arose the Wats between the Punick Nation and the La-tine. Tis true, these are but Poetical sictions, yet they give the mind great " fatisfaction. As for the places where Virgil hath imitated Homer, I think it " is his chiefest glory; it being his business to describe what passed after the "Wars of Troy, in the person of one of the most illustrious Heroes that were "there, 'twas fit he should conform himself to his stile who had first writ on "that subject. Clarimond here takes occasion to speak of Achilles's Buckler in " relation to that of Aneas, for that agitation of mind, whereinto the defire " to calumniate had put him, hath been the reason that being at a loss in his "order he hath confounded many things, He blames Homer for descri-"bing what was engraven in this Buckler, because it should feem to make the "History the more true: but will he not acknowledge that if the Poet being " to speak of the pleading of two Advocates, and the fighting of two contra-" ry Factions, if he make the Reader as 'twere hear their noise, and see them " march to do their necessary actions, he does as good as say that the work was " fo perfect, that by the only countenances of the perfons that are feen there-"in, it might be conceived they should say such and such things, and by what " they did then, might be judged what they had done, and what they should do. "Thus it appears Homer hath rather done a miracle in this case, then commit-" ted any fault of judgement; and for Virgit in the Buckler of Aneas, he de-" ferves not to be censured for having graven in it the most remarkable things " should happen to Rome. It may be they were severed by divisions, as Clarimend would have it; but suppose they were not, and that there had been but one City of Rome in the Buckler, and that in one place there was reprefented the Bridg broken under Horatius Cocles , and in another the Capitoll besieged, and at some distance another thing, though they were adventures " should happen at several times, the invention was by so much the more no-" ble; for this bearing the nature of a Prophecy, things must have been confuled, to be conformable to the custome of the Divinities, whose Oracles have ever somewhat of obscurity. From hence Clarimond falls into frivolous reprehensions, and is angry that Virgil should say that Vulcan forged a Thunder-bolt for I upiter, confishing of three darts of rain, and three of fire; he believes not that Smiths can work in moift things; but does he not perceive that this is spoken mysteriously, and that Vulcan signifies that subtile

ce tile air that is changed into fire in the upper region , and violently breaking st through what obstacles do environ it, makes that noise which we call thunor der, cauling at the same time the rain to fall out of those moist clouds which it hath burft afunder. Thus do the Physicians hide their feerets under thefe " fables, and that Vulcan is Jack of-all-trades among the Gods, 'tis to fhew that the operations both of Art and Nature are not effected without fire, eis a ther corporal or spiritual, which is the vehemence of the action, or the dili-" gence of the workmen. Clarimond troubles himfelf also with trivial particu-" larities, as to know the true age of Ascanins, and whether it was a golden bough that Eneas found. He quarrels too much with words, and I think " therefore deserves no answer He considers not the excellent phrase of Vires gil, nor the sweet fluency of his Verses, which is so apparent, that one that understands no Latine may perceive it. He next fets upon Ovid, and blames " him so much against reason, that he will never meet with any of his opini-" on. He thinks it not well that he fhould speak of so many different Divi-" nities; as if he could possibly speak of any thing else in a time wherein he " was bred up in idolatry. As for his Metamorphofes, they are not fo extravaa gant as he would make them, at least to make them appear so he should have " quoted them; but for his part, he mentions only the opinion of Pythagorus of Mesempsychosy: If that Philosopher had never been Euphorbas, 'twas his fault that first set the story on foot, not theirs that writ it since; yet if a man would maintain he had said truth, he might easily do it, though it be " held that Mercury made the fouls drink the water of oblivion when they af-" fum'd new bodies ; For it may be imagined that Pythagorus alone had the " priviledg not to drink of it, that he might tell others that he had been divers times in the world, and that it was fo with them all, as who paffed fome-" rimes into the bodies of beafts, that so they might abstain from all creatures "that had any foul in them. Clarimond endeavouring to bring Ovid quite " into discredit, hath not stuck to say that there is no order at all in his nar-" rations. He should have considered that Ovid is a Poet, and not an Histori-" an, and that if he observed that order which Historians must not transgress, " his Metamorphofes had not been near fo pleasant. Poetry is an art full of " fury, whose ornament is variety, and this is the reason that Ariosto for our " greater diversion, bath so interlaced his narrations. Nor is Taffe to be bla-" med for quoting the ancient Divinities in his descriptions; he were no Poet " that should not use Poeticall figures. And so I pass by all those Poets which " may be vindicated in that one word; and now I come to Roufard, whom "Clarimond hath also presumed to quarrel with, and reproach with a many " things he bath faid concerning the ancient Divinities, and his defign to imf. "tate Homer and Virgil. I cannot put my felf to the trouble to answer his "impertinent reasons, for they were so feeble that I did not regard them nor " fuffer them to make any impression on my mind. I only remember that he blamed Presages, and some other superstitions, without which a man cannot " speak naturally of any matter of Antiquity. He also rejects the descripti-" ons which have made Ronfard highly famous and efteemed; for the discourfes of a Poet should not be so fevere as those of a Stoick Philosopher; and " fometimes for the diversion of the readers, "tis haply necessary be should digress to the desciption of the noise of a Cart-wheel when it is overburthen-"ed, or the cryes of birds of prey when they fight. As for the sweetness of " Ronfards verse, it could have been no greater confidering his time! All the " world confess that the honour of having opened the dore to the advancement " of the French Tongue is due to him. Another thing my adverlary quarrels at in his Francischis, that all our History isthrust into it; but isthere any " thing fo clear as that Ronfard began to write it a Poetical flile, fo that there "would have been no inequality in the piece though he had finished it? And " if Clarimond think it ill that Hyanta should relate things in such order as if

" the had read an effective ftory out of some book, and if he think her expres-" fions too clear for a Prophetels in a fury, I will not condemn him, because I " faid erewhile that Prophecies ought to be obscure; for I maintain hers were " fuch, and my reasons shall be but what Clarimond hath said himself. He saies that sometimes the spoke of the mysteries of Christian Religion, which though we who understand them, think a thing clear, yet Francus could not possibly hear any thing more obscure. To Clarimonds question, Why .. he defired not to know what it was, and how Hyanta should speak of such things being a Pagan, I answer, That Francus passed it by as a thing unknown " that touched him not; and as for Hyanta, the was so possed by the spirit that made her speak that she knew not what she had faid her self. I doubt or not but Ronfard would have given us this fatisfaction, had he continued his work. As for the defigne he had to bring Francus into the Country of the " Gaules there to build a City, he is very unjustly blamed, fince that being a . Poet, he was permitted to feign what he pleased, besides that his fiction was " not at fuch a distance from the truth, but it had the warrant of most of our .. Historians. When Clarimond had cenfured Ronfard, to whom so many Po-.. ets of his time gave place, he could not but contemnall the reft, yet hath he se not prefumed to lift their works, left it would have been too much pains, for it must be conceived it could be no small disquisition to fearch out reasons so destructive to the common opinion: He therefore generally condemns them all, because they have quoted the ancient Fables. It must not be believed in .. his opinion, that there can be any good Mythologies, whereas we have fuch abundance of most excellent ones, that I know not how he hath been fo imupudent as to fay fo. I pass by all his proofs as being of no weight, I know or my Judge hath read books enough to have learned the contrary to what he .. hath alleadged. But it is to much purpose for me to be angry with a man who cannot be reconciled to the Poetry of the present age. Is it possible that fo many excellent wits as are at the Court could never do any thing " to fatisfie him? Their fweet fongs, are they not able to charm him and make " him change his opinion? But here he comes to the second part of his Ora-"tion, and falls foul upon the books he calls Romances. He hath dealt most " unworthily by the Athiopian History, and not finding any thing in that se piece deserving just censure, he quarrels with little formalities. He thinks it " not fit that Pagans should regard their dreams who are fo ful of superstition. "That natural impatience that Gnemon is in to know the end of a History, " he would make a strange incongruity, and not considering that the world is furnished with cowards as well as from men, he falls out with the Author for making that young man fearfull. Though Theagenes hath discovered his generosity in all actions whatsoever, yet he excuses him not, and thinks he hath not done enough. He would also perswade us that the Loves of Daph-" nie and Clorare impertinent, though they excell in an incomparable natural-" ness. And there he begins his controversie with Pastorals, against which, all he st can fay is that the books which treat of that subject, imitate one another. "This makes nothing against them, if so be they are good; and what he hath "alleadged against Diava of Montemajor is of no great weight. Though the order of in should be bisturbed, yet were the thing no less pleasant, and as for the Fables and Enchantments in it, all's pardonable. As for the Pafforals tof Indierra, I think my felf the more obliged to vindicate that book, as being the first was written in France of that kind. The happy condition of a Shepherd to which heaven bath called me, engages me to do it. To answer therefore what Clarimond hath faid of the Works of Ollenix of Montfacre, If I say that if that Author mentions not the abode of his Shepherds, and other little particulars; 'tis because they are of no concernment. " makes the maids court the men, 'tis only to represent that they lived as 'twere in the golden age, during which the laws of honour were not invented. And if

in relating Histories, they quote prophane and facred Authors, and mention things hapned in our times, the reason is, that all being siction, and it being granted it is the Author that speaks all through, he hath taken the liberty to accommodate things as well to this age as to the ages past, for the greater delight of the readers. He is not therefore to be censured for that; and as for Sidney's Arcadia, fince it hath croffed the Sea to come and fee us, I am forry Clarimond receives it with fuch poor complements. If he hears nothing of the Loves of Screphon and Clavis, be must not quarrel with the Author "who hath made his Book one of the most excellent in the world. There are discourses of Love and discourses of State so generous and pleasant, that I should never be weary to read them. I should say much in his commendation, were I not in haste to speak of Aftrea, which Clarimond brings in next, and I am very glad to find that Book generally esteemed, which should obe lige him to esteem it also. If instead of the Title of Afrea, it had born a that of Galathea or Diana, he would have made the same complaint he does: he would have asked why that Title more then another : But does he not consider that the book begins with the Loves of Astrea and Celadon, and that most of the other Histories are but circumstances, so that the design is very et excellently taken. I must also tell Clarimond, that Hylas may be inconstant, and yet not be mad, as he supposes, and that there are in these daies a many comore inconstant then he. As for Sylvander, if his Philosophy be Platonick, e it is fo much the better, fince it is that Philosopher hath taught us to love Die vinely. If it be alleadged that in the time of Meroveus and Childerick, there were no Shepherds in Forrest could be acquainted with so much learor ning and civility as these, 'tis very indiscreetly spoken. Who knows not but a that in books, things are raised to the greatest perfection, and that incomre parable mind that composed the Aftrea, bath he not made it appear that he doth not relate the Histories of obscure persons, but describes a fort of perof fons of quality whose names and condition he disguises? And if the order of his narration had been nicely observed, he would not have been found to a fail in the Chronology, that's only a vain illusion to frighten us withall. And ce that Clarimond should be angry that he hath not perfected his Book; what inse justice is it! what imprudence I will he not anon quarrel with hea-" ven? We were not worthy to have amongst us any longer that wonderfull man whom death hath taken away from us : but I hope fome able pen will " oblige us by the accomplishment of what he hath delign'd according to his excellent notes and directions. Yet supposing this were not to be hoped, I dare affirm, that though there wants a conclusion to this Work, yet it may be ta-" ken as perfect. He that is ignorant of it, let him read it, he will be fuddenly " ravished into admiration, he will find what will make him slight all the obictions of our adversary, he will be touched in the most sensible part of his " foul, and if he weeps not sometimes for joy, and sometimes for grief, accor-" ding to the occasion , I will confess the envious and detractive have gained "the cause. I shall say as much for the History of Argenis, which can be dis-" pleasant to none but men without reason. Clarimond unjustly blames the "Author for having faid in what condition the affairs of the world were when " a Vessel arrived in Sicily; for that does not relate only to the Vessel, and " that the question is not about that alone, but all the other things that are in " the body of the book which concern the affairs of Sicily, the Gaules, Sardi-" nia, Mauritania, and divers other Countries, so that here's no inequality; " nor any mixture of great things and little together. As for the Verses which " are disposed here and there, fince they are most excellent, most unjust Cla-" rimond, will you find fault with him that gave them us, for to divert our " minds after they have been long employed in something more serious? You " do well to tell us that the true customes of Sicily are not observed in this Hi-" flory, every one confesses it as well as your self, since it was only the Authors

" defign, to represent divers accidents hapned in France, If you esteem not si his intention because he treats of these things with some obscurity, should " you not confider that he was obliged to carry himself with that caution, it "being a thing not a little dangerous to speak openly of the affairs of great " ones? As for the discourses of State which are so seasonably introduced, "tis a black malice to blame a thing so noble. As for the interview of Poliar. " chus and Archombrotus, 'tis credible they spoke not but by those furious acti-"ons which Barclay describes, and that Hyanishe presently separated them. "Clarimond keeps also a stirr with the language of this book; he thinks there are some new words; but if he observe it narrowly, there are none which " are not derived of other Latine words which are roots that may still fend " forth somewhat. He is no less injust when he speaks against Lysander, He hath made long narrations of the divers successes of the whole History, to prove they are but rencontres; but what would he have had more miraru-" lous in a Hiftory of our time? We have no more to do with those ancient "ceremonies, and triumphs with all their fumptuous preparations. We cannot describe Wars or strange Combats, but we must be suspected of fal-We are now reduced to speak only of ordinary things. Clarimond millikes also that Lyfander should be affassinated by the friends of Cloridan, who had no hand in the business, as he afterwards declared to the King Is "it impossible they should bear him so much affection as to have engaged in " fuch a defign for his fake; and may it not be prefumed on the other fide that " he had intelligence of it, but that he denied it to preserve the favour of his " Prince? The Challenge he afterwards fent to Lylander, sufficiently discovers " his indignation; and this justifies d'Audignier, whom Clarimond taxes not to "know whom to make this Gentleman fight with, fince Cleridan had a fair oc. " casion to challenge him; having been wounded by him in fight of all the Court. As for the Tale of the Spirit, I will not maintain it to be true; it's a query for a Divine, to know whether the fouls departed can return hither; it fuffices Ishould tel you that d'Andignier making a Romance according to our mode could not adorn it better, then by putting in it fuch things as thefe, instead of the apparitions of the heathenish Gods, as you have them in anci-"ent Romances; nor indeed is it alwaies necessary to bring in true things into " Histories of this kind, but fuch as the many take to be true : Now there is " nothing more certain then that there are many believe that spirits may be " fpoken to, and have been feen fometimes. Clarimond does also think it un-" likely Lidian should preach, as if he knew the accomplishments of that Gen-"tleman. He would not have Califta bear arms, as being too foft, and know. "ing nothing of the art of War; but doth not d'Audiguier make this thing eafily credible, fince be faies the would not fight but purpofly to die? As for Hippolita and Erifila, they had a long time exercised themselves in feats of arms; nor was it fuch a miracle to fee people armed about Pari, fince the Author feigns that Tournaments were very frequent. What he hath in con-"fequence to this, relates much to the warlike humour of Henry the Great; and though there was no fuch thing, yet it was enough to shew it might be. The admirable adventure of the Nymph is no more to be censured then the reft; for you find in modern Histories, that Magitians of these times have done the like. As for the faults of the language, if a point be forgotten, the Author paies not the Printers fcore; and if there be in Lyfander any Gafcon phrases, there needs good eyes to find them. To be short, Clarimond is like that malicious Painter, who represented the feet of the Peacock, and not his train. He mentions only what he likes not, but those things he could not disapprove, he meddles no t with. Why does he not consider those duels which are so well described? Why does he not take notice of those ingenious anfwers of Claranges to him that represented to him the grandeurs of the world, " to make him quit his Capuchin's Cell? Hath he not observed how Lysander

upon a disdainfull humour of Calista, fell off from his marriage when all their friends had consented to it. In these and other places there are dis-" courses so charming, that though the Reader desired to fee the end of the " Book, yet would he wish withall it should not end at all. For the Adven-" tures of Polystena, though there be nothing but relations, yet are they plea-" fant. Since the principal end of Romances is to delight, 'tis requisite there fould be of all forts. And as to Romances in general, Clarimond hath said " nothing but what he had faid divers times before. He imagins that all Au-" thors feal one from another, nay he hath been fo unjust as to fay that there " are few adventures in the Argenis which are not as common in other Romana. " ces; but he does not confider aright. If there be a war ma book, of the "ravishing of a maid, or the death of a King, and that in another there be " the fame accidents, does that make the books alike? it cannot be, for upon " that account the Roman History were no other thing then the Greek, because, " in both there are wars, ravishings of maids, and deaths of Princes; the cir-" cumstances make difference enough between things. Wars are begun upon " divers occasions; maids may be ravished divers waies, and Princes are not " fubject to one only kind of death, fo that you still find variety in our books; " and if you are not fatisfied with them, you may in vain wish that God would " create another world, or another nature; for as long as we shall be what we " are, our Histories can never confist of any thing but suits of Law, Wars, " Death and Marriage. If my adverfary take it ill that in a Romance a man, " relate a History in the same words as another bath related it to him , he con-" fiders not that it is the principal grace of a book, and that if he can make nothing of it, 'tis for want of attention. It's eafily feen he knows not what to fay against us, and that he can do nothing but follow the imaginations of his own corrupt humours, fince that in the conclusion of all, he could reproach us with nothing but the complaints which are lowdly made against us, which is a thing no less natural then that there should be diversity of passions. therefore conjure you, most just Judge, not to regard his feeble reasons, whereby he endeavours to make it appear to us, that the best Romances in the world are worth nothing. It is most certain, that being made only for pleasure, and not observing the rigorous laws of History, there may be " brought whatever the Author pleases, so that they present us with all the examples of Vertue that can be imagined. 'Tis in these we find pleasure and profit together, and where even women may learn Civility and Courtship. These things being true, and that it is granted there was never any man hitherto but Clarimond that doubted of them, I befeech you to preserve Romances in that reputation which they have gotten in the world, and more especially to confirm unto those I have named, the honour and respect they deserve.

Philiris having spoken in this manner, the minds of the audience, which had been carried away by Clarimond, turn'd on a sudden in his favour that had harangu'd last. Tis true, when they remembed all the reasons that Clarimond had alleadged, they returned again to his side, so that they were still in uncertainty, and wish'd that Anselme would give sentence one way or other. But as they were in expectation of it, Amazyllis rose up, and desired to be admitted mediatrix in the cause depending. She was permitted to say what she pleased, and that sair Lady spoke thus.

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The Oration of AMARYL LIS, mediating for Romances.

Hough I am the most inconsiderable of all those of our sexe that are here present, most wife and righteaus Judge, yet will I not be afraid to " speak in a business which so much concerns us, fince no other will undertake "it. I cannot fuffer that Clarimond should condemn Romances so far, that if "he were believed, they should be all cast into the fire. What would he have them forbidden all manner of persons without exception? If so, we women, who so not to study in Colledges, and have not as men have, Tuwomen, who go not to study in Colledges, and have not as men have, tors to teach us the many things that happen in the world, are utterly undone; 'tis only by the help of Romances that we can arive to any knowledg. "If they are taken from us we presently return to intractableness and incivility; for our minds not being fitted for the books of Philosophy, nor any other ferious studies, there must be some other way for us to learn Verine and Eloquence. Nay, what is more, we shal be extreamly wrong'd, because our lovers and husbands, if they discontinue that delightfull reading, will forget all the " infinuations and addreffes of Love, fo that we shall be no more served with passion, and shall have no further adventures to find employment for the writers of the age. Confider this, most just Judge, and represent to your " felf, that if you condemn Romances, you will not only injure all women, but al-" fo all men, who will not henceforth find them fo amiable as before. Let this so powerfull consideration oblige you to doe us justice.

Amaryllis having so said, made a low Courtesie to Anselme, and every one mightily applauded her ingenuity to have done what she did without any bodies notice. Anselme gave a little nod with his head and smiled, as it were to assure her he was satisfied with her conclusion; and presently he pronounced these words.

The Judgement of ANSELME.

Having heard the reasons which Clarimond hath alleadged against the most famous works of Poetry and Romances in the world, and having also given ear to what Philiris hath answered to maintain the reputation of those different books, as also the complaint of Amaryllis, who hath mediated in behalf of the Ladies, and desired the reading of Romances may not be prohibited; after serious and mature examination. We ordain, That since all these sabulous works are made only for delight, and that the design of the Writers is then most fortunate, when they most recreate the Readers, It shall be lawfull for all to seek their satisfaction and delight in all books wherein they can find it: And since Clarimond hath condemned books which do not deserve it so far, and that Philiris hath given some greater commendations then they deserve, the ablest wits shall hereafter take the matter into consideration, and give their judgements without passion, of the several Works that shall come abroad into the world.

Anselme having thus pronounced sentence, every one was very glad; yes there were divers would have gladly known particularly, what credit they should give those books that had been named: but they were not in likelyhood to learn any more at that time, for the affections and disaffections were such as admitted not of any resolution; and if one commended a book, another discommended it. Anselme represented to them, that though there were nothing in all this contrary to reason, and that Romances being only things dressed to please, as he had said in his sentence, it was not to be admired if some were esteemed, and others not, because the case was not the same as with things that are necessary, which ought to have the general approbation.

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LL those that were then present at Hircans, staid a long time talking about those things that Clarimond and Philiris had said, and their admiration of Philiris was not little; he without any notice given him to answer to what was then controverted, having shewn himself so ready and able that his discourse seem'd much more admirable then that of his Adversary, though it had not been so long. They were aftonished at his memory, which had been so happy, that he had answered in order to all the reasons of Clarimond, with

very little hesitation. Lysis was almost out of himself for joy; and though the Poet. Musardan had not so much wit as to judge of wit in others, yet he thought be to follow the Propositions of him that had spoken for Romances. As for the rest, they were, as I told you, of different opinions; but he that was most for Clarimond, was Adrian, who taking his opportunity to speak; said to him, Sin, you have done monders in your speech, methinks your adversary made not so good a plea as you, and therefore I am very sorry you have not received that satisfaction you defined: For my part, I have ever born a great hatred to these ridiculous Romances. There is some injustice done me, saies Clarimond, but I hope I shall anon recover what I have now lost. Anselme would not at one blow dash the common opinion, though he was oblig'd to condemn it; and as for him who hath spoken against me, I am sure

the date only to sentile the set and this by hadronade on thought contrary to what his ton the nath hadron. In the lame sale as that of your Countellors who to set no had an effection and maintain all the causes that come to the set of the se

Lysis having over heard this difference, turns to Clarimont; Dose thou think thou speakest with him like the rothing for my part I must confess, that though thou hast spoken against what I lov'd, yet had I a greater esteem of thy eloquence then I had ever; but when I heard Philiris, the case was altered. And I affure you notwithstanding all this, replies Clarimond, that you will finde Philiris anon of another opinion then what he held. That will be a strange blow indeed, saies

Lyfis, with a fmile.

what in her Miffresse ear, would reeds hold her by the sleeve; which Lys perceiving, said to Amaryllis, that their loves should not be drawn out any further, but a happy issue put to them. Liserta presently got away; and Amaryllis answered for her, that she thought her self very happy to be married to Carmelin; but the question was, whether he had means enough to maintain her. He hath ever told me he was nothing in debt, replies Lyss, and therefore I think him rich. What's more, he's willing enough to work, and by that means he may in time come to have a good slock of seep: As so his vertues, I pass my word for him; and if you will slap up an againment, I we shall be the Natary, and shall draw up the contract, and keep the opies of L. Amaryllis told him it were better to delay it a little, that the two Lovers might try whether their conditions were such as would

agree together.

Clarimond upon this discourse, went aside to speak with Hircan, who was gone into a study at the end of the Hall, and all the counterfeit Shepherds with him. Dear friends, said he to them, the large taken our pleasure sufficiently of Lysis. His follies would henceforth be rather troublesome to us then delightful, if we should suffer him to continue in them; besides, it is some touch to conscience, to entertain a man still in those extravagances, which are repugnant to reason. You are a great Orator, replies Meliantes, you would teach us the precepts of charity, which we know as well as your self. Why may we not yet a while easy the pleasant conversation of Lysis? If he were possessed with any hurtset folls, you had reason to be so ready to restore him. His imaginations never carried him to do mischiest to any mad. If he does no hurt, its certain he does no good, sies Claiment and whereas his minde is capable of great things, if it were well guided, he may have a some institute to restore him. If you do not consider this, represent to your silves that if you were resolved to make further sport with this poor Shepherd, you earnot continue it much longer, for Adrian or Anselme will carry him away to Paris. Tis there we would have him, replies Meliantes; twill be good sport to govern him in great companies. Twere a pitty so samous a place should want this recreation. That will never be sales Clarimond; for assoon as he were there, they would chain him in the second proper in the second post time be deprived of. Consider that there will be no less pleasure to restore Lysis to his wirs, then there would be to continue him in his madness as you define.

Hircan was of the same opinion, and Philiris too, so that they soon brought their companions to the same point. They then thought it a very good work to re-store their Shepherd to himself again; and the hopes they had to do it were not

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fmall, when they represented to themselves, that Lysis had good natural faculties, which he could not but discover in his greatest extravagances. His discourses and his inventions amaz'd all the world; and if his errors had not hindred him from employing his subtilty in good things, he had never done any thing discommendable.

While they were in this discourse, a serving man came and told Hircan that the Hermit was at the door for an alms. They call'd him by no other name, because there was no other Hermit thereabouts, and it was the same that Lysis had met some time before. Hircan having given order he should come up, the Shepherd presently call'd him to minde, and went and saluted him with a great deal of complement. I am very glad my Cousin is acquainted with you, faies Adrian to the Hermit, I should heartily wish you would make him walk in the way of vertue. I doubt not but he is very well given thereto, replies the Hermit; he was almost perswaded to enter into that contemplative way of life that I follow; but I believe all the hurt that's in him, is that he is still in love. I am so, and shall be eternally (faies Lysis in a loud Tone) Charite is she that I love; my Cousin hath seen her, all the Shepherds know her, the Birds, the Trees, the Rocks and the Fountains are not ignorant who she is; for when I complain of my milery, every thing, even to that which hath no foul, affumes one to hearken to me. Provided your love aims not but at a faithful marriage, faies the Hermit, I shall never be among those that will blame you; for marriage was instituted by our Saviour, who after the creation of the world, bestow'd Eve on Adam; and St. Paul, saies, It is better to marry then to burn; but away with finful concupifcence, if so be your foul be stain'd with it. The waters of the clearest springs are not more pure then my desires. replies Lylis; I know incontinence destroys both mens bodies, and their mindes. and that it is like those fruits that grow about the Lake Aphalites, which feem fair and ripe, but within are nothing but ashes. Ever from my infancy, I have known what belong d to the two ways which presented themselves to the great Alcides; and two women made their orations to me, as they did to him, but I follow'd her that led me into the rough way of vertue, though the other would have led me an easier way. I now go upon thorns, whereas others tread upon roses; but I am alfo fure to come to that eternal glory which fo many Heroes have fought after. 'Tis for that we must sweat, 'tis for that we must go naked, having nothing but a club to overcome monsters, the enemies of mankinde: And 'tis for that in brief, that we must forsake the pleasures of this life, and live upon earth, as if we were already of the other world; that is to fay, have no other entertainment for the most part then good meditations.

The Hermit was extreamly pleas'd at this discourse, for he interpreted all religioully, and imagin'd that Lysis spoke of the glory of Paradice, and that he would quell the Monsters which are our enemies; that is to fay the Devils. He therefore turning to Adrian, said to him, Do you not see your own happiness in so learned a Kinsman as you have? I have heard very few Preachers speak better then he does. What reputation would he in time come to, should he enter into that calling! I should be very glad would he give himself thereto, replies Adrian; if you had heard other discourses of his, you would have been amaz'd. He will speak to you three hours together, without any trouble, and I know not whence he hath what he faies: for the most part he is so deeply learned, that I cannot understand one half. It must be conceived he hath done nothing all his life time but read. And it hath so happen'd, he hath taken a man, who is almost as great a Schollar as himself. But I must tell you, that I think all their knowledge is unprofitable, or rather hurtful to them; for they employ it only in those things which I can by no means approve. Is this true? faies the Hermit to Lyfis, do you abuse the good gifts which God hath bestow'd on you? My friend, will you not observe all the articles of our faith ? I observe my faith to Charite, replies Lysis; I have promised her before the throne of Love, to be eternally hers. How! what impiety's this? cryes out the good Father; when you are spoken to concerning

God, you speak of his creatures, as if you would adore them inflead of him? If you will not address yourself immediately to his infinite Majetty because of the greatiess of your lins, recommend your self to some good Saint, that may deliver you from the pains of hell. She is a fair Saint that I serve, says Lysis; and tis certain she can deliver me from the pains of hell, since by her cruelty she could condemn me to them. Nay, she can do greater things then that: All that are in this house can affire you that this morning she rais d me from death to life. Inform your self of this miracle. My Coulin is a Heathen, cries out Adrian; alas! there's no question of it: He's worse then a Mahametan: All what cursed Books are these that

have thus deftroy'd him !

Hircan and the reft of the Gentlemen came in at this noise. Clarimond having understood the controversie, perceiv'd the Hermite was not able enough to convert the Shepherd. As for his own part, he thought now was the time to try whether he might be more fortunate then another in the delign he had to restore him to his fenfes, by the help of those artifices which he had resolved to make use of. There are a many things which I must communicate to you before this honorable affembly, fays he to him. Tis now that I am to shew you that I am really your friend, as I told you some dayes since: 'Tis Philiris and his companions that are your enemies. though you have ever thought the contrary; they have hitherto promoted your humours, and 'tis that hath put you into the way of destruction. Since your coming to years of discretion you have read a many fabulous books, which you have taken as true, for want of being acquainted with some one that could discreetly have convinc'd you of your erroneous opinions. I must not any longer conceal my thoughts as I have heretofore, which I did only by degrees to infinuate into your good opinion, that I might be permitted one day to speak freely to you. You have just now discover'd the greatest extravagance in the world; you have spoken of your Mifirefs as of formwhat divine, though you cannot but know the is a mortal creature that eats and drinks as any of us do. You faid you had no faith but for her; have

you quite forgotten the faith of your Fathers, and turn'd Idolater?

Lyfis feeing he was fet upon more vehemently as to this point then ever he had been before, was not so extravagant, but he call'd to mind the good precepts had been infus'd into him in his infancie; so that at this very first assault of Clarimonds he was almost chang'd into another man. He was therefore forc'd to answer, that he acknowledged no other God then him that had created heaven and earth, and that he had ever ador'd him in the same manner as his father had taught him. As for Charite to whom he gave divine attributes, it was only to accommodate himself to the stile of the Poets, whom he was resolved to imitate. This is not all you have done, there's much more, fays Clarimond, you have ever talk'd of an infinity of ancient Gods, as if there were really any fuch; and yet who over adores this great God who hath given us our beings, looks upon all those little Gods as having no subfiftence but in fables, which men feign'd while they were yet in their first errors. Have you not told us a hundred times, that there was a Diana in the woods with her Nymphs, that there are Hamadryads and Gods of the River, and Nymphs of Fountains? You have endeavoured to make all those believe it that you have converted with, or came neer you; and you once cast yourself into the water to go and vilit the aquatick Divinities. I know not whether your fellow-Shepherds were fuch fools as to believe there were any in the world. It need not feem fo strange that I believe there are such Divinities, replies Lysis: I have not only read it in Books which have been made by Pagans, but in such as have been made by Christians who are alive at this day. What you fay may be true, replies Clarimond; but those Authors have writ that only as a fable; and if you doubt of it, be judg'd by Musardan. This Poet was still in the place; so that he confest d that it was not to be question'd but that himself and all those that wrote books spoke of those ancient Divinities as a thing fained, only for the ornament of their Poelies, though it had fometime been a main truth, and believ'd, and that very passionately, by a many nations. You see what they think of it whom you have ever followed, fays Clarimond; fince you will

needs embrace their doctrine, you must believe what they say, and you are not more learned then your masters in the lectures they read to you. You are moreover to consider, that since there is but one Almighty God, all your little Gods cannot substitute.

declare one thing to you, which I would not communicate to any other person whatsoever; and that is, that I know very well that they are not really Divinities which are conceived to be in the fields, but they are so called in a certain manner of speaking; They are only Spirits under divers forms. And to make it appear to you that it is so, I have not only read in the Poets whom you tax with tring, but also in Anthors that pretend to be Philosophers, and such as I dare say would be Divines. Witness Agrippa in his Occuste Philosophy: 'Tis well known he speaks every where as a good Christian, and quotes passages of the holy Scripture; but yet having disposed his Spirits through all the Elements, when he comes to those he appoints for the Earth and the Water, he calls them by all those divers names we find in the Poets: He grants there are Fawns, Dryads and Hamatryads in the Forrests, and Nayads in the Fountains; nay he denies not but Sarutn, Impiter, and the other Gods are each of them in his several heaven, exercising that power which the Ancients attributed to them. He also tels you at large what names to call them by, and in what manner they are to be invocated in his operations. Now we never use invocation towards things that have no power. As for his part, he calls them the Governours of the World: but it is my business only to tell you, that his meaning

was, that they are Spirits.

Agrippa then it feems is one of your Authors, fayes Clarimond: you have been extremely referv'd, that we never knew you studied his doctrine before. Know then that it is as impertinent a Fellow as ever you met with; he mingles Divinity with fables: And though he hath a mind to drefs up a Christian and lawfull Magick, yet he makes use of that of Hermes and other prophane Authors. Because that in the magick of the Ancients the Planets were invocated, as also the rest of the inferior Divinities, he hath spoken in the same manner, as if it could be done still: But the abfurdity was fo great, that he hath entreated all the world to pardon him, excusing it as an error of his youth. This I find in his book of the Vanity of the Sciences: there he retracts all. Clarimond is in the right, fayes Philiris, there's no answer to be made to what he hath faid. But though Agrippa should not believe there were Dryads and Nayads, says Lysis, it follows not I should be of his opinion: Do I not remember that I have feen so many rural Divinities, when I was chang'd into a Tree? There was never any such thing, sayes Clarimond; and I tell you once more, that there was never in this world any body so changed. Do you not remember the reasons I alleady'd once against Metamorphoses? I told you there was none among the heathens but the simple people, that believed any such thing could be; besides that it was by accident that these opinions got any credit among them. I gave you an account of divers persons who were thought to have chang'd forms, and more particularly that of the Robber, who was thought to be chang'd into a Raven. I told you the Poets had brought those things into reputation by their Verses; and if I am not deceived, Philiris, Fontenay, and Carmelin himself approved my reasons: I know not whether they have been since poisoned by your errors.

I remember all this, says Lyss, but I value it not. We remember it very well, says Fontenay, but we found a great deal of truth in it. You then believe impostures, replies the Shepherd all in a heat. This is not the only point you will be contradicted in, says Clarimond; be not angry yet, stay a while, and you shall have much more reason. I must tell you, that since all these Divinities you have talk'd of are but sictions, you had no reason to make all these Gentleme at on Shepherds habit, making them believe that you would make them happy by that means, and bring them into conversation with the immortals. As for your golden age, you know what I said to you of it; I told you plainly, that to make that return, we must put

on as much favageness as those of the new found world. There was never any ima-

pin'd that that kinde of life could be as delightful as ours,

What hath Lysis then deceived us? cries out Philiris; I had little reason to come to far to finde him. If he knows no more then I have yet seen, the Shepherds of sur Country know as much, I will return to them. And shall I, saies Fonenay, stay here with an Impostor, who hath promised me such wonders if I would continue Shepherd? O! Cousin Hircan, give me my red suit again. Polidor and Meliantes said also, they would be no longer Shepherds; so that Hircan desired them to be quiet, and told them they should all have what cloathes they had brought to his house. Lysis extreamly troubled at this revolt, told them they would at leisure repent their forsaking him: but Clarimond bid him not to be so perswaded, and told him he would make it appear to him, that he had never known the least happiness of condition, since he turned Shepherd, and that of all he had believed, there had nothing happened to him; and to that purpose he thus continued the discourse.

You are then to imagine, that I am better acquainted with your adventures then your felf, for I have not only learn'd what you thought of them, but also what

others conceiv'd who have abus'd you.

In the first place, being come to St. Clon, where you put on your Pastoral habit. Anselme having found you, as you admir'd your precious reliques, was so far from blaming you for it, that he hearkned attentively to your extravagant history; but what amazement must he have been in to see you esteem so highly the foulest things in the world; and having promis'd you great affiftance, such as was that of drawing Charite's picture, you took him for the God Pan. The Poets never told you that the Sylvane God pretended to any skill in painting, but you thought there could be nothing impossible to a god. I will not mention the reasons you alledg'd to your Gardian, to perswade him that you ought to be a Shepherd, and that he should be one too, if he had any design to be happy. There hath been laughing enough at that impertinence already; I shall only mention that simplicity of yours to go and speak to a country Lobcock in Poetical and Romantick terms. The power you attributed to Charite, put him into such a fright, that he and all his acquaintance were alarm'd all that night, imagining the end of the world to be at hand, I know not whether any dyed upon that fright. If any fuch thing had happened. you had been the cause of their death, and you would have been punish'd as a murtherer. You would also needs interrogate the Eccho, but you were neatly cheated; for whereas you imagin'd it was the Eccho of the Poets that had answered you, is was this Anselme whom you see, who cannot deny it. You might have perceiv'd then, how much he flighted and laught at the extravagances of the Poets, by the stories he told you about that repetition of the voyce, and concerning the three Deftinies. He also laugh'd at that opinion of yours about the Sun, taking what is faid of it litterally. You are to know, there is but one, and if we finde it in the morning in another quarter, though he hath been hidden from us, yet it did only pass under us, to enlighten the other Hemisphere, and did not rest in the sea, as your impertinent Authors tell you. Yet Anselme comply'd with you so far, as to make you another promise of Charites picture. I pass by your extravagance in the Inn, of not eating ought but what was red. This you would needs do, and your humor was fatisfied. You perceived well enough that you had already deceiv'd your felf, when Anselme told you that it was not handsome to play the Shepherd at St. Clan, and it was a great argument he told you the truth, when such a rout bore you company with stones. You were also pittifully abus'd when you took a Country fellow for a Satyre; for who hath ever feen any in France, unless it be in picture, or only by difguise in Pastorals and Masks? Nay, where were there ever any seen in the world; There's mention only of two or three, but they were monsters, things extraordinary in nature. As for the picture which Anselme gave you, do you not see he did it only to abuse those descriptions of beauty which are in the Poets? Do you think your felf that the features of that Metaphorical face are like those

those of the Natural face of your Mistress & Though that were possible, amidst for many feveral colours, 'tis not Anselme hath, done it, for he is not so good a paint ter, as that there can any excellent things come from him, he can only diadow Copper-pieces. I stick not to say this before him, because his reputation lies another way. Twas also out of abuse, that he permitted you to be Judge in the difference between him and Montener; and though you had not given judgement on his fide, Geneura had nevertheless been fruitated of her expectation. He feem'd to attribute great authority to your words : your Serenada and your Love-letters were in his opinion ridiculous enough, but you abus'd your felf more egregiously. when you kis'd the clapper of Leonora's door, while you perceiv'd not you were fprinkled with Urine instead of Rose-water. I omit many little particulars, as the Garlands wherewith you would adorn the portalls of Charites pallace, and the meeting with the Merchants of Paris, whom you took for Pirates. In all these were you as strangely deluded as could be imagin'd. When you were one evening at Charite's, 'twas pleasantly imagin'd of you that the candle could have been lighted at her eyes: If the Poets finde out fo many conceptions upon the flames which iffue out of their Miltreffes eyes, they must be esteem'd no other then Poetical impertinences. I cannot but laugh at your extravagant jealoufie the day following. when you found Charite alleep in the garden. You were jealous of your own shadow, nay of the very Atoms, and therefore with much more reason of any thing that rouch'd her as the grass whereon she lay. You imagin'd the Sun made a noise. as he went through the heaven, and that the plants did the like in growing: You af-terwards committed a world of fooleries, and the perfection of your extravagance was, that being near Charite in the Court, you believed the fire of her eyes had burnt your hat, when it was one of Anselmes Lacqueys had done it with a Burning-glass: In consequence of this opinion, you imagin'd the next day that you were all aftre, and went and cast your self into a fountain, where you had been drown'd had not fudden relief come. Being after this at Paris, you went to Burgundy-bonfe; where you took the Comedy for a truth, making better foort to all the world then any play. Twas another good homor of yours, when you believed that the picture of an imaginary Shepherd was your own, and when you aftonish'd the Stationer in St. James freet with your words and actions. The discourse you held with Cecilia when you lay at her house were very pleasant, and twas pretty to see you come into this Country, when you thought you had gone into Forrests. This cheat you are convinced of, you can say nothing to it. Here's Anselme present that can witeness it, and not only this, but all the rest, in case you will deny them.

Anselme upon this advanc'd, and very seriously confirm'd all that Clarimond had said; whereat Lyss was so dash'd, that he suffered the other to proceed in his

reproaches.

Do you not also remember, saies Clarimond, that I began to discover you by another error of yours at my house: You took my mother for the sage Felicia; its true, she is sage, but not Felicia. You were afterward mightily deceived, when you thought I would have taken your part; and again, when you gave your Mistress a Serenade, you thought it was an Hamadryad that answered you on the Lute, for it was our friend Hircan, whom I had given notice to of your enterprise. The good Hermit here present can also witness, that you spoke to him as if he had been a Druid, or some Magician, because you had read in your books, that the Hermites did sometimes practise Magick, and thought there was no sin in it. The most matcheless delusion was, that when you afterwards met Hircan, you took him for a Magician, and thought the Gentlewoman whom you called Synopa a Nymph of the waters. Twas as good a trick when you imagined that this cumning man, had changed you so perfectly into a maid, that you were taken for no other. Being a servant in that sex at Oronze's, you were accused of incontinence; and for tryal, they made you get up on a brass plate, which could not hurt you, there being no fire under; I came and proffered to dye for you; and when Leonora had commanded you to be burnt, Hircan came and deliver'd you from the injustice of your enemies.

but all this was but a Comedy, for it was fo well known that you were Lyfe, that the very children knew it, and they had much ado to keep them from telling you for Being afterward come to my house with Carmelin, you did so many extravagances that my Mother was amaz'd at it; but I pals by that, to come to your Metamorphofis. Having fallen by chance into a hollow Willow, you imagin'd you were become a tree, though none else thought fo. What confirm'd you in this was, that Synopa came and vilited you that night with two maids, who called themselves Hamadryads: one of them is here yet. As for the God Morin, who came after, it was Hircan, and Lucida was Amaryllis; and for the Cyprestree. it was a ferving-man. The fables which were related to you, were purposely made to abuse you; and all the other particulars of that adventure were out of design. The second night Anselme, Montenor and my self clad our selves like Gods of Ri vers to come and visit you; and that we spoke not, was for fear we might be difcovered. When we had fufficiently made sport with you and Carmelin, Hircan appeared to you like a Magician. Anselme and I acted the two winds which blew down the Tree Lysis, who afterwards thought he was become a man again : for indeed it was no hard matter to perswade him to be one. If you will not credit this, call to minde the false birds which you found in this house some days since, they were the same we had on when we acted the Gods of the Rivers, and for the rest of our dreffings, you shall be shewn them at any time. Since that, many things have happened to you which were very remarkable; and above all, the discourse which past between you and me concerning the Poets was very excellent, which had this effect, that you fent a Bill to be posted up in Paris. You received a Command withent Command from your Mistress, and then you would needs be sick, because she was. But that which is most admirable, is the abuse which Philiris, Polidor, Meliantes and Fontenay put upon you. They made you believe they were turn'd Shepherds for your fake, and that indeed you may make good, but if they did it, 'twas to make sport with you. Philiris is no Shepherd by birth, Fontenay never had any minde to that condition of life; and as for Polidor and Meliantes, they are Persifians as much as I am : All the stories they have related to you, have been forg'd out of their own brains. As for Lucida and Synopa, you were very credulous when you saw them, to imagine they were both Shepherdesses, and not the Nympha you had seen before. As for Synopa, the is return'd to her own house, and was not, as you conceive, chang'd into a Rock: The Country people hereabouts will tell you, that the rock which you would have Carmelin love, hath been time out of minde in the same place where you found it. The Hamadejad you saw in the day, was Lifetta cover'd over with bark. As for the Ambassadors from Paris who came to you, they had only put on the names: And as for the enchanted Caffle, whither you were carried in a Coach, 'twas a house of Hircans, which you may fee when you please: we were the Gyants, and the hulch-back Souldiers, and you were no more invulnerable then any other. You went not through the ayr, neither coming nor going; for I affure you that Hircan never pretended to be a Magician. When you thought to have carried away Charite, you only laid hold of a Bug-bear, which Oromes's Maids had drefs'd on purpose for you. And to conclude my discourse, you have not taken any poison to make away your self, and confequently Charitis eyes have not rais'd you to life again

Ctarimond having thus ended his discourse, Lysis was on the point to render himself, and yet he made him this answer. What, wilt thou then deprive me of the glory of so many noble actions? Can it be possible that so many honest people have deceived me? Anselme hath already confess dhe hath done so, but may I believe it for the rest? Though we came to take our leaves of you, as pretending to return into the Country whence we came, replies Philinis, yet must we confess that it was to play the last of our pranks with you. And for my part, says Hircan, I was never any Magician: I assure you that all that Clarimond hath said is true, and I will give you what proofs of it you please to desire; I will shew you all the dresses wherein we have been disguised to bring about these notable adventures,

and will bring you all the Country hereabouts to tell you who I am, and who these Gentlemen are that have plaid the Shepherds.

All that were present having made Lysis the like affurances of the truth, and that very feriously, he was so touch'd with grief and indignation to have been so long deceived, that notwithstanding all his extravagance he fell a weeping, which with an accession of shame made him run away into a chamber where there was nobody. Clarimond having followed him thither, he cries out as foon as he perceiv'd him. O God! with what impostures hath my youth been abused? You would needs make us believe you were a Tree, and many other fuch things, fayes Clarimond; we could do no less then endeavour to abuse you too. You have no reason to be angry with any for deluding you, for we were all forc'd to it, fince you were the first deceived your felf, and that to comply with you there was no other way but by deceiving you. We must needs have given way to the first violence of your imaginations, left by too great opposition they would have turn'd to fury. For my part I am he hath with the first endeavoured to undeceive you, and you may have taken notice of it; and 'tis in this case that you have had testimony of that friendship which I have so often boasted you. Let it appear that I have employ'd my time well this day, and that you will no longer perfit in those errors which have hitherto

croubled your brain.

What must I then do? says Lysis; advise me, that so I may not be destitute of all things. I have erewhiles sufficiently shewn you the impertinences of those fabulous books, replies Clarimond; and through a fatal chance, all those who have entertain'd you hitherto have shewn you as much, though possibly without any defign of theirs. All the stories which were told you one night of the rural Divinities were fo ridiculous, that you need no more to disengage your faith from Poetical Transformations. As for the histories of the four Shepherds, I have already faid formwhat by way of example concerning the four kinds of Romances. Since Synopa had before given you a Relation of Metamorphoses, it was requisite the hiftory of Fontenay should represent a Romance after the ancient mode, where they talk of Nayads, men falling in love with themselves as Narciffus did, and the artifices of Magicians. As for the history of Philiris, it represented a Romance full of fympathie, sweetness and passion, such as might pass in this age, giving only the names of Shepherds to the persons introduc'd. As for what pass'd between Polidor and Rhodogina, there's an example of those tales that old wives tell children, and of fuch as I call Italian fables, because the Italians were the first broachers of them. Straparole hath made a fort of them in his Merry-nights, and divers others have imitated him. As for the adventures of Meliantes, they are according to the mode of your military Romances; and it is not to be forgotten that even Carmelin in the relation of his life hath given us an example of those Spanish Romances, wherein are represented the shifts and cheats of Beggers and Servants. It will be easily granted that all these Narrations exceed those I allow them for presidents; for though they are not so long, yet do they contain better things, and all through discover both order and invention. However I must tell you they are sufficiently extravagant, and worthy to be contemn'd: And upon this ground I am to perswade you not to give yourfelf any more to the reading of fuch stories, fince the best of them are not worth any thing; and that if you read any, it may be to laugh at them, or at the most for a transient pleasure, without ever imagining that you should live like the persons which are mentioned in them. Your desire was to imitate the Shepherds, though there be no pleasure in that kind of life; a man may live well enough in the Country, without carrying a sheephook: See how Hircan lives, see how Orontes, see how I live: We live always here, we go a hunting, we go a fishing, we walk abroad, we do what we please; is not that all you can defire? Whereas if we were Shepherds, we must look after our Flocks, which were a thing of too much trouble : one while a Sheep would be gone aftray, which must be found again; another while a Wolf would make bold with one, and that must be pursu'd and recover'd; or it may be a Rot would seize all our Mmm

flock, and it would be no small employment to make them sound again. What means is there for men to enjoy themselves, as you would defire to do, amidit these several occupations which belong only to servants? you will tell me, that the Shepherds mention'd in the books, were not fo careful of their flocks, and that they entrusted them to others; or it may be they had not any at all Nou must then grant me, that there is no necessity of keeping sheep in point of happiness; nor confequently to be clad in white, and carry a sheephook: for the equipage of a Shepherd, is not necessary to him that does not actually profess Shepherdry ; and when you shall quote me the examples of divers who have wore such a habit as yours, and yet kept no flocks, I shall confess that your Books are true; but if ever any did wear such a habit, they did it only out of conformity to some they convers'd with, which cannot be faid of you, fince you were for ought we know the only Romantick Shepherd in France, when you began to be so first. Now do not tell me, that you know well enough that there are not many of your quality, but that your design is to bring Shepherdry into its former reputation; for to what purpose should you do so? I tell you once more, that without all that trouble you may enjoy all the pleasures in the world. Remember what Fontenay did one day cast in your teeth, when he compar'd you to Don Quixot; there will be many who will not stick to believe you imitate him, and when your adventures shall tranfcend his, they will be look'd on no otherwise then greater arguments of your madness.

Lysis was in a deep consideration all the time of this discourse, and his minde being more clear'd up then ordinary, the admonitions of Clarimond were not displeasing to him. Now that you have deprived me of my companions, saies he to him, will you have me quit the Shepherds habit? I am so far from robbing you of your Companions, replies Clarimond, that Philiris and the rest will be more with you then ever, and will be eternally your friends; but for the Shepherds habit, you have no mans approbation to wear it any longer. If you only took that from me, twere no great matter, saies Lysis; but you will also take away all testimonies of the affection I desire to bear Charite, and tis a great hazard you will not take away that very Charite from me. The testimonies of your affection to your Mistress hitherto have been too extravagant, saies Clarimond. Those must consist in things that speak reason, and discretion, and you will finde, if you sollow my directions, that you shall obtain whatever you desire of her, for I am very far from doing any thing might hinder you to serve her. Besides that, the more to induce you to quit this Shepherds habit, I must tell you it is the onely thing wherein you displease

her. I leave you here a while to consider of it.

Clarimond having with these words left Lysis, return'd to the rest of the company. He told them all how gently Lysis had receiv'd his directions, and how stayed and discreet his answers were, and what hopes there were that in a short time he might be brought into a fair way: whereupon Amaryllis asked, whether it were not fit to fend the Hermit to him, whose presence might oblige him to some respect, and put him the more in minde of his dutie; but it was not thought convenient, because it was more likely Clarimond should better go through with the good design he had undertaken; so that the Hermite was a while after dispatched away. Twas generally confest that the artifices which Clarimond had made use of to restore Lysis to himself, were so pleasant, that all the extravagant sallies of the Shepherd had not given near so great satisfaction. Carmelin himself, who had heard all, was very glad his Maiter was convinced of fo many truths, which he had forgetimes taken great pains to perswade him to, and though he knew not what kinde of life they should lead together for the future, yet was he never the sadder, when he confidered that thenceforward no man would abuse them, nor would they suffer themselves to be abused: For as for his part, to remedie all the delusions and cheats which might be put upon them, he refolv'd, that if ever he were called to any Enchantment or Metamorphofis, he would never give credit to any fuch thing, no, not though all the men in the world should perswade him to a thing contrary to his opinion.

As for Adrian, he was so overjoi'd to see how Clarimend bestire'd himself to restore his Coufin to his wits, and how far he had advanc'd, that he gave him all the thanks imaginable. Clarimond not finding Musardan, enquir'd where he was. They told him he was gone away, intending to lie that night at Lagny, though Hircan would have staid him & that the cause of his departure was that Adrian having understood at his first coming in, that he was a maker of Romances, and that Lysis had read his books, borehim such an inplacable grudg, that he set upon him assoon as he could possibly, and rail'd at him all he could, whereto the Author not knowing what to answer, and withal feeing his adversarie back'd by so many, thought it his best course to dislodge. Clarimond was much vex'd that he had not feen the contest; but what he had done in the mean time was of greater confequence. He was fatisfied with the particular account which Adrian gave him of all that had been faid; and afterwards turning to another discourse, he told the good man that his Cousins first maladie was love. and that the only defire to serve a Mistress perfectly, was that which had form'd in his head the imaginations of so many adventures, which he grounded upon those of the Romances, as he had gather'd from all that had past, so that to perswade him that a woman may be pleas'd without all those extravagances, must needs be the only means to bring him perfectly to himself; but that it were dangerous to deceive him in this case, unless there were a design to make him stark mad: As for example, if he be told that Charite would not be cruel to him, the must not discover the least cruelty: Whereupon Hircan said, it was no hard matter to make him a happy man, and that was to work a marriage between him and that fair Charite. Adrian would know truly who she was, to see if the match were any thing considerable. Leonora told him, that she was a near Kinswoman of her last husbands, and that The had taken her into her fervice, because the was not too forward in the world. but that she would give somewhat with her in marriage. They represented to Adrian that though his Coufin had great wealth, yet could he not meet with a more advantagious match, because he having the reputation of a hollow brain, there would be no fuch striving for him. Adrian and his wife esteeming an alliance with Leonora very honorable, and confidering other reasons, said that they thought very well of Lysis's marriage with Charite, if so be the rest of his friends would consent thereto. They also remembred them, that they had seen that Charite in the morning, and that the feem'd to be of a good calm nature, fo that they thought very well of

And thus were they very ferious about the marrying of Lyfis, out of a confidence he would be wifer by it, as indeed there was much appearance. Leonora understanding he was very rich, saw that at all adventure it would not be amiss to bestow Charite on him, by reason that though he should continue in the same crasiness, yet his madness was harmless, and haply he had not been guilty of so many extravagan-

ees, had not others flarted the occasions.

Orontes upon this going home with all those that had any relation to him, Adrian took his leave of them, promising Leonora that he would treat with his friends about the marriage of his Cousin, and that he would write to her what he should do in it. Clarimond went up into the chamber where Lysis was, and said to him, You must needs confess that the moment wherein you began to contemn your former opinion was very happy to you; for it was no sooner heard that you would hearken to reason, but all the world are perswaded you will obtain your own wishes of Charite: Leonora, Angelica, Adrian, and Pernella are of your side; who can now do you any hurt? That very Charite, replies Lysis. You will find the contrary, says Clarimond.

Lysis fell afresh to consider of this, and yet he was extremely glad to understand that those who were most concern'd in his affairs were so favourable to him. When supper-time came, he sate down at table with the rest: But the shame which seiz'd him that he was so long abused by those in whom he had plac'd the greatest considence, had so cast him down, that he durst not speak a word. Advian and his wife thought it a good sign, and conceiv'd he would thenceforward be more discreet;

Mmm 2

fo that the next day they return'd to Paris very well fatisfied, promiting him whatever he defired, on condition he would be no more a Shepherd. As for Clarimond,
he thought that filence no good prefage, and that it was to be fear'd he might fall
out of one misfortune into another, and that his extravagance would turn to stupidity. To remedy this, he thought it necessary he were withdrawn from those perfons who oblig'd him to so much fear and bashfulness. This design was communicated to Hircan, who thought it very convenient that Clarimond took Lysis and
Carmelin to his own Castle.

They were no sooner gone, but Fonemay and his companions took their way for Burgundy, whither some business call'd them. They gave infinite thanks to Hircan, not only for their entertainment so long, but also for the rare diversions which by his means they had had. In the mean time Angelica told Charite, that it was resolved the should be married to Lysis. Her answer was, that it was only to abuse her, to bestow her on a man that was a laughing-stock where-ever he came. Angelical assured him to any further extravagances. She had no quarrel with his person, for his sace was not so deformed as to frighten; and if all were as well in his mind, she would

not be long entreated to make good what was undertaken.

Lysis being at Clarimond's, found that Montenor had sent from his house the cloaths he was accustom'd to wear in the City, which Anselme had not forgotten to preserve. Clarimond told him that he must pur them on; and indeed they were more convenient for the feafon then the Shepherds habit. His Coat was all spotted and all torn, it could not possibly hold out in so many adventures; and it was withall fo ill lined, that it could not defend him from the cold and rains which in the Autumn were somwhat frequent. He therefore took the Cloaths, which it was a long time fince he had worn; but he was fo long making himself ready, that it was eafily perceiv'd he was not perfectly resolv'd to do what he did. I cannot diffemble, favs he to Clarimond; it troubles me much to quit a garment that I was long accustom'd to: I thought that the only wearing of it was a powerfull means to make me enjoy all the pleasures of this life. These opinions are hard to overcome. you not then yet converted? fays Clarimond; have you not been a Shepherd long enough? I will bring one of the truelt reasons in the world to convince you. Remember yourfelf, and you will find that in all your Books of Shepherdry, they only that are in Love are clad like Shepherds: As for those that are married, it is not faid that they meddle with any Flocks. You must do so if you marry Charite, as I hope you will. 'Tis true, you are not yet married; but what will you be the worfe to quit the habit of a Batchelour a little before, fince your friends advise you

This was a huge subtilty of Clarimonds: He would bring Lysis to reason by the authority of those ancient Authors, and bring him to wisdome by the maxims of folly. Yet Lysis smilingly said to him. Dear friend! you do not consider that when it is not mention'd that those that are not married kept Flocks, it is only that they are not brought upon the stage so openly, in regard it is the Authors design to write only the history of young Lovers that are to be married. And when you find any fathers of samilies withdraw to their houses, it is by reason of their old age, or

because they have children big enough to look after their sheep.

Clarimond hearing this, was afraid Lyfis pertitled fill in his former imaginations; so that he roughly return'd him this answer. Whatever you can alleadge, it matters not: So it is, that I must have you in good earnest shake off this Shepherds habit. Is there any necessity to wear it to charm a Mistres? Consider, I pray, who hash been more fortunate in their Loves, you or Anselme. Did Anselme ever turn Shepherd to get Angelica? Had he done it, he had not obtain'd her yet; and for your part, as long as you are one, you shall never obtain Charite. Have I not told you, that the Maids in these times do not affect Shepherds? You that do all you can to please your Mistress, do you not perceive that you have done nothing but displeas a her hitherto?

These reasons so seasonably pres'd, and so easie to be apprehended, finish'd the work of Lylis his conversion. And to make him yet conceive the truth more fully. Clarimond feeing he faid not a word; continued his discourse in this manner. What could you hope to do by cloathing your felf thus like a Comedian, and living like a Romantick person? I will rub over your memory with the misfortunes have happen'd to you upon that occasion? You could never bring about any one of your Love-designs. When you desired to speak with your Mittress, or at least kis the window whereon the lean'd, you fell down the ladder, having your nofe bath'd in blood, so that you were taken by the collar for a thief and a murtherer. As for your difguifing yourfelf like a Maid, you were never the better for it, it came to nothing ; and to did your Metamorpholis. If it were possible a man could be chang'd into a Tree, what were he the better for it? You imagin'd it a matter of honour and advantage; and 'tis true, the Poets bring examples of a many persons favour'd by the Gods, which have chang'd forms: but do you not find also in the same Authors. that those who had committed the greatest crimes were in like manner transform'd? Tis therefore a question whether the Metamorphosis be a punishment or a reward : and the true judgment that may be given of it, is, that it ought every way to be taken as a most ridiculous absurdity. As for the imaginary deliverance of Pamphilia, wherein you thought you had done such miracles of valour, and merited a name and place amongst the most famous Heroes, whose memory hath lived till now; what wonders could you have done, had you been invulnerable as you imagin'd? Twas only your confidence of being so, that made you go so cheerfully to fight. It was the same case with Achilles and a many other Heroes, who could not be wounded, whom you thought to imitate. Be their adventures either fabulous or true. I shall laugh at all those that take them for valiant Champions, and compare to them all the Princes they would celebrate: For had they believ'd they could receive wounds, it would have discovered some natural cowardise in them, and they had never gone to the battel fo refolutely. I believe you do not intend to play the Heros any more; but you will have me think that you cannot so easily take your leave of the Shepherd, because you would still continue your extravagancies, which you think are testimonies of your affection to Charite. What, will you still observe how many bits you eat, and how many times you drink; and that to honour Charite? Would you also eat noughe but red things, and will you never be at ease till you are turn'd towards that quarter where you conceive your fair one to be? Will you henceforth observe your amorous conformities? will you ear nothing but what Charire likes? will you cough when the coughs, and if the have the eye bound up, will you have yours too? What other end can there be of this, but to make you be laugh'd at? A woman is never touch'd with any love for any of these fooleries; this is not the way to render fervices to a Miltrels. All your past actions can fightlic nothing to this purpole. And if it was your delign to shew by that means how great your compliance was, I tell you, you will discover it much more, if you quit the Shepherds habit. That's the point I drive at, and I will make it cleerly appear to you where your great error lies; and that is, that you have not labour d at all the principal conformity which is now required, fince you are fo much given to conformities. Charite is drefs'd as an ordinary Maid of her condition, and you are elad like a Shewer of Puppet-playes. Since the is not clad like a Shepherdels, you fhould make no 1 not go like a Shepherd.

Lyfichaving heard all this, was albam'd he had faid any thing that flould make Clarimond believe he would contradict him. The reasons that Gentleman had alleady'd, wrought so powerfully on him, that he resolv'd to follow them for the facture. The fear he was in to displease Charite, kept his mind within compass; so that he suffer'd them to dispose his Shephends habit where they pleas'd, so it should be never seen again. Having found also among his arometries the Metaphenical Picture, and all those things he had so carefully preserved because they had come from his Mistress, he of his own accord gave them to Clarimond to do what he pleas'd with them. It was not fit he should see any more the badges of his ancient follies.

and his hope was he should shortly obtain of Charite favours of greater conse-

quence then those.

Since the bare reading of Romances had been able to put so many several imaginations into him, seconded by the cheats and abuses had been put upon him, 'tis to be conceiv'd he was of a tender perswafible composition of mind, and that it was as easie to make him hate his extravagances, as it had been to bring him in love with them. He accordingly confess'd to Clarimond, that he heartily repented him of all he had done; but that it was impossible for him to refrain doing them, because that though he was not ignorant of the truth, yet he sometimes would deceive himself purposely to deceive others, so to make his adventures the more remarkable. As for example, he was never half perswaded that he was chang'd into a Tree, nor did he believe those other extraordinary things; but he pretended to believe them, that others might believe them too, and that there might be made of him a Romance that should make him eternally famous. He at length came to an excellent good humour and was more apprehensive of reason then he had ever been, as it happens that mens minds pass from one extreme to another: which Clarimond observing, told him that he was the most satisfied man in the world, to see him as other men. And thereupon to make a final riddance of all those corrupt imaginations, he made a discourse to him about the Divinity, representing to him that we should adore none but God alone, and not idolize his Creatures, which we must only love in order to him; whereas it feem'd he did not love God but for his Mistresses sake. He shew'd him, that the Eyes of a Beauty are no Suns, that give us day, or could reduce to ashes those things whereon they cast their rayes. And thus he gave him cleerly to fee the errors he committed in relation to all Sciences, when he took the Poets for warrant and authority for what he faid. For his further instructions, he permitted

him to go into his Study, and there choose out some good Books.

They spent five or six dayes in such entertainments, in which time Anselme and Hirsan neglected not to send daily to know what they did. They were very glad to hear that Lysis began to hearken to Reason; for it would have been a huge bar-barousness, if after they had made as much sport with him as they could desire, they should still wish to see him in his extravagances. Clarimond being desirous that all might see what an excellent Physitian of the mind he was, would needs carry his Guest abroad to visit their common friends: but Lysis told him that he had no great desire to go, because he was sensible of the many sollies he had committed before them, and fear'd they might jeer him. Clarimond made great protestations to him, to assure that a person in Love is not himself, and that his past actions

were as much to be excus'd as the rayings of one in a burning feaver.

They went therefore in the first place to Hircan's, and thence to Oronte's, where they were all amaz'd to see that Lysis was not the same man who had plaid so many ridiculous tricks before them. He was extreme sad, according to his disposition, and he was now of the same humour he was of in his infancie. Yet he spake when he was spoken to earnestly, but it was without any laughing, how pleasant soever the occasion might be. Tis the custom of those whose brains are too light, whether they laugh, or whether they rejoice, they do it in the heat of their sickness; their joy is but an extravagance, and their laughing from the teeth outward; but when their phrensie is somwhat over, they make no noise, and whatever is said is indifferent to them. I wonder at nothing so much, as that Lysis did not change his Love with his humour; but it is to be conceived his passion proceeded from another capse then that of his folly.

He secretly learn'd out the place where his Mistress was, and he was permitted to tilit her. He demanded her pardon, if he had at other times importun'd her with extraordinary discourses, and that for the future the testimonies of his affection towards her should be no other then what were according to the precepts of reason. She, who had been commanded by Leoners to receive him courteously, answered him, that she thought herself much honour'd in his Love, if so be his affections did

not exceed the limits of honesty. This gave him such satisfaction, that he imagined there were no more miseries ordain'd for him; nor indeed was he deceiv'd; for about this time Anselme received Letters from Adrian, by which he understood that all Lysis's friends, whereof some by chance knew Charite, consented he should marry her; provided he were fully delivered from his former imaginations. Anselme return'd him an answer to the great commendation of Lysis, and desired him to return into Brie, and bring with him those he thought convenient to his Cousins wedding. The messenger departed immediately, and Lysis assured of his happiness, was inexpressibly glad. Yet he said not much of it, because Clarimond had forbidden him to engage into unprofitable discourses when he were in company, lest through negligence he might slip into some of his ancient Romantick talk. He so extreamly lov'd this Gentleman, since he understood that he bore him such a sincere affection, that he was ever assault to disobey him, nay when he but saw him, he corrected his behavior, and thought that all the imaginations came into his minde were super-

fluous; fo that he held his peace for a good while after.

Two days after came Adrian, with two other of Lysis's Cousins. Leanara entertain'd them very kindely at Orontes's: When they saw their Kinsman, they thought they had never seen a wifer man; as indeed there was such a difference between what he had been, and what he was, that if he chanc'd to slip into some little impertinence, they were so dull, that they could not perceave it. The contract of his marriage was pass'd without his notice, all he troubled himself with was to sign it. Adrian had the care to see it in form, he himself being so transported in his loves, that he could not descend to such low thoughts as relate to the goods of fortune. Charite had somewhat lest her by her father, and besides that, Leonara gave her a house; which stood somewhat near that of Orontes. There it was resolved the new married couple should keep house together; for though Lysis would be no longer a Shepherd, yet would he not leave the Country. There was a great feast at their making sure, and the next day they were married: Though the company was not great, yet they were merry enough, but nothing all the while said to Lysis that might offend him; it being but a little while since began to follow the common opinion of all other men, 'twould have been dangerous to put him into any disquiet.

having given him a small tum of money for his good and faithful service, Lifetta continued no longer in rebellion, but submitted. The next day they were married, and though he was bet simple, and no great Clerk, Orontes made him Bailiss with

in his Lordship, finding him able enough for that charge.

Adrian and the relt of Lysis's friends returned to Paris with Leonora and Anselme, who carried his wife with him. Orontes writ to them fince, that the two lovers his neighbors he'd a very comfortable life together, and that there wanted nothing to make them perfectly happy, but to finde Lyfis some little office, for to exempt him of the taxes. When they had purchas'd him one, he thought himself in such a pofture as might defie misfortune, feeing himself a Country Gentleman, and the cloathes he wore of feveral colours pleas'd him no less then the Countrymans coat: yet whenever he heard the bleating of sheep, he could not but call to minde the falle pleature he once took to keep some. He sometimes as he read a Book, straid into the woods; but he had quite shaken hands with all Love-books, he medled now with none but Treatifes of Moral Philosophy. Yet Clarimond perceiving that his minde receiv dall impressions with too much vehemence, was afraid he would fall into some other new folly, and more particularly become a Stoick or Cinick Philosopher. He had already read in Charron and some other Authors, that a man must take pains in the generation of children, and yet not give ones self bruitally over to it, and that there were some certain observations whereby to get fair children, strait and witty. He would observe with Charite the Diet prescrib'd for that purpose, and his careffes and embraces were limited to the appointed time. But Clarimond desirous to keep him from being either superstitious or extravagant, rid

him of those fancies assoon as he perceiv'd him posses'd with them. He told him, he should laugh at those Philosophers, who though never married themselves, yet importune us with their fantastick notions of marriage; and moreover assur'd him, that to get perfect children, it was enough to live temperately, referring the business to nature; and that when the children were born, good education perfected the rest.

Thus did Clarimond and Orontes alwaies divert him from things that were not commendable; and though a many came to fee him out of design to put his sollies afresh into his head, yet they prevailed nothing. I must needs confess that there happened to him adventures pleasant enough since his marriage, but his particular friends were the only witnesses of them, and it is not my design to make my history any longer. I must leave that to some other that will take the pains, that when several persons have employed their endeavors on the same subject, it may be judg'd who hath done best. All I have now to do, is to give you that account which is ever requir'd at the end of all Love-stories, which is to let you know what became of all the persons therein mentioned. Know therefore, that Philiris and Fontenay are married in Burgundy, that Polidor was kill'd in a duel, and that Meliantes is gone to travel. Montenor and Clarimond are still Bachelors. Leonora is dead; and as for Hircan, Orontes and Anselme, they keep good house with their wives, and so does.

You have now all; it was in my design to tell you of the divers fortunes of the Shepherd Lysis, according to the notes I had of them from Philiris and Clarimond, who it seems had not the leisure to put them into order. Lysis having read some part of this, was nothing troubled to see his adventures made publike, because he believes such as they are, they will be a testimony of the affection he ever bore Charise; and that besides, it will be an example for youth not to regulate their lives according to those impertinences, which are contrary to the order of the world. But because I speak to you of him as one that is still alive, I am in doubt whether many who shall read his. History, may not be guilty of a curiosity to go into Brie, to see if they can find that so famous Lysis: Wherefore I give them notice, that henceforth they shall not need take the pains, and that possibly they may not finde him, because he is so changed, that he hath left off that very name he was called by when he was a Shepherd. And besides, why may they not distrust me? What know they whether I have not related a fable to them instead of a true History; or that I have not, to disguise things, and not discover the persons I have spoken of, as indeed I have, called them by other then their ordinary names, and mistaken Brie for some other Province?

The End of the Fourteenth and last Book.

